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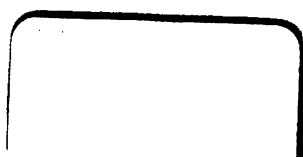
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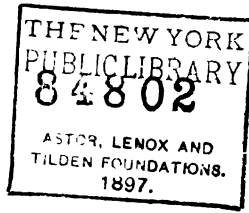
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OCTOBER, 1892, TO MARCH, 1893

Volume XVI.—New Series, Volume VII.

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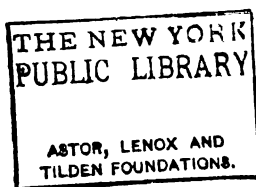
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H. K. Harper

Principal of the Chautauqua System.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

INFLUENCE OF GREEK ARCHITECTURE IN THE UNITED STATES.

BY PROFESSOR W. H. GOODYEAR.

Of Brooklyn Institute.

I.

"FAMILIARITY breeds contempt"—it also breeds blindness. Strange as it may seem, the eyes of thousands on thousands of Americans rest daily on Greek constructions and ornaments which are so familiar that they literally are not seen at all. We grow up assuming them to be a matter-of-course part of our surroundings, supposing them to have been as common always as they are now—and as commonplace. We probably do not see rocks until we have studied geology, or plants until we have studied botany. We do not see buildings until we have studied the history of art. To look at rocks, or plants, or buildings, is not exactly to see them; or it is not necessarily to see them. In my own personal experience I am able to say that I lived for years as a boy and as a young man, in a city (New Haven) where Greek architectural forms were the matter-of-course ornament or construction of nearly every dwelling house, however humble; and yet when I was twenty-one years old, I had never seen a Doric, Ionic, or Corinthian capital—although I had been looking at them all my life. This was classical education as conceived by Yale College in 1867.

It is therefore necessary to open up our subject by insisting on this point, that people constantly fail to see things which they look at, that in modern times the brain and the intellect have been cultivated at the expense of the senses. That savages see and

hear better than we do is a matter of commonplace observation; that the senses of animals are often more acutely sensitive than our own, belongs to the same range of facts. It can be easily demonstrated that the eyes of the ancient Greeks or of the early modern Italians (fifteenth and sixteenth centuries) saw better than ours. The civilization of recent times has emphasized the training which is obtained from books, at the expense of that which is derived from observation. It has specialized the occupations and thoughts of man in various single directions, at the expense of his entire quickness of perception in all directions. Above all, modern civilization has destroyed leisure, and by turning energy in various absorbing directions, it has drawn off the stimulus which exercise alone can impart to our faculties at large. Hence the recent movements in the matter of manual training, the training of the kindergarten, etc.

It seems to me also necessary to say in introduction that Greek architecture is not *per se** more important than other architecture, although it was frequently more beautiful, and to say that Greek architecture in American use or application does not deserve more attention than other American architecture. It frequently deserves less. The point is this: It did at a certain time so powerfully influence American and all modern architecture that at that time no

* A Latin expression for in itself.

other influence was apparent. By various channels, and for various reasons, Greek architectural details have been strewn broadcast over modern history. Hence to know ourselves at large architecturally, we begin with the Greeks, because until recent

without ability to compare them with the ancient originals, without knowledge of the reasons why they figure at all in modern architecture, and without being able in any way to exercise our seeing power or our critical faculty upon them.

I have endeavored to say, secondly—that the choice of the topic of the influence of Greek architecture on American buildings ultimately implies the necessity of extending our studies beyond this point and of looking at our architectural movement as a whole composed of parts, of which the exhibition of Greek influence has been one part only.

It is not generally known that in all modern history down to the middle of our own century or later, the history of architecture has reflected the influence of a series of literary movements or revivals.

Under these influences the Gothic style was used at one time, the Greek at another, and the Roman-Greek at another. With the decay of each literary revival, or by the continuity of the movement of study which turned to a new literary impulse and topic, the architectural style also decayed or gave way to a follower. It is impossible to understand modern architecture without understanding the causes which produced it, and to under-



City Hall, Chicago.
Showing Roman-Greek (Renaissance) Details.

times they influenced us most. The question then is, in the large sense, to look understandingly at all American architecture—in the smaller sense, to train the eye for a general education by beginning in this special quarter. Personally I believe that the eye can be trained best by contrast. It is a liberal education in Greek art to study that of the Middle Ages. As I suggested in my first sentence, our very familiarity with Greek architecture makes it difficult for us to see it. I could not therefore insist too much on the fact that in architectural styles we know one best by knowing all, but it is also clear that we must begin with some one or another and that for many reasons the Greek styles offer an easy point of departure.

I have thus far endeavored to say, first—that Greek details are numerous in America, and that many or most of us look at them

stand these causes we must turn to the study of literature, to the sequence of modern studies in history, to the largest facts in the movement of the modern mind. We find in the streets of our cities a variety of styles, but they are like the fossil strata of geology and represent a sequence like that revealed by geology. As each architectural style decayed it left fossil survivals, or rather survivals which one might compare to the continuance of one form of geologic life when another form had displaced it in the larger history of evolution.

We find survivals on the earth to-day of the age of reptiles, of the age of mollusks, etc., although these forms of life no longer cover the face of the globe as they once did. In a somewhat similar way we find survivals of certain architectural styles which once ruled the world to the exclusion of all others.

And I am speaking now not of the old-time dominance of this or that style in its original place and home, but solely of the dominance of its modern revival.

It will be our effort to place the Greek styles in this evolution, to show where they belong in it, how they were produced by it, and how and why they are now tending to disappear from it. Regarding a given example of any given style in our American architecture the same questions have always to be asked—first, what is its date actually—second, what is the date of the general movement which it represents.

power? To make a special application,—the Ridgway Branch of the Philadelphia Public Library (see my second paper for illustration) is a recent case of the survival of the Greek style, owing to peculiar local causes ; whereas Girard College in Philadelphia belongs to the time when all the buildings of Philadelphia were controlled by a corresponding fashion.

When the actual historic sequence of styles and fashions has been explained our judgment becomes clearer, our criticisms are more catholic and our view of the future of American architecture is more certain. Thus we



Equitable Life Insurance Building, New York.
Showing Roman-Greek (Renaissance) Details.

In other words, is the given building a survival of a movement which has lost its hold on fashion and general use ; a survival to be explained by special causes ; or does it represent the time when mainly nothing else was done and when the literary influence which produced it was in full sway and tide of

are obliged to undertake a brief sketch of the historical conditions under which Greek architecture has been revived in modern times and in American use.

The beginning of modern history dates from the Italy of the fifteenth century and from its revival of classical learning. The essential

germs and elements of all modern civilization were found in Italy at this time. Conscious of his superiority to the medieval culture of northern Europe and imbued with a natural prejudice against the north European descendants in Spain, France, England, and Germany, and the Germanic invaders of the Roman Empire, the natural patriotic impulse of the Italian was to revert in memory to the ancient glories of this empire and to consider his own superior civilization as a revival of this glory. The Italian of the fifteenth century was an enthusiastic student and admirer of Roman antiquity—first, because of his an-

colored, saturated, and inspired the Roman Imperial period. Several influences combined to exaggerate for the Italians the Latin characteristics of classic antiquity, as against the Greek. It was easy for an Italian to study and learn Latin as being the original of his own language. Italy was the mother country of the Roman Empire, and patriotic pride played its part. Finally the select and aristocratic circle of students of Greek existing in the early Renaissance was broken up, dispersed, and destroyed by the movement of the Catholic counter-reformation* and by the social revolutions in Italy which in the sixteenth



Girard College, Philadelphia.
Greek Temple Copy. Corinthian Orders.

tagonism to the medieval ideals of Northern Europe which were still of controlling influence there; second, because his patriotism could not find in looking backward a period which reminded him of his own prosperity and culture, short of that of the Roman Empire. Hence the revival of art and literature which we know as the Renaissance*—a revival based on the study of the monuments and literature of Roman antiquity.

The students of the Renaissance were unconscious of the Greek influences which had

century attended and favored the foreign ascendancies, then founded on the ruins of the autonomous Italian principalities and republics.

It was not till the later part of the eighteenth century that the study of Greek literature and history displaced and supplanted the earlier exclusive preference for the Latin literature and the history of Rome. This Greek revival was in its turn displaced and

*[*Re-nā-sons'*, French nasal *N*, or *re-nā'sāns*.] A word derived from the French, meaning a new birth.

*A movement which sprang up in the Catholic countries of Europe to reform the Catholic church with the machinery of its own organism, and within the circle of its own beliefs. This movement antagonized the study of Greek as favored by men of pagan tendency.—*W. H. G.*

supplanted by a medieval revival (the study of the literature and history of the Middle Ages) which gradually developed after 1820 and which culminated about 1850.



Sub-Treasury, New York. Greek Temple Copy. Doric Order.

of the literary Greek revival as regards the turn of interest in the second quarter of the nineteenth century to the Middle Ages, and we have already seen that the modern Gothic revival was the result.

It is time to look at the buildings and architectural details which not only illustrate but also actually constitute our subject. Greek architecture is inseparable from the idea of a portico or colonnade, either actual or simulated, (when simulated

it is Roman-Greek or Renaissance) and the traits and various architectural divisions thereof are as sternly organized and as rigidly fixed as the details of a modern regimental uniform. Herein lies the difficulty of our subject. The essence of Greek art is to be free and

By these dates, and according to this sequence, the history of modern architecture has been controlled, until the art revival of recent years. The so-called Renaissance style (illustrations—City Hall, Chicago—Equitable Life Insurance Building, New York) is in ornamental fashions and design the Roman-Greek, that is to say it is the Greek style as used by the Roman and as revived by the Italians of the fifteenth century (from their own ruins), oblivious of the Greek element in it or rather indifferent to the point of view that there was anything in it that was not Roman. The Greek style, pure and simple, of modern architecture dates from the later eighteenth century and was unknown in modern copy before this time. It represents and reflects the study of Greek literature and Greek history which flourished at the same time. This

spontaneous. The essence of a modern copy of Greek art is to be formal, rigid, and "cor-



Custom House, Philadelphia. Greek Temple Copy. Doric Order.

8 *INFLUENCE OF GREEK ARCHITECTURE IN THE UNITED STATES.*

rect." The modern interest in Greek art inspired these copies. The same interest, carried further and carried deeper, has taught us to abandon them. These are some of the contradictions which beset with difficulty the

By Greek architecture we understand naturally Greek architecture as known to us and as known in its ruins ; a few shattered remnants of a glorious past, the broken fragments which have been spared by chance,



Catholic Cathedral, Philadelphia.
Simulated Greek Temple Portico and Roman-Greek (Renaissance) Details.

path of a modern essayist commissioned to write a few simple articles for a popular educational magazine on the subject of Greek architecture in American use. No matter ! Let us stick to the facts and begin with the colonnade.

by the indifference of the barbarian, and by the exhaustion of the destroyer. Greek domestic architecture and Greek public utilitarian architecture have scarcely left us one stone placed upon another. What we know is the temple and even that we know

only in a few scattered ruins; and yet it is clear that the temple colonnade or portico has been the controlling architectural feature, not only of the modern copies, but also of the other classes of ancient public buildings which have disappeared. Our architecture is naturally one of walls, doors, windows, and roofs.

We build a Greek portico when we imitate the Greeks or when we imitate people who imitated the Greeks, or when we imitate people who imitated people who imitated the Greeks, etc., etc. The Greeks built colonnade porticos for different reasons; first and foremost, because the Egyptians did it and because they originally learned from Egypt pretty much all that they did or knew; second, because it is the only kind of building which allows you to be in a building and to be in the open air at the same time, the portico protects you from the heat of the sun or the possible inclemency of the weather, but it gives you air and it gives you sky; third, the Greeks built porticos because they had time to stay under them after they were built.

There are some other reasons. I think one of them is that a stone colonnade portico, as

conceived and detailed by Greek art, is the most beautiful, colossal, noble, and simple construction ever devised by man. They built some colonnade porticos and liked them and then they built more and liked them. The Greek was a man who knew a good thing when he had done it himself, and who was not ashamed to say so, but the best and most characteristic thing was that when he had done a good thing he was willing to stick to it, better it and develop it, and unwilling to give it up or try a doubtful experiment in its place. When colonnade architecture died then died the Greek. The only difficulty about our modern copies is, that we have attempted to resurrect the one and that we cannot resurrect the other—cannot, and would not, if we could. A little while ago we were building Greek temples for Christian worship and Greek temples for Congressmen to legislate American laws in, and Greek temples for college students not to study Greek in, and Greek temples for the country residences of rich plantation owners of the South, and Greek temples for New England schoolhouses—then all of a sudden we remembered that we were not Greeks but Americans. Then came Hoper and Pennethorne,



St. George's Hall, Philadelphia. Greek Temple Portico.

Penrose and Boutmy.* These gentlemen completed the disillusion. They taught us that we had never copied a Greek temple at all—that a Greek temple was painted in red, blue, and yellow and a few other equally brilliant colors, that its long horizontal lines were all delicate rising curves, that its proportions were all delicately unequal, that its perpendicular lines were never perpendicular and always out of parallel, that its columns and capitals were purposely made of different sizes, and that the spacings between its columns were all purposely irregular. In fact

fluence of the Gothic revival previously mentioned, the Greek temple style went out of fashion. But it had left its mark on many an imposing building of modern times and on many a humble one too. In some New England towns you can hardly point to a dwelling house which does not show its influence. The beauty of Greek details had been generally vulgarized, the imposing massiveness of the stone colonnade had been cheapened into wooden or stuccoed imitations; but the Greek colonnade still lives in these shadows of its ancient glory to tell the men



Girard Bank, Philadelphia.
Greek Temple Portico, Roman-Greek (Renaissance) Details.

it was discovered that we had been building palpable counterfeits and not the genuine article.

About this time it occurred to some brilliant genius that a Greek temple never had any side windows and that it was actually made for one distinct and definite purpose—viz., to enshrine a statue of a Greek deity. For these various reasons, combined with the in-

fluence of later times how young America began its world career in the time of the French Directory and of Gluck's Operas, when Goethe was old and Byron young, when John Winckelmann, living in a foreign home, had launched his native Germany on its road to greatness, and when the one thought of every man of letters and of learning was to know the Greek authors and to have the world recognize them. The Philhellenic* enthusiasm of the late eighteenth and early nineteenth century took curious shapes. It prompted a member

* Pennethorne and Hoper both discovered the Greek horizontal curves in 1837. See Penrose, "Principles of Athenian Architecture" (expensive folio), Boutmy "Philosophie de l'architecture en Grèce" (cheap but not translated).—W. H. G.

* [Fil-he-len'ik.] Loving the Greeks.

of the French Convention to propose to burn all the Dutch pictures of the Louvre collection because they were not classical in subject. It led the friends of Voltaire to follow his body to the grave dressed in the garments of Greek antiquity. It inspired the ladies' dress of the time of the Directory and of Martha Washington whose fashion was a not unsuccessful return to Greek simplicity. It made Lord Byron give up his life for Greek liberty and prompted Goethe to write his "Iphigenia." It suggested subjects for the Operas of Gluck and inspired the symphonies and sonatas of Beethoven.* It taught the republican ideal of Plutarch's "Lives" to the ardent patriots of Philadelphia and of Paris. It produced the sculpture of Thorwaldsen and Canova and Hiram Powers, and it created the style of the Madeleine and of Girard College. All these things I often think of when I look at the façade of some village church or the door jambs and lintel of some humble farm house. The influence of Greek architecture on American buildings is the history of the young republic and of all Europe in the late eighteenth and early nineteenth century. How

many things we need to know and how many things we need to forget, when we look at our modern copies of the Parthenon and Erechtheum!† But one main thing is in them and one main thing has been said in this paper. There *was* an influence and it was world-controlling. Nothing was said, or done, or thought, in the year 1800, that was not colored or influenced by that study of Greek literature which caused the revival of the portico colonnade of the Greeks. It might have been the marble department of a Bonaparte or the short waist of a maiden's dress. It might have been the part of Helen of Troy in the Second Part of Goethe's Faust or the Dance of the Blessed Spirits in the "Orpheus" of Gluck. It might have been the "Ode to a Grecian Urn" by Keats or the simplicity of Wordsworth. It might have been the story of Marat and Charlotte Corday ‡ or the molding of a door panel. But it was all in and of, the GREEK REVIVAL.

*[E-rek'the-um.] See the text-book in the C. I. S. C. course on "Greek Architecture and Sculpture" (index). All technical terms relating to architecture will also be explained in this work.

† The assassination of Marat by Charlotte Corday was inspired by the study of "Plutarch's Lives."—W. H. G.

* Beethoven's passion in literature was Plutarch's "Lives."—W. H. G.

(To be continued.)

INTERNATIONAL INSTITUTIONS.

BY CHARLES BARNARD.

HISTORY is war. The historian has, hitherto, chiefly concerned himself with the quarrels of kings, their conquests, their victories and defeats. Nations are historical through their battles. Cities are celebrated for their sieges, their defense or capture. History has thus been largely national instead of international, special instead of universal.

Patriotism has been regarded as one of the great virtues. "My country, right or wrong," has been thought to be a very noble sentiment. It is, in truth, rather childish, because blind, unreasoning patriotism is not a great virtue. There is a larger patriotism that includes the brotherhood of man, that considers the commonwealth of humanity. Nations there must be, and national institutions are necessary for the peace and safety of the people. History has been almost exclusively national and has

been international only in its record of wars. The closing century sees the historian taking a new point of view. History now concerns itself more with peoples and less with kings and governments. The student of these times observes international laws, international interests, and international institutions with ever-increasing interest.

An international institution is one that concerns people quite independent of their race or nationality. Such institutions have existed in a certain small and irregular way for centuries. It is only in quite modern times that they have become of permanent value. The United States would be impossible without the railroad and telegraph. This great union of what are, practically, small nations, that would in the past have been in a state of chronic war, is possible because knit together by modern science. In like

manner steam and electricity make it possible for international institutions to live and grow.

London *Punch* some years ago published a picture representing a gentleman walking down a village street in rural England. Two natives of the place view the stranger with disgust. Says one, "Who be that?"

The other replies, "A stranger."

"A stranger! Then 'eave 'alf a brick at 'im."

This exactly expresses the national spirit of all nations in the past; of nearly all today. To murder the stranger is the first impulse of the savage. "My country, right or wrong," is not a much finer sentiment.

Peace, good roads, and a certain amount of freedom and intelligence are essential to any international institution. In the past, kings and governments had many opportunities to create international institutions, but were unable to see their value or unwilling that they should exist at all. For instance, a Roman emperor might command all the world to meet in certain cities to be taxed. There was then a chance for people to meet for trade and for mutual acquaintance. Nothing ever came of such commands except the chance to collect taxes. Religion, the desire for social amusements and trade first led people of different nations, tongues, and races to meet in peace for a common object. The ceremonies of some religious festival brought representatives of different nations together. The temple made a meeting place where all might assemble in peace. The festival was in the nature of a social amusement and the meeting naturally resulted in trade. Thus some ancient temple sheltered the first international convention. Religious meetings became social meetings, and the festival led to the market. In time the meetings became more of an entertainment. Games and exhibitions became the chief attraction and the religious ceremonies served merely as an excuse for the meetings.

The Greek athletic games illustrate this growth of international meetings and they made the first important international institutions. These games, known from their locality as the Olympic, Pythian, Nemean, and Isthmian games, were practically international exhibitions and in them may be traced the idea of our present world's fairs. The Olympic games, the most important, were held once in four years in the sacred inclosure

called Altis, on the Olympic plain in Elis. A religious festival gave excuse for the meetings and made it possible for people of different nationalities to meet in peace and in absolute security. The time was a regular stated truce and all war was suspended for a month. Safe conduct to and from the games was secured to all and the only contests were for the prizes to be won in the races and athletic trials and "events." All who could leave home assembled to take part in the religious festival and to witness the games. Poets, artists, and merchants met to exhibit their works or wares or to publish their writings. Everything was done to make the ceremonies impressive and to give dignity and grandeur to the show. Processions, music, the decorations of the temples, the games and banquets—all tended to attract visitors to the exhibitions and meetings, and the fact that all were at peace encouraged social intercourse and friendly exchange of ideas, promoted commerce, and stimulated invention and the arts. These games have been often described and it is now necessary only to observe that they were the first international institutions. They undoubtedly had a very great influence upon the people who lived sufficiently near each other to attend the festivals. There were practically no roads. The sea was the only highway and all vessels were comparatively small and always slow and difficult to navigate. The influence of the games as international institutions was therefore very limited. Compared to modern exhibitions they were really local meetings between neighboring states. The Roman games were an outgrowth of the Greek games, but they were of apparently less international interest as they appear to have degenerated into mere local spectacles and municipal shows.

Next in historical importance as international institutions were the countless "fairs" that were held at intervals for centuries in different parts of Europe and in Asia and portions of Africa. A fair was a stated market or general assemblage of people for trade. Two causes seem to have been at work to create the general markets or trade meetings. The want of proper roads made it difficult for merchants and traders to meet often, and the chronic state of war or, what was worse, the want of protection from robbers, both legal and illegal, made it necessary for traders to travel in parties for mutual protection against landlords, footpads, extortionate toll-

gatherers, robber barons, and highwaymen. It was recognized that to create facilities for trade creates trade and the safest way to create trade was to establish markets or fairs at fixed times and places.


As in the Greek games, religious festivals seem to have first suggested fairs. The people called to the church to celebrate mass naturally stopped afterwards in the town for trade and social intercourse. Thus it happened that merchants prepared for the festival, and the church, like the ancient temple, became the protector of international meetings. There was peace during the time of the fair, and people from distant parts met to their mutual advantage. There were two classes of fairs in Europe, the local or town fairs held once a week or once a month and the great fairs held once a year. The little village or town fairs on market day were purely local and it was only the great fairs like the fair at Nijni-Novgorod in Russia, at Leipsic, and Frankfurt in Germany, that became international institutions. In Russia a kirmess was at once a church festival, or fair, and a social gathering. Amusements, sports, and entertainments always formed a part of these fairs. As on the Olympic plain the games attracted the people, so in these great fairs, exhibitions and shows always flourished. The desire to be taken out of themselves, to forget their own dull lives in the lives of the gods and heroes, led the people to listen to the poets, story-tellers, and singers and in this way music, poetry, and the drama became international. People from distant places heard at the games the new poems and spread their fame through their own country. Even at the fairs crude dramatic exhibitions began to teach that all men have a common humanity and inspired the international spirit.

Freedom of intercourse, cheapness of transportation, and the mail and telegraph have rendered these great fairs of less commercial importance and they are rapidly disappearing. This very cheapness and ease of transportation tends on the other hand to encourage the international idea. Games are now really international and church conventions, meetings, and festivals include all the world of a like faith. All institutions tend to unite or keep in touch with allied institutions the world over. Science knows not nations or races. Its conventions are universal, its discoveries announced to all nations on the same day. Labor seeks to unite all men in a

brotherhood of work and friendly helpfulness. Real international institutions now seek to do the work of the people instead of the nations. The Red Cross Society knows no flags and the Postal Union forwards letters in every language. Every Sunday school has its international lessons. The Christian Endeavor, the King's Daughters, the Woman's Christian Temperance Union, are in greater or less degree international in spirit and in practice. Chautauqua is international.

The Greek games disappeared centuries ago and the great fairs are becoming of less and less importance, yet we have in the last half of this century exhibitions and fairs that in a better way and on a far grander scale accomplish all that these festivals and trade meetings ever attempted. The most important international institution to-day is the universal exhibition, the real world's fair. It is less than fifty years since the first great exhibition was held in London and now we are looking forward with pleasurable anticipations to one more international show and forecasting with curious interest its results upon the civilized world. The grand series of international fairs beginning in the Crystal Palace and culminating in the remarkable series of wonderful buildings on the shore of Lake Michigan have been, next to the church and the printing press, the most powerful means of educating all the people ever devised.

A great exhibition is a great teacher. Like a picture or the acted drama it is impressive because it appeals to the eye. The skillful writer may try to describe the airy films that came from Eastern looms and tell us that the princess could draw the fabric of her robe through her finger ring. The actual stuff in a showcase will tell more about the real fabric than any description by pen or pencil.

The World's Fair in the Crystal Palace in London in 1851 was the first great display or show of a really international character. It was attended by great numbers of people from all parts of the world and it was an exhibition of international industry. It was distinctly an international institution and its effects were most remarkable in many ways. First, for ourselves it was an excellent lesson in humility. It pricked the American self-conceit. We asked at that exhibition a great deal of space and filled it with a very uneven and unsatisfactory display of our products and manufactures.  There was too much

bunting and not enough science, too much of crude raw work and very little art. It was for us an exhibition of potential energy. It practically displayed what we were going to do, not what we had done.

For the English the Crystal Palace was an object lesson in art applied to manufactures. It showed them that while English tools, machines, and manufactured goods were solid, substantial, and well-made, French materials and fabrics were more beautiful and American tools and machines more convenient, more effective, and therefore more profitable in use. The ideas underlying many American machines shown at the Crystal Palace may be seen to-day in every English machine shop and in every English railroad. The same thing happened indirectly through the visits of manufacturers of other countries. They saw in London new methods, new appliances, new materials, and new machines and carried home ideas and facts that afterwards appeared in German, Russian, French, and Italian shops and factories. For the English people the foreign visitors were a perpetual lesson in good manners. The English were, at first, afraid of their exhibition. They feared that the cunning Frenchman and the smart American would learn their trade secrets. The people of London were even afraid to attend the show. They thought the crowds would be like their own street crowds, rude, ill-mannered, perhaps dangerous. Moreover, the people of London had to wear their "company manners" for six months and it did them good. The French visitors were equally alarmed and surprised. They expected disorder and found that the common people could really be gentlemen without the aid of the policeman or soldier. The surprise was mutual, for the English were charmed with the gracious manners of their foreign guests, and people from continents found that the islander was not the terrible bear they had imagined. The French were surprised at the industrial display of the English and the English were astonished at the art work of the French. The Crystal Palace was an international schoolhouse on kindergarten principles.

The exhibition of 1851 created a profound impression throughout the world and it is not surprising that it was the beginning of a long series of great exhibitions. There have been

since that time over eighty great exhibitions, more or less international in character. Six of these were upon a grand scale and were really world's fairs:—The first Paris exhibition in 1855, the second London exhibition of 1862, the second at Paris in 1867, the Vienna exhibition of 1873, the Philadelphia exhibition in 1876, and the great Paris exposition of 1878. We also had an attempt at an international exhibition in New York in 1853, but we were not ready for such an undertaking and it was unworthy of us and ended in the usual American way, by burning down.

There is a literature of exhibitions. Reports, catalogues, and histories have set forth in many volumes the long story of the triumphs and the world-wide influence of the shows upon the people. The first Paris exhibition was a wonderful display of French industrial and fine art. The French exhibition of 1878, following as it did a disastrous war, was an impressive lesson in political economy. It taught all Europe that a republic did not mean disorder and ruin, that a republic can mean business. The Philadelphia exhibition was an object lesson in household and industrial art. It revolutionized our domestic economy by showing us that our homes may be beautiful as well as comfortable. Nothing ever happened in this country that was so impressive as an object lesson for the nation as the six months' school at Fairmont Park. Its effects are still visible in our homes and in our shops and factories. It was also an immense advertisement of our commercial resources and won us more respect in Europe than any event in our history.

The international idea is spreading throughout the world. The fast mail and telegraph bring, as it were, all minds in touch. Just as national costumes are rapidly disappearing and all the world is dressed alike, so all the people tend to become alike. The globe trotter finds the great tour round the world less interesting than he thought, because manners, dress, dwellings, customs, all tend to a dull uniformity. It is better so, because national lines thus fade away. A common humanity takes the place of races and tongues. International affairs fill all the papers and international institutions increase rapidly, because now are all people drawn to the brotherhood of man, and nations learn to live in the commonwealth of the world.

MUNICIPAL GAS WORKS.

BY PROFESSOR EDWARD W. BEMIS.

Of the University of Chicago.

IT is quite common in this country to reject the suggestion of city ownership and management of gas works as socialistic, undemocratic, and sure to entail such jobbery and political corruption as to be utterly Utopian. Few disinterested parties who talk this way are aware that in one of the most democratic states of this union, Virginia, nearly every large city does thus own its gas works, without any suspicion of uprooting thereby the industrial framework of society, and not only without increase but, if the citizens of those places are to be believed, with a positive diminution of political corruption. Nor is the movement confined to Virginia. However, its greater progress there, at least in recent years, may be reasonably ascribed to the greater knowledge the people of that state now have of its effects. The cities owning their works with the date of the adoption of each are as follows: Philadelphia, Pa., 1841; Richmond, Va., 1852; Alexandria, Va., 1853; Henderson, Ky., 1867; Wheeling, West Va., 1870; Bellefontaine, O., 1873; Danville, Va., 1876; Charlottesville, Va., 1876; Hamilton, O., 1890; Fredericksburg, Va., 1891.

Philadelphia in 1890 had a million population; Richmond, 81,388; Wheeling, 35,013; Hamilton, 17,565; Alexandria, 14,339; Danville, 10,305; Henderson, 8,835; Charlottesville, 5,562; Bellefontaine, 4,238; and Fredericksburg about 5,000.

Thus cities of all sizes are represented, though all but three of the ten are under 20,000 and four are under 10,000.

From personal visits to these cities during 1890-91, which I repeated during July and August of 1892, I found that public ownership meets with great popular approval, and a return to private ownership, despite strong attempts of interested parties to secure it, is scouted as altogether out of the question. Mistakes of management are often apparent, as in private works. Some cities are slow in keeping their plants abreast of the latest improvements. In two or three of the largest cities there are charges that labor-saving devices are too slowly introduced

in order to permit of more workmen finding employment. The same complaint is often made by the engineers in private companies relative to the undue conservatism of the direction.

On the other hand I think it can be proved conclusively that while public works may not on the whole manufacture gas cheaper than can private companies, yet in the former the citizens and in the latter the stockholders get the benefits of cheap production.

To put it in another way, the gas consumers of public companies either get their gas cheaper than do those dependent on private companies similarly placed as regards price of coal and residuals and size of city or, the price of gas remaining the same or even, as in Philadelphia, a little higher in the public than in the private companies, the cities enjoying public ownership derive a large net revenue therefrom.

The experience of Richmond, Va., well illustrates the advantages of city ownership. With gas coal at \$4.60 a ton, coke at only six cents a bushel, with the price of gas at \$1.50, and the consumption public and private in 1891, 184,320,000 feet, the city made above all expenses, including repairs, unusual improvements and extensions, the cash sum of \$44,646.46. Besides this, the city obtained free 51,122,600 feet for public use which at \$1.50 per thousand feet was worth \$76,683.90. The total profit thus was \$121,330.36 or 20.22 per cent profit on the \$600,000 necessary, according to the superintendent, to duplicate the works. Even if taxes be deducted, and public companies pay none, the profit would remain fully 17 per cent.

If the gas had been sold at \$1.25, as is the case in Richmond this year, the net profit, not allowing for taxes, would have been on the same consumption \$11,591.74 cash plus \$63,902.25 worth of gas used in streets and public buildings. This amounts to \$75,493.99 or 12.6 per cent. Allowing for taxes, the profit would still have been 10 per cent. The real cost to the city for gas, its works having been paid for, is only 84.3 cents and this owing to improvements recently made

will fall to 80 cents in 1892. When the size of Richmond and the price of coal, coke, and tar there are considered, this record surpasses that of any private ownership in returns to the citizens.

Wheeling, West Va., makes its gas for from 40 to 50 cents every year, according as much or little is spent for improvements, for all so spent I include in that year's cost of gas. It is sold for 75 cents, but a large part of the profit has been hitherto taken in the form of free gas for public use. Now that public owned electric lights are introduced, the profit in cash will be considerable. Coal in Wheeling is about \$1.60 a ton but coke yields only about three cents a bushel.

Philadelphia in 1890, paying \$3.89 per ton for coal and realizing about six cents per bushel for coke charged \$1.50 for gas, but by so doing made a profit of over one and one half million dollars, if we estimate the gas used by the city at the same rate as that charged to private consumers. Even if we estimate the gas used in streets and public buildings at \$1 the net profit would still have been \$1,330,000 or 17.7 per cent on the cost of duplicating the plant. The cost of the gas, aside from the extensive improvements in the plant was 70 cents. With the latter it was 84 cents per thousand feet.

The city buys one third of the gas used from a private company, paying 37 cents per thousand therefor, delivered in the holder. The cost of distribution adds eighteen cents to this, while the coal gas made by the city costs a little more, but coal gas made in varying quantities from day to day to suit the demand costs more in the holder than water gas of which a fixed amount is daily taken. The gas engineers of Philadelphia believe that the city would save money by making its water gas also.

The other cities owning their gas works present an equally favorable showing. Bellefontaine and Hamilton, O., sell for \$1; Danville, Va. and Henderson, Ky., for \$1.25; Alexandria for \$1.44, Charlottesville and Fredericksburg, Va., for \$1.50. All are making a good profit for the city at these prices which are lower than in most cities similarly circumstanced in regard to conditions of gas production.

City ownership means far less expenditure for high salaries and the subsidizing of the press and the city councils but in some of the larger cities rather more expense possibly

for common labor than is the case with private owned works. On this subject as on all details and even on the sum total of cost it is impossible to get many returns from private companies. But the comparison of net results to citizens and gas consumers in public and private works is easy.

If the profits of gas making absorbed by private companies are as great as indicated by the profits of public companies, the question arises, how are the profits concealed? The answer is easy. It is by overcapitalization. The cost of duplicating the works in Philadelphia is only about \$3 per thousand feet of gas sold. In Richmond and Wheeling \$3.30 to \$3.50, and in the smaller cities from \$4.50 to \$6. Yet the average capitalization per thousand feet of gas used in the burner in the fifteen largest cities with private ownership of gas making full returns in 1890 was as follows:

New York,	\$ 6.48	Washington,	\$ 3.25
Chicago,	13.58	Milwaukee,	2.59
Brooklyn,	5.01	Jersey City,	13.42
St. Louis,	19.50	Louisville,	7.32
Baltimore,	14.70	Omaha,	5.30
San Francisco,	11.76	Rochester,	9.09
Cincinnati,	6.50	St. Paul,	9.09
New Orleans,	20.25		

The average capitalization was \$9.85 or probably two and one half to three times the cost of duplication.

Now the cost of duplication is the basis of capitalization in competitive business. It may be permissible here to repeat two paragraphs of what I have elsewhere written.

"Suppose that a factory in a competitive business costs \$100,000 and makes a net profit of \$10,000, which, we will assume, is considered an average profit on a new investment. Now suppose that after eight years rival factories of equal efficiency are built for \$70,000 each and are content, consequently, with \$7,000 profit. The first factory will have to sell its goods at \$7,000 profit if it would continue to compete, and therefore the factory would no longer be valued at \$100,000, but at \$70,000, which may be looked at as a capitalization of its earning power, but which, because of freedom of competition, is virtually equivalent to the cost of duplicating equally efficient works. The \$30,000 depreciation has been counted off as part of the expenses during the five years. Evidently the same rule ought to be applied to a monopoly, as Professor James so conclusively proved in his monograph of the

American Economic Association, on The Relation of the Modern Municipality to the Gas Supply.

"The illustration used by him, while much like that just given, deserves quotation. Too much light cannot be thrown on this popular fallacy of all monopolies that a corporation is justified in earning dividends forever, on all the capital ever invested in the works. Says our authority—

"If a man goes into the manufacture of cotton cloth, and finds that he must tear down and rebuild his factory, he is prevented from keeping the cost of the old mills in his capital account, by the simple fact that, if he does so, another man who is willing to come in and invest a sum of money equal to that which the new will cost can compete with him on the basis of the existing cost. In the same way, if a new process makes his old machinery useless, he must simply throw it away, charge it up to profit and loss, and begin again. In this way the interests of consumers are continually guaranteed, so that they always obtain commodities on the same basis of their cost of manufacture with the newest and most approved processes. The old capital is thus continually cleared away and the basis for a regular and rapid economic advance is secured.' "

Overcapitalization, however, and a consequent excuse for high charges can with difficulty be stopped in private owned monopolies, whether of gas, water, or street transportation.

Most of the cities owning their gas works have entirely paid for them out of their net earnings and have been so much pleased with the results that several have lately constructed city electric light plants.

Over one hundred cities in the United States now own their electric light plants. The success in this has been so great that almost monthly a new city is added to the number. The profit in gas, however, seems greater than in electric lighting at present. It is hardly necessary to add that the financial results to a community of city ownership in the case of water, as of gas and electricity, are usually superior to private ownership.

It is not altogether certain that universal public ownership of an industry like lighting, where improvements are from time to time made, would surpass a mixed system where half or two thirds of our municipalities would own their plants and would be spurred on to do their best by some enterprising private com-

panies, while the private companies in turn would be incited to give cheap gas by the example of the public companies as in England.

It is unfortunate that Philadelphia feels obliged to derive a large revenue from her gas and water instead of reducing the price, but that is no argument against public ownership. It means simply that through the failure as yet of our American people to properly reach the rich in taxation, most of our taxes have to be borne by the small house owners and the 150,000 to 200,000 of these in Philadelphia would be taxed 60 cents on the \$100 more if it were not for this revenue from public works. Naturally they prefer to escape the taxes. Graduated income and inheritance taxes are sadly needed as well as a proper assessment of valuable city land.

While some of the cities have not improved the gas plant as fast as they ought, this is by no means true of all and, without an exception, great improvement in this regard has taken place during the past two years.

But, while the financial results of public ownership are so good, the question arises, what has been the result on politics? Has political corruption not been increased thereby? Before directly replying it is well to notice that private monopolies of a quasi-public nature are a great temptation to bribery of councils and legislatures. Every one who is at all familiar with American political conditions knows that this is one of the most potent causes of political corruption. Frequently the trouble arises not directly from the monopoly managers but from unscrupulous politicians who make a raid upon the monopoly in council or legislature and have to be bought off or fought at great cost.

All this demoralization vanishes with public ownership as also the subsidizing of the press. Instead there arises a pressure upon the party in power to employ rather more men than necessary and to make tenure of office depend on political service. There arises, I say, a temptation in this direction, but contrary to general belief among those unacquainted with the facts, this temptation has been fully overcome in most of the ten gas owning cities and very largely in all the others.

Superintendent W. C. Adams of the Richmond gas works has held his office since 1886 and before that for sixteen years was assistant superintendent, despite all political changes. Mr. Roxbury, the superintendent

in Alexandria, died in 1891 after an incumbency of thirty years. Superintendent Wm. Cannings has held his office in Henderson since 1882. Only two superintendents have held office in Wheeling for the last fourteen years. Captain C. A. Ballou has been city engineer and superintendent of the gas works in Danville for eighteen years. Superintendent T. J. Williams at Charlottesville has been in charge since 1855. The Bellefontaine, Hamilton, and Fredericksburg works are being conducted without connection with the "spoils system."

Philadelphia has practically reached that condition now. When a new mayor in 1891 displaced Superintendent Wagner with Superintendent Windrim for reasons not at all political, no changes whatever were made among the subordinates. Undoubtedly there was great connection between the gas works and the "spoils system" prior to 1887, but this was due, not to public ownership (there was even greater political corruption in connection with the private owned street car lines), but to a most unfortunate provision of the gas charter of fifty years before, that made the gas officials independent of all investigation or removal or control by the coun-

cil until a certain portion of the debt was paid. Abuse of irresponsible power was inevitable. When a better system of management could be legally obtained in 1887, the principles of civil service reform were rapidly introduced, until scarcely any of the "spoils system" is now left in the Philadelphia gas or water works.

It should also be noted that the proof is conclusive of as great or greater corruption in connection with the private owned New York gas works during the same period. During all but six years prior to 1887 Philadelphia obtained cheaper gas than New York, where the compactness of the city renders the cost of distribution less.

Some, in face of all this, argue against city ownership of gas works as leading to public ownership not only of street and steam railways, telegraphs and telephones, but of baker shops and factories. As well hold that no one should eat, lest he eat too much! Expediency and the results of experience must determine how far to go and they seem to justify public ownership and management of gas works, water works and electric lights. The same would doubtless be true of the telegraph and the telephone.

THE GREEK AND THE AMERICAN DEMOCRACIES.*

BY DAVID H. WHEELER, D.D., LL.D.

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FIRST ARTICLE.

A GENERAL VIEW.

GOVERNMENT by the people had its first splendid epoch in Greece; it has its latest in the United States. The comparison of the two is an attractive theme. Separated by twenty centuries and by a third of the circuit of the globe, a still greater distance in human experience and economic conditions divides them. Since the light began to fail in Greece, Roman power, east and west, has risen to splendor in Rome and Constantinople. The vastness of the Roman grandeur appears when we remember that some ten centuries lie between the fall of Rome and the fall of Constantinople. Popular government was dead in Greece when Christ was born in Bethlehem. We must go

back to the very heart of refined paganism to find a Greek people.

If we add to the changes wrought by Rome and Christianity those effected by the development of English institutions, by modern science and invention, we shall seem to have little left which is common in the life of Athens and New York. And yet the principal factors remain common—man and democratic rule. Man as a political being changes very slowly, perhaps it is an illusion that he changes at all. An assembly at Washington is differently constituted and has other rules than those of an assembly at Athens; but the large factors are always the same, and, widely as results and details may differ, the large lines are very much alike. Man is man and democracy is democracy everywhere and always. Perhaps it was not lack of wisdom and wisely-used experience which led to the

* Special Course for C. L. S. C. Graduates.

loss of Greek liberty and independence. Perhaps we owe our success less to wisdom and wise use of experience than we are inclined to believe and to boast.

A good illustration of the constant elements in the two democracies is found in the Crown Oration of Demosthenes delivered in Athens more than twenty-two hundred years ago. Stripped of localism this oration is a personal defense against what we should call a charge of treason. If an American statesman were defending himself against a charge of treason he could not do better than to follow the lines beaten out in that old speech, which is still admired wherever it is read, and most admired by those who have studied it most minutely. Indeed, it would be easy to cite passages in American orations which might have been constructed upon the Crown Oration as a model. The effective appeal to a democracy is to what is highest in their patriotism, which assumes that the people love honorable traditions and seek the highest good of the country. Even those who do not live on these high levels of citizenship like to be flattered into even a momentary belief that they do, and are often lifted by eloquence toward the best and purest actions.

A striking point of likeness between the two democracies is that in neither has birth been the basis of distinction or authority. Solon made wealth the basis of political privileges at Athens, but within classes so defined individual talents and achievements gave esteem and influence. While American democracy has no categories of privileged rich, yet wealth does of itself tend toward the Solonic distribution; and on the other hand at Athens personal talents eventually gained a free road to distinction. It should be remarked, however, that the Greeks kept slaves who were wholly destitute of political rights, and that we have hardly succeeded in clothing our freedmen with actual political power.

If we turn to contrasts, we shall find them, for the most part, in elements of political life which democracy cannot control. It is an exceedingly interesting fact that Greece never became a nation until after Roman institutions Grecized at Constantinople and Teutonized in Central Europe had taken firm root in Greek soil, and, with the aid of Western Europe, had founded the present limited monarchy. Equally interesting is it that there is not in the world a more compact, homogeneous, and united people than the two

millions of Greeks composing that nation. For the old Greek democracy, nature compelled disunion. The mountains cut the mainland into some seventeen portions, and islanded the people in each portion, and developed that excessive local self-government which created and perpetuated intellectual, moral, and political separation. Under the stress of a great terror, they were united to repel the Persian invasion; but mainly their public life localized itself and each local division knew the other, now as allies, now as rivals, now as enemies. Religion made a species of federalism in a council presiding over questions of sacred spots and violations of their sanctity. But it produced more political differences than it removed. In short democratic Greece had no true federalism. There was no restraint by the whole of each part in its dealing with personal rights. For justice and just laws every Greek had to depend on his immediate neighbors. Factions and revolutions were natural results of the intense localism. Politics was city politics mainly.

In the several states, however, the necessities of their interstate relations developed Greek politics and Greek politicians. Demosthenes says in his famous oration that when he entered public life he chose Greek affairs as his department and field of action; and that all his life had been devoted to Greek questions. It was as though we were fifty separate American nations and a statesman should devote himself wholly to the relations of his own state to the others and to the common interests of all. Moreover, as no part of the land was forty miles from the sea, and as much of it was infertile, commerce became the chief interest; and the small commercial towns—even Athens hardly rose to more than 30,000 inhabitants—maintained a close and vexatious rivalry which was fatal to union. Athens did indeed maintain for about half a century a headship and supremacy which almost made a Greek nation. But her power did not seek to consolidate itself in common Greek institutions. And Thebes and Sparta did not succeed to a Greek headship, but only to a Theban and Spartan power over the other states.

Democracy has need of two parallel organizations of power. The more important one—local self-government—Greece achieved. Mountains and the sea enabled the Greek cities to cradle and nurse personal liberty in

a comparative security. If Greece had been a level plain, Greek democracy would never have been heard of. And it may be added that if Greek experiments with self-government, under the protection of the hills and the waves had not developed a marvelous and potent civilization, it is not probable that any other people could have nursed freedom into full strength. The whole race to the westward felt the force of Greek democracy.

American democracy has achieved the other necessary element at the base of government by the people in an efficient federalism. We owe this gain to several happy influences, not the least of which is the very failure of localism in Greece itself, and in the Italian republics. Federalism is in fact a slow-grown fruit of the political experience of mankind. In the time of Pericles men had not learned the imperative necessity of shearing off something from localism in order to gain the security offered by federalism; and if a Demosthenes perceived the necessity, he had none of the experience essential to success in devising a federal system. The entire Roman experience in spreading common institutions over the world, the medieval failures with diverse systems and laws for peoples geographically united, and the slowly built Teutonism of Anglo-Saxon localism which was overflowed, after the conquest, by the federalistic genius—that is to say the Romanic genius—of the Norman kings—all these and much besides went to the making of American federalism.

It is sometimes said that we owe federalism to the fact that the people in the several colonies were, in 1776, of common blood and traditions and but recently united in the one English nation. But the Greeks of the age of Solon were as distinctly one in race and traditions and whatever their former political experience had been it certainly must have filled them with the sense of unity. Indeed there is abundant proof that they felt this sense of union keenly. They were Greeks; the rest of mankind were barbarians. But this was not sufficient. The Americans of 1776 had inherited a localism organically subject to a federalism, and this inheritance has a history running back to the Roman imperialism with its universal institutions.

Many differences between Greek and American democracy arise out of the absence of federalism in the former. Some of these will

come under our notice in a subsequent paper. One large consequence deserves immediate attention. It was not possible for Greek democracy to secure the highest liberty nor to give security to the lower measure of freedom of which it was proud. One's neighbor becomes a bad despot when he has no superior, and he is constantly and pervasively present. So Socrates was condemned by the resentments and jealousies which he had aroused and through the ignorance and narrowness of the jury which tried him. A liberty exposed to such dangers lacks much of reaching the ideals we cherish. Besides public life is menaced on one side by the mob and on the other by the oligarch and the dictator. Mob, oligarch, dictator, whichever attempts a revolution, has only the one town to capture. There is no state of Pennsylvania to rescue Homestead out of the hands of rioters; no federal bayonets to restore order in the Cœur d'Alene Mountains. The mob, the oligarchs, and the dictators were numerous enough and successful enough to make Greek personal liberty insecure.

Besides all this there is a seed of death in pure localism. Pure localism was the rule in Greek democracy. Even Demosthenes was an Athenian first and a Greek afterwards. Local patriotism without the shelter of the roof-tree of federalism, lives under a burden of inevitable personal discount. The disappointed and the outraged become soured and some of them turn traitors. Philip of Macedon conquered Greece through the treason of the disloyal in the several cities. Every city had defeated parties and injured citizens capable of finding excuses for disloyalty. In federalism there is a remedy for personal wrongs; and the federated people is able to make treason a perilous enterprise.

Liberty under American democracy has continuously endured longer than it continuously endured at Athens. That city did not really become a free commonwealth until 510 B. C. and in 404 B. C. Sparta captured Athens. The restoration of the Athenian democracy was not long deferred, but it was overborne by Macedon eighty years later. American democracy has a continuous history of more than two centuries.

Greek democracy and Athenian democracy are nearly equivalent terms. The Greek states were divided into democracies and aristocracies. But for Athens, we should have no occasion to speak of popular govern-

ment in Greece, so relatively insignificant were the other popularly governed cities and so effective was the influence of Athens in maintaining liberty in the states allied to her in forms of government. If the alliance had been in the nature of an efficient federation, the fate of Athens would have been more fortunate. Unfortunately Athens made in the time of her expansion an empire rather than a federated republic.

Our modern success seems to be due to party organization; that is to say, to the voluntary distribution of the people into two great parties, one of the Government and the other of the Opposition. There may be more parties in name—and for good reasons—but the minor parties fall into one or the other large camp. This modern method is greatly strengthened by the representation of principles by each party. And if principles seem sometimes to lack precise definition and cutting edge, there is still a spirit and tendency which hold the party together and give it a continuous life. Of course this system is imperfect—and imperfect human nature will keep it so—but it has rendered an immense service in our century and exhibits no signs of decay. We cannot conceive of the success of popular government with the people divided into many parties. Some better system there may be, but nobody certainly knows what it is. However plausible its professions might be, we should have to reply that nothing but actual trial can demonstrate the usefulness of a political system. In fact, however, the party system is supreme in the American democracy. However visionary any reformer may be he instinctively sets himself about securing a majority for his measures. It is hardly less significant that a single personality never dominates an American party in such a sense as to suppress the feeling that principles are at stake; and since Washington no personality has obliterated party lines. In truth, the fear of personal superiority in a party or against all parties is one of the instinctive safeguards of the American democracy. The party system is almost if not quite as valuable a discovery as our compromise of the claims of sectionalism and nationality. There are obvious subtractions to be made from any theory of the perfection of the party system; but a better device for effecting popular government has not been found.

The party existed in democratic Greece,

but the party system did not exist. Under a party system, both bodies of the people are loyal to the country; and, after an election, the minority submits gracefully to the rule of the majority. The Greeks hardly knew this bit of ethics, and the defeated were apt to conspire against the authority they had not been able to overthrow in legitimate ways. The party often, if not generally, meant a faction, and even great men did not scruple to intrigue abroad against their country. This topic is so closely interwoven with Greek method in elections, that further discussion of it will be postponed to a future article.

Among the differences between Greek and American democracy, the matter of migration and immigration occupies a large place. Migration between different parts of the territory of our democracy has been a very wholesome influence which was small in the Greek republics. Among us it has tended to strength. It produces community of feeling and ideas and moderates the force of localism. We owe to it the strong development of national feeling which has come to us since 1860, quite as much as we owe it to the struggle for national unity from 1861 to 1865. The migrating, and even the traveling citizen takes and gives. He receives an inspiration to patriotism in the sense of the breadth and power of the republic, and gains civic repose in finding everywhere the signs of a common country governed by common institutions.

In Greece commercial intercourse might seem to have had a similar effect; but it was so largely characterized by intense rivalries that the inevitable good of it was fully neutralized by commercial strife. There was a limited migration of the dissatisfied, the banished, and the fugitives from oppression or justice; but this was distinctly harmful. Athens gained nothing when Æschines, after his defeat in his assault upon the character of Demosthenes, left his native city for Rhodes. As a rule such a change of residence planted a dangerous foe in some rival city. There was some healthful intercourse by the travel of philosophers and artists or their changes of residence; and Athens doubtless obtained some influence in this way, not enough to overcome the dangers produced by removals which were more or less involuntary.

If we turn to the effects of immigration, we

find the advantages wholly on the side of the Greek democracy. Practically, there was no immigration into Greece after the rise of the democracy. The entire history of Greek liberty was worked out by a race as nearly pure as any one that is known to have done a great work. Such incoming as there was had so trifling an effect that it need not be considered at all. There is a reasonable doubt whether this constancy of race elements was a real advantage. The modern successes belong to mixed races. But on the other hand we must reflect that an Athens as mixed in race as New York, Chicago, or Philadelphia could not have remained free and popularly-governed.

In the United States immigration in annual installments—not in mass at once—has given some forms of strength and some wholesome growths. It has lessened the dangers from a narrow illiberality and from a changeless conservatism. But on the other hand it has severely strained our forms of government; and it is probably now exercising its largest measure of deleterious influence. We have had and have, not merely to educate hundreds of thousands of immigrants each year, but we have also to be educated by them. The latter necessity is the more important since what the greater number of them teach us is not new lessons in liberty regulated by law.

There was in Greece a long conflict analogous to our own struggle of North and South. It was not sectional in our sense, but a struggle between the oligarchic and democratic states, each state being politically independent, in theory. The oligarchic states grouped about Sparta as a leader, and Athens was the head of the democratic states. For Greece the struggle ended in a common ruin. The two divisions first weakened each other and then both fell under the power of Philip of Macedon. We owe it to that federal system which had built up a national patriotism that our conflict strengthened and consolidated the nation. The principle of localism went down before that of federalism because the latter was really supreme in men's minds even at the South. The revolting states at once formed themselves into a new confederation and fought for independence as a nation and

not as a more or less provisional league of sovereign commonwealths. Neither division of the Greeks attained to the unity represented in the Congress and president of the Confederate States of America.

To Athens belongs the glory of evolving the individual man as a maker of the state and supreme in his function as a citizen. A sense of reserved rights not needing to be carefully defined pervaded Athenian civic life. Individual liberty, the only real liberty, grew to stalwart vigor. In Sparta the individual was only a fragment of a whole; in Athens he had to be reminded that he owed duties to the state and he became too large and too free for a well-ordered state. In short, the problem of regulating liberty by law had but an imperfect solution in Athens. The problem is always a living one; it will never cease to perplex statesmen; it will always provoke philosophers and dreamers to devise systems of socialism. Plato's Republic is a thoroughgoing condemnation of the Athenian individualism which made a Plato possible. We seem to be reading a socialistic newspaper when he tells us that every city is really two cities, "a city of the rich and a city of the poor." His remedy for this and other evils is to abolish the individual, to found a state in which one is nothing and the whole everything. There is, in principle, nothing in modern socialism which is not found in Plato's Republic, the chief difference being that no recent scheme is so radical as Plato's. American democracy has, in the main, made light of schemes to suppress the individual, and this is due mainly to the large limitations of American liberty under law. Here, too, a balance has been reached between the rights of the one and the many, which, though more or less unsatisfactory to ideal politics, is preferred to the least radical socialism. Meanwhile as practical cases of dangerous individualism arise, they are dealt with by new laws. (The laws regulating the sale of oleomargarine are an example of this method.) The creation of the free citizen was the splendid achievement of Greek democracy; the restraint by law of the free citizen is the task which American democracy has set before itself and largely accomplished—and still left the citizen free.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*October 2.*]

"See that thou make all things according to the pattern shewed to thee in the mount.—Hebrews, viii., 5.

THE elements which make a perfect work are two—a perfect workman, and a perfect pattern. A perfect workman must have perfect faithfulness and perfect skill; and so to make any accomplishment entirely complete, faithfulness and skill must join in the fulfillment of the perfect plan. It is very much like the casting of some great work in metal. There is skill in the mixing of the elements. Faithfulness is like the pervading heat which keeps the whole mass fluid. But the plan or pattern of the work is like the mold into which the well-mixed and molten metal must be poured, that it may get form and value, and not remain a merely shapeless mass.

There are, then, two great reasons why men's works are failures: one is the lack of the personal qualities of faithfulness and skill in the worker; the other is the absence of a pattern, or the presence of a wrong pattern, in which the faithfulness and skill take shape. Plenty of people there are who, with most perfect plans of life, are so unfaithful or unskillful that their lives come to nothing. The world is full of men who, with great faithfulness and skill are doing little, because the plan, the standard, the pattern of their life is weak or wrong. To them, and of them, let me speak, using for my text these words out of the old Epistle to the Hebrews: "See that thou make all things according to the pattern shewed to thee in the mount."

The warning had been given to Moses when he was about to make the Tabernacle. The leader of the Jews was full of faithfulness, and all the skill of all the people was at his command. He could make what he would; but never in all the world before had there been such a tabernacle as he was now to build. We read in Exodus that God called him up into a high mountain, and there He gave His servant a description of the Tabernacle which He wanted him to build. He showed it to him in elaborate detail, and when, upon the

seventh day, Moses came down from Mount Sinai, the unbuilt Tabernacle was already in existence in the mind of God. It was not yet in being as a material fact, a bright, strange apparition, such as by and by moved with the host of the Israelites and filled the tribes of their enemies with wonder. But yet, in a true sense, it was—it had existence, when God had opened the chamber of His will in which the idea of the unbuilt Tabernacle already stood complete, and showed it to His servant.

We have only to enlarge the conception which is in this story and make it general, and we come at once to one of the loftiest and most inspiring thoughts of human life. As the old Tabernacle, before it was built, existed in the mind of God, so all the unborn things of life, the things which are to make the future, are already living in their perfect ideas of Him, and when the future comes, its task will be to match those divine ideas with their material realities. Surely in the very statement of such a thought of life there is something which ennobles and dignifies our living. The things which come to pass here in the world are not mere volunteer efforts of man's enterprise, not self-contained ventures which are responsible to nothing and to no one but themselves. For each of them there is an idea present already in the thought of God, a pattern of what each in its purest perfection is capable of being. Out of the desire to realize that idea must come the highest inspiration. In the degree to which it has realized that idea must be the standard of judgment of every work of man.

To-day begins a baby's life. A child is born into the world. What shall we say about that child's un-lived life? No man can tell what it will be. Its lessons are unlearned, its tasks untried, its discoveries unmade, its loves unloved, its growth entirely un-grown, as the little new-born problem lies unsolved on this the first day of its life. Is there nowhere in the universe any picture of what that child's life ought to be, and may be? Surely there is. If God is that child's father, then in the Father's mind there must surely be a picture of what that child with his pe-

cular faculties and nature may become in the completeness of his life. Years hence, when that baby of to-day has grown to be the man of forty, the real question of his life will be, what? Not the questions which his fellow-citizens of that remote day will be asking, What reputation has he won? What money has he earned? Not even, What learning has he gained? But, How far has he been able to translate into the visible and tangible realities of a life that idea which was in God's mind on that day in the year when he was born? How does the tabernacle which he has built correspond with the pattern which is in the mount? Ah, somewhere in the universe of God, dear friends—if not among our brethren beside us, if not by our own hearts—that question is being asked to-day of every one of us who has grown up and left his youth behind him.

[October 9.]

All this is true not merely of a whole life as a whole, but of each single act or enterprise of life. We have not thought richly or deeply enough about any undertaking unless we have thought of it as an attempt to put into the form of action that which already has existence in the idea of God. You start upon your profession, and your professional career in its perfect conception shines already in God's sight. Already before Him is the picture of the good physician, the broad-minded merchant, the fair-minded lawyer, the heroic minister, which you may be. You set yourself to some hard struggle with temptation, and already in the fields of God's knowledge you are walking as possible victor. You build your house, and found your home. It is an attempt to realize the picture of purity, domestic peace, mutual inspiration and mutual comfort which God sees already. Your friendship which begins to shape itself to-day out of your intercourse with your companion has its pattern in the vast treasury of God's conceptions of what man, with perfect truthfulness and perfect devotion, may be to his brother man. It is not vulgar fate and destiny; it is not a mere settlement beforehand by God's foreknowledge of what each man must be and do, so that he cannot escape. The man's will is still free. The man may falsify God's picture of him, he certainly will fall short of it; but it is the essential truth of the Father comprehending all His children's lives within His own, the infinite nature con-

taining the finite natures in itself and holding in itself their standard.

The distinction between ideas and forms is one which all men need to know, which many men so often seem to miss. The idea takes shape in the form, the form expresses the idea. The form, without the idea behind it, is thin and hard. The form, continually conscious of its idea, becomes rich, deep, and elastic. He who once gets the sight into that world of ideas which lies unseen behind the world of forms never can lose sight of it again, never can be content with any act of his until he has carried it into that world and matched it with its idea. To the man who is trying to do just or generous things, but who is perpetually conscious of how imperfect is the justice or the generosity of the things he does, it is a constant incentive and comfort to be sure that somewhere, in God, there is the perfect type and pattern of the thing of which he fails. That certainty at once preserves the loftiness of his standard and saves him from despair.

If all that I have said be true, then it would seem as if there ought to be in the world three kinds of men—the men of forms; the men of limited ideals, or of ideals which are not the highest; and the men of unlimited ideals, or the highest ideals, which are the ideals of God. And three such kinds of men there are, very distinct and easy of discovery. First, there are the men of forms, who, in all their self-questionings about what they ought to do, and in all their judgments about what they have done, never get beyond the purely formal standards which proceed either from the necessity of their conditions or from the accepted precedents of other people. How many such men there are! To them the question of their business life never comes up so high as to mean, "What is the best and loftiest way in which it is possible for this business of mine to be done?" It never gets higher than to mean, "How can I best support myself by my business?" or else, "What are the rules and ways of business which are most accepted in the business world?" To such men the question of religion never becomes: "What are the intrinsic and eternal relations between the Father God and man the child?" But only, "By what religious observances can a man get into heaven?" or else, "What is the most current religion of my fellow-men?" There is no unseen type of things after the pattern of which the seen deed must

be shaped. Every deed is single and arbitrary and special, a thing done and to be judged, not by its conformity to some eternal standard of what such a deed ought to be, but simply by its fitness to produce results. Of course no visions haunt a man like that. He dreams no dreams of finer purity and loftiness which might have given a more subtle and divine success to acts of his which the world calls successful. He lives in a low self-content, and knows no pain or disappointment at his actions unless his act fails of its visible result, or unless other men condemn the method in which he happens to have acted.

[October 16.]

There is a second sort of man who distinctly asks himself whether his deed is what it ought to be. He is not satisfied with asking whether it works its visible result or not, whether other men praise it or not. There is another question still, Does it conform to what he knew, before he undertook it, it ought to be? If it does not, however it may seem successful, however men may praise it, the doer of the deed turns off from it in discontent. If it does, no matter how it seems to fail, no matter how men blame it, he thanks God for it and is glad. Here is a true idealism; here is a man with an unseen pattern and standard for his work. He goes his way with his vision before his eyes. "I know something of what this piece of work ought to have been," he says, "therefore I cannot be satisfied with it as it is." What is the defect of such an idealism as that? It is, that as yet the idea comes only from the man's own self. Therefore, although it lies farther back than the mere form, it does not lie entirely at the back of everything. It shares the incompleteness of the man from whom it springs. It may be born of prejudice and selfishness. It is the source very often of bigotry and uncharitableness and superstition. These are not seldom the fruits of narrow ideality. It is the man who asks for principles, who seeks to conform his life to some conception of what life ought to be, but who seeks his pattern no higher and no deeper than his own convictions.

Therefore it is that something more is needed, and that only the third man's life is wholly satisfactory. I said that he not merely looked for an idea to which he wanted to conform his life, but he looked for that idea

in God. Literally and truly he believes that the life he is to live, the act he is to do, lies now a true reality, already existent and present, in the mind of God; and his object, his privilege, is not simply to see how he can live his life in the way which will look best or produce the most brilliant visible result, not simply to see how he can best carry out his own personal idea of what is highest and best, but how he can most truly reproduce on earth that image of this special life or action which is in the perfect mind.

Does it sound at first as if there were something almost slavish in such a thought as that? He who thinks so has not begun to apprehend the essential belonging together of the life of God and the life of every man. For man to accept the pattern of his living absolutely from any other being besides God in all the universe would be for him to sacrifice his self and to lose his originality. But for man to find and simply reproduce the picture of his life which is in God is for him not to sacrifice but to find his self. The ideal, the possible perfection of everything that he can do or be, is there in God; and to be original for any man is not to start aside with headlong recklessness and do what neither brother man nor God dreamed of our doing; but it is to do with filial loyalty the act which, because God is God, a being such as we are ought to do under the circumstances, in the conditions in which we stand. Because no other being ever was or ever will be just the same as you, and because precisely the same conditions never before have been and never will be grouped about any other mortal life as are grouped around yours, therefore for you to do and be what you, with your own nature in your own circumstances, ought in the judgment of the perfect mind to do and be, that is originality for you.

[October 23.]

What quiet independence, what healthy humility, what confident hope there must be in this man who thus goes up to God to get the pattern of his living. To-morrow morning to that man there comes a great overwhelming sorrow. Bereavement breaks open his house's guarded door, and the unbroken circle is shattered at what seemed its dearest and safest spot. The man looks about and questions himself—What shall he do, what shall he be in this new terrible life which has burst upon him? Of course he may look

about and copy the forms with which the world at large greets and denotes its sorrow, the decent, dreadful conventionalities of grief. He may alter his dress and moderate his walk and tone, and even hide himself from sight, and so give all his pain its proper form. That does not satisfy him. The world acknowledges that he has borne his grief most properly, but he is not satisfied. Then, behind all that he may reason it over with himself, think out what death means, make his philosophy, decide how a man ought to behave in the terrible shipwreck of his hopes. That is a better thing by all means than the other. But this man does something more. The pattern of his new life is not in the world. It is not in himself. It is in God. He goes up to find it. There is, lying in God's mind, an image of him, this very man, with this very peculiar nature of his, of him bearing this particular sorrow, and trained by it into a peculiar strength, which can belong to no other man in all the world. That image is a reality in God's soul before it becomes a visible thing in the man's soul living on the earth. To get up, then, into God, and find that image of his grieved and sorrowing life, and then come back and shape his life after it patiently and cheerfully, that is the struggle of the Christian idealist in his sorrow, of the man who tries to make all things according to the pattern which is in the mount.

But now it is quite time for us to ask another question. Suppose that all which we have said is true; suppose that there is such a pattern of the truest life, and of each truest act of every man lying in God's mind, how shall the man know what that pattern is?

Do you not see? Is not Christ the mountain up into which the believer goes, and in which he finds the divine idea of himself. As a mountain seems to be the meeting place of earth and heaven so Christ is the meeting place of divinity and humanity; He is at once the condescension of divinity and the exaltation of humanity; any man wanting to know God's idea of him, must go up into Christ, and he will find it there.

[October 30.]

I would not have that sound to you fanciful and vague, for I am sure that there is in that statement the most sure and practical of truths. It was so in the old days of the visible incarnation. See how, when Jesus

walked on earth, the men and women who were with Him were always climbing up into the mountain of His life, and seeing what God's idea of their lives was. A young man, puzzled with matching commandments, weary of wondering which little corner of duty he should make his own, came up into Christ and asked, "Lord, which is the greatest commandment?" and instantly, as Christ looked at him and answered him, the man saw a new vision of himself, a vision of a life filled with a passionate love of the Holy One; and so he went back determined not to rest until he had attained all holiness. If he came down from Christ a larger man, giving his whole life thenceforth to the attainment of the love of God, and letting all duty do itself out of the abundance of that love, that was the way in which he did all things according to the pattern which had been shewed to him on the mount. Every man who came to Jesus saw in Him the image of his own true self, the thing that he might be and ought to be. Hundreds of them were not ready for the sight, and turned and went their way, to be not what they might be, nor what they ought to be, but what they basely chose to be. But none the less the pattern had been shewed to them in the mount.

All kinds of men have found their ideals in Jesus. Entering into Him, the timid soul has seen a vision of itself all clothed in bravery and known in an instant that to be brave was its proper life. The missionary toiling in the savage island, and thinking his whole life a failure, has gone apart some night into his hut and climbed up into Christ, and seen with perfect sureness, though with most complete amazement, that God counted his life a great success and so has gone out once more singing to his glorious work. Martyrs on the night before their agony; reformers hesitating at their tasks; scholars wondering whether the long self-denial would be worth their while; fathers and mothers, teachers and preachers whose work had grown monotonous and wearisome, all of these going to Christ have found themselves in Him, have seen the nobleness and privilege of their hard lives, and have come out from their communion with Him to live their lives as they had seen those lives in Him.

This, then, is the great truth of Christ. The treasury of life, the life of every man and every woman, however different they are from one another, they are all in Him. In

Him there is the perfectness of every occupation : the perfect trading, the perfect house-keeping, the perfect handicraft, the perfect school teaching, they are all in Him. In Him lay the completeness of that incomplete act which you did yesterday. In Him lay the possible holiness of that which you made actual sin. In Him lies the absolute purity

and loftiness of that worship which we this morning have stained so with impurity and baseness. To go to Him and get the perfect idea of life, and of every action of life, and then to go forth, and by His strength fulfill it, that is the New Testament conception of a strong, successful life. How simple and how glorious it is !—*Bishop Phillips Brooks.*

IMPROVEMENTS IN THE SCIENCE OF WARFARE.

BY CHARLES E. MUNROE.

IT is held by some eminent practitioners and military teachers that there is no art of war ; that the movements of armies and fleets, their points of attack, their method of approach, their conduct in the field, or what is known as the strategy and tactics of war, vary as the conditions and the commanders vary. Much is gained by the study of campaigns and battles and all successful commanders are reputed to have been close students of historical precedents and to have become saturated with their lessons ; but Clausewitz [klow'ze-vits] has declared that the theory of the art of war is valuable only in so far as it serves to guide a man through the vast labyrinth of military experience and to prepare his mind to act for itself under the emergencies of actual war, though it must renounce all pretension to accompany him on the field of battle, while both Clausewitz and Jomini [zho-me-ne] agree in asserting that it must have become an instinct, almost absorbed in the blood, to be of any value to a man. In fact it is quite evident that as at any stage, one's opponent may introduce any new device or employ to your undoing any and every moral and material means at his command, or since "All is fair in war" there can be no fixed rules of warfare, though it is often held that such rules exist and commanders who have won battles or campaigns have not infrequently been criticised as having fought or conducted them in violation of the rules, when they have followed the one rule which, we may assert without fear of contradiction, does always hold, and that is to have succeeded.

Notwithstanding the absence of conventional rules there has been and is a continual advancement taking place in the means of warfare due chiefly to the application of the discoveries and inventions of the physical

sciences and this has compelled the adoption of profound changes in the methods of procedure. In considering these changes, in what may be styled the science of warfare, we must remember that not only is an army or fleet to be ready to fight at a given time, which would require it to be provided with weapons of all varieties and with means of protection ; but, as it may be compelled to travel considerable distances from its original base and to keep the field for considerable lengths of time, it must be provided with means of transportation, with food, clothing, fuel, medicine, shelter ; with all the necessities of life ; and with means of communication between its various parts.

The feature among all these which would seem first to claim our attention is the weapons of attack, which to-day take the form of breech-loading rifled muskets and guns, and which are justly regarded as singularly perfect mechanisms. Yet there is scarcely a feature in them that is wholly new and modern, for the system of rifling* was invented by Gaspard Zöllner of Vienna in 1480, while breech-loading guns are known to have been made in China as early as 1313, specimens of them, captured in engagements by our navy in the Corean War of 1871, and others of similar pattern brought to Mexico by Cortes, and seized there as trophies, may be seen at the Naval Academy.

Notwithstanding this it was not until 1830 that rifling as a means of insuring accuracy came into vogue, since which time its use has extended until it has become general. This was brought about by the invention of the elongated expanding projectile, the best known form being the famous Minié [min-

* The operation of cutting spiral grooves in the bore of a gun.

i-ā] ball, which made the loading of the piece simpler, reduced the rate of fouling, and gave greater assurance that the ball would take the rifling.

Although there were upward of 400,000 special small arms issued for use to our troops at that time, our civil war was principally fought with the muzzle-loading rifle just referred to. This gun had a caliber* of 0.58 of an inch and with the 500-grain lead bullet and a charge of 60 grains of black powder it produced an initial velocity of about 960 feet per second. The penetration of the bullet, measured by the number of pine planks one inch thick, placed $1\frac{1}{2}$ inches apart, that it could traverse, was 11 at 200 yards, 6 at 600 yards and 3 at 1,000 yards. The highest point of the trajectory† at 200 yards' range was 20 inches above the line of sight, and at 300 yards' range, 40 inches.

Shortly after this the breech-loading principle came into general use and in 1873 the breech-loading Springfield rifle, caliber 0.45 inch, with which our soldiers are still equipped, became the service weapon. With a lead bullet weighing 405 grains and a charge of 70 grains of black powder this piece gave an initial velocity of about 1,330 feet and a penetration, in pine planks, of nearly 9 inches at 500 yards. The highest point of the trajectory at 220 yards' range is 15 inches; at 550 yards 11 feet; and at 1,100 yards 60 feet above the line of sight. The dangerous horizontal space at 500 yards' range is 200 feet; at 800 yards, 90 feet; and at 1,050 yards, 75 feet.

Marked as this advance was, this rifle falls far behind when its performance is compared with that of the modern rifles of different models with which the armies of the great powers are now furnished. Such a musket having a caliber of about 0.31 inches, a German-silver-mantled lead bullet weighing 231 grains, and a charge of 41 grains of smokeless powder, has given an initial velocity of over 2,000 feet and at 750 yards' range a dangerous space of about 360 feet. The highest point of the trajectory at 218 yards is $5\frac{1}{2}$ inches; at 547 yards, 55 inches, and at 1,093 yards, 31 feet, while the efficient range is over 1,900 yards. Steel plates 1.2 inches thick, have been pierced at short range, and 15 inches of solid oak at 220 yards. Still better results have been obtained in certain in-

stances which have been brought to our notice.

Although so ancient in conception the application of the breech-loading principle has been made practically possible only through the wonderful development in machine tools by which breech-closing mechanisms could be readily produced and duplicated, and more especially through the invention of self-obturing* metallic ammunition. We apparently owe this important device to Flobert, who introduced it for use, with a quick powder, in his parlor rifle in 1845, but it did not come into use for larger calibers until some ten years later and this extended use has depended on the discovery of metal having the requisite ductility and strength and the perfecting of machinery for their economic and rapid production. So completely has this been accomplished that the manufacture now constitutes one of our more important industries; a single factory alone having a capacity of 400,000 cartridges per day.

All of these devices would have proved futile but for the improvement in the means for effecting ignition. In the original gun the powder was ignited by means of a match. The matchlock was followed by the wheellock, invented by Auremberg in 1577, the ignition being effected by the heat generated through the friction of a rapidly revolving wheel, which was itself superseded about 1630 by the flintlock which held the field for about two centuries. In 1786 chlorate mixtures, which were exploded by percussion, were discovered in France; in 1800 mercury fulminate was discovered in England by Howard; percussion priming was employed by Forsyth in 1807; percussion caps were invented by Jos. Egg in 1818 and finally the cap and nipple were adopted in France in 1839. With the development of the metallic cartridge the fulminate priming was inserted within the case, either in the rim, or as now more commonly prevails, in the center of the base of the shell, so that a metallic cartridge contains within itself not only the projectile and its charge of powder but also the means for its own ignition, and it is so securely sealed that the ammunition may be exposed to severe conditions of weather or prolonged immersion in water and yet be certain to explode when desired.

* The diameter of the hollow inside of the cylinder or barrel.

† The curve described by the projectile.

* Closing or stopping up. Said of a primer for exploding the charge of powder in a cannon, and at the same time closing the vent.

An additional advantage which has resulted from the introduction of the metallic cartridge lies in the increased rapidity of fire. This obtains with the single loader but is most conspicuous in the magazine gun, a form of weapon which became possible only after the perfecting of metallic ammunition. The modern breech-loading rifled musket described above is provided with magazines holding from five to eleven cartridges which can be discharged at the rate of one shot per second.

Prior to our Civil War, inventors sought to produce a weapon, which was manageable by a single man, but which could pour forth a storm of bullets equal to the volley from a large body of troops. A somewhat crude though promising weapon of this class was exhibited by Dr. Gatling in 1867, and a weapon based on this idea was used by the French in the Franco-Prussian war under the name of "mitrailleuse."* The machine guns of today, of which the Gatling and Hotchkiss are excellent types, are usually formed by multiplying the number of musket barrels and automatically feeding the chambers with metallic ammunition. The modern Gatling gun has been known to fire 1,200 shots per minute. The single-barreled Maxim machine gun is novel in that when once supplied with its store of ammunition and once fired it goes on firing automatically until its supply of ammunition is exhausted, the force required being supplied by the recoil of the piece.

The many advantages attending the use of metallic ammunition in small arms has led in recent years to its use in so-called rapid-fire guns, which are practically cannon so arranged on pedestals as to be aimed from the shoulder, and which are fired by a trigger. Although there are many makers of these guns and each type claims certain special advantages, the most advanced experiments, so far as caliber is concerned, have been made by Lord Armstrong, whose 4.7-inch rapid-fire gun, with 12 pounds of powder imparts to the projectile, weighing 36 pounds, a muzzle velocity of 2,473 feet per second and a muzzle energy exceeding 1,500 foot-tons, with a penetrative power for over 10 inches of wrought iron and a rate of 12 shots per minute; and whose 6-inch, with 40 pounds of powder, throws six shot per minute, each of which weighs 100 pounds and possesses a muzzle velocity of 2,340 feet per second, a muzzle

energy of 3,797 foot-tons and a wrought iron penetration of 14.7 inches. For these large calibers the metallic ammunition has been so increased that the cartridges are nearly the height of a man of ordinary stature.

The progress in great guns has kept pace with that of small arms and, thanks to the engineering skill of Rodman, Treadwell, Armstrong and Krupp, and the metallurgical researches of Bessemer, Siemens, Martin, and Holley, the bronze breech-loading Corean gun of 1313, which weighed but 133 pounds, has developed into the 111-ton rifled, wrought steel, Armstrong gun which, with a charge of 960 pounds of cocoa powder, imparts to a 1,800-pound projectile a muzzle energy of 5,758-foot-tons and a capacity for penetrating 30.8 inches of steel. Up to 1840 the longest range attained by any ordnance was 5,720 yards; the longest range reached by 1858 was 7,270 yards, but in the jubilee year of Victoria a shot was fired whose range was so great that had Mont Blanc been placed between London and Woolwich and the gun been fired in London, the shot would have passed 5,482 feet above the summit of the mountain and lodged on the other side in Woolwich. It is interesting to note here that so late as 1859, Scoffern, in his "Projectile Weapons of War," said "Experience has proved that ordnance of cast metal, whether of brass or iron, can hardly exceed the dimensions of ten inches for long guns, and thirteen inches for mortars," yet 15-inch Rodman, cast-iron smoothbores were used in the monitors during our war and 20-inch ones were completed for use shortly after. Now all great guns are made of wrought steel being either built up of tubes and hoops, or wound with steel wire of various figures in its cross section.

The advance in the art of gun-construction and the form and use of the propellant has been greatly promoted since the founding of the science of gunnery. Notwithstanding the very early date of the discovery of gunpowder, that it had been used in cannon in Europe in 1346 and that the effects which it produced on projectiles had been speculated upon and discussed by Tartaglia [tar-tal'ya], Galileo, Newton, Huygens [hi'gens], and many others, the science of gunnery had no existence until Robins devised the ballistic *

* The ballista was the name of an ancient military engine for throwing missiles. Ballistics is the name given to the science of discharging large missiles. The derived adjective means, pertaining to the science of projectiles.

*[Me-trā-lī-yes. The ly represents the French liquid l, which is pronounced almost like y.]

pendulum by which he measured the velocity of projectiles and with which he obtained the experimental data upon which his "New Principles of Gunnery," printed in 1742, were founded. Robins' principle was extended by Hutton in 1778 to the use of the gun also as a pendulum bob. This method was employed for larger and larger calibers until it reached its practical limit in the very elaborate and precise series of experiments made at Washington from 1842 to 1847 by Major Mordecai, who succeeded in swinging cannon weighing about 7,700 pounds and throwing 32-pound balls; but this necessitated the use of a pendulum weighing over 9,300 pounds the center of gravity of which was over fourteen feet below the axis of suspension. The weight and length of the pendulum increased so rapidly with the increase of the projectile that to determine the velocity of the projectile from a 100-ton gun, by this method, would require towers like those from which the Brooklyn Bridge is suspended, between which to swing the pendulum.

Fortunately in 1843 Dr. Joseph Henry announced his invention of a method of determining this quantity by interposing screens, which were electrically connected with a chronograph, * in the path of the projectile and at definitely determined distances from the gun. This method, which while possessing the merit of simplicity is extremely precise and capable of being used with guns of every caliber, is now universally employed with chronographs such as the Boulengé [bou-lôn-zha], while the principle has been extended by Captain Noble, in his very ingenious chronoscope, so that the velocity of the projectile can be determined at frequent intervals even when it is moving through the bore of the gun.

Equally important with this is the measuring of the pressure exerted by the propellant. The first direct determinations of the pressure exerted by fired gunpowder were made by Count Rumford in 1797, but no means were available for directly measuring the pressures developed in the gun itself until the invention of the pressure gauge by Captain Rodman which is described in his "Report of Experiments" published in Boston in 1861 and this together with several modifications of it, such as the Noble crusher and the Woodbridge spiral gauges, are now in quite general use.

* An instrument for recording the exact instant an event occurs.

The precise information obtained by the observations made with these instruments has not only shown how guns should be built, but combined with the results obtained in the researches of Bunsen and Schischkoff [shish'kof], Abel, Berthelot [bair-te-lo], Debus, Nobel, and other chemists, it has proved a safe guide in the development of the powder with which these guns were to be charged. It is recorded that Benvenuto Cellini [chel-lē'nē], who was as versatile as he is famous and who was an acute observer, noted in his time that the effect of gunpowder charges for the same piece was varied with the size of the grain; while Rodman proved by the use of his pressure gauge that, for large calibers the form and density as well as the size of the grains were important factors. As a consequence he invented the form known as the perforated hexagonal prism which, after further development abroad, is now used for the largest calibers in grains 1.36 inches in diameter by 1 inch in height, and which with some modifications in composition, is known as cocoa or brown prismatic powder.

Within the past five years a decided improvement in propellents has been effected, as has been intimated, by substituting powders made from organic nitrates for the gunpowder up to this time in use. Prominent among these nitrates are the bodies familiarly known as gun cotton and nitroglycerine, and they possess the property that the products of their combustion are wholly gaseous and invisible, while but 45 per cent of the products of the combustion of gunpowder are gaseous. This smokelessness of the organic nitrates when burnt was early recognized and attempts were made to employ gun cotton as a ballistic agent soon after its discovery in 1845, these experiments being continued both in Europe and in the United States up to 1865 when they were abandoned owing to the dangerous pressures developed by the charges. Recently, however, means have been devised by which the pressure developed by these nitrates is reduced to safe limits and made more uniform and reliable; consequently they are now adopted for use in many countries.

The property of smokelessness is the feature of these modern powders which seems to have produced the strongest impression on the public; but, though this is a most valuable property and one which has already

seriously modified strategy and tactics, it is not the only one, for these new powders are those which have produced the enormous velocities noted above, while besides they are so powerful that 18 grains will do the work of 70 grains of the old musket powder, which means that the soldier need carry either a less weight of ammunition than before or else a greater number of rounds. In addition they give an assurance of constancy in composition and permanency in properties which even the best of the old powders has never possessed.

Until recently it has been customary for the soldier to estimate by his eye his distance from his target, but except with specially skilled individuals the result has been much in error and this error is enormously increased with the increased range of modern guns; hence it has become necessary to use optical instruments somewhat similar to those used in surveying for ascertaining this distance by trigonometrical methods. Naturally, these fine instruments known as range finders or telemeters [te-lem'e-ters] can only be used in a clear atmosphere and so cannot be employed after the engagement is under way unless the firing is conducted with smokeless powder.

While these advances have gone on in the offensive weapons and the appliances by which their use has been made more effective, invention in means of defense has not been lacking. The earliest shelter of course was found in natural objects such as trees and rocks, then came earthworks and palisades, and then forts and castles of masonry which so developed under the genius of Vauban and Albrecht Durer as to have aroused the admiration of Viollet-le-Duc [ve-o-lā le dūk] and evoked his most charming essay on military architecture. But the strongest of these masonry fortresses finally crumbled under the racking blows of the 15-inch smooth bores and were scattered by the Paixhans' explosive projectiles so that to-day protection is sought in metal forts, such as those constructed by Gruson of chilled iron, combined with concrete and earthworks and defended by other appliances.

While these changes were taking place on land equally striking ones were occurring on the sea. Early in the Christian era lines of metal shields were placed about the decks of vessels to protect the crews and in 1530 one of the fleet of the Knights of St. John was

sheathed with lead, but the first practical exposition of the value of armor for naval use was made by John Stevens, of Hoboken, N. J., who designed a battery protected by inclined armor for the United States in 1812, and who with members of his family, carried on experiments with projectiles against armor until 1841, when they had demonstrated that four inches of wrought iron added to a ship's side was sufficient to arrest the projectile from any artillery then existing. As a direct result of these experiments Congress appropriated money to build the Stevens battery in 1854, but it was never completed. However, two months after the keel of this battery was laid at Hoboken, four ironclads were on the blocks at Toulon and on October 17, 1855, three of these French batteries, forming the first ironclad squadron ever seen, received their baptism of fire under the Kinburn forts, which, after having held the combined fleets of France and England at bay, were silenced in four hours by the ironclads. This comparatively insignificant action, which had but little effect on the Crimean War, changed the whole condition of armor for naval use from one of speculation to one of actual and constant necessity, which was confirmed by the famous and decisive combat between the *Monitor* and the *Merrimac*. In 1843 the armor consisted of thin wrought iron plates piled one on another, ten years later this laminated system gave way to single wrought iron plates $4\frac{1}{2}$ inches thick which by degrees increased in thickness until the *Inflexible* bore 26 inches of armor in two 12- and two 1-inch plates. In the meantime steel and compound armor contended for a place and though trials with them date back to 1858 it was not till 1870 at Spezia that steel asserted its supremacy. Since then the metallurgists have produced a great variety of steel by adding chromium, tungsten, manganese, nickel, and other substances to the melt and by special methods of treatment; but the recent trials at Annapolis and on the Potomac have shown that the Harveyed high-carbon, nickel steel is undoubtedly the best armor ever subjected to ballistic tests.

The pressing necessity for armor was made manifest when in 1849 General Paixhans invented the "shell" and Dahlgren shortly after perfected the system of ordnance, bearing his name for firing it, for this projectile could not only penetrate the then existing walls but would, after penetration,

burst within, scattering death and destruction all about. Although shells have since increased in size with the caliber of the gun, gunpowder only has been used as the explosive charge in action. However, about twenty years ago experiments were begun by Barker in this country and by others abroad on the use of detonating high explosives for this purpose; and to-day France has her shells loaded with the nitro-substitution explosive melinite, while Germany and Italy have devised means for safely employing gun cotton, and most nations have provisionally provided one of this numerous variety of explosives for use for this purpose.

The use of these high explosives was however earlier applied to military mining and the charging of torpedoes by which they could be brought to bear on the enemy's weakest point, for no matter how powerful a fortification or heavy an armor be, there is yet some vulnerable spot. So long ago as 1379 at the siege of Merat powder was employed in springing mines and in 1585 a floating torpedo was used at Antwerp; but though mines from the nature of things were early successful, the torpedo was not to be counted as an available weapon until, during our Civil War, Cushing blew up the *Albatross*. Even then the device was very crude, but he so brilliantly demonstrated the possi-

bilities of this weapon that an immense impetus was given to its development, with the result that the torpedo of to-day is one of the most ingenious and deadly instruments of warfare. We possess to-day torpedoes which while carrying a charge of 500 pounds of gun cotton or dynamite can travel at a speed of 25 miles per hour beneath the water, and explode their charge under the vessel where its armor affords no protection. The recent affair of the *Blanco Encalada* in Caldera Bay proved the destructive efficiency of this device.

Space is too limited to notice all of the innumerable devices employed in modern warfare or to cover the entire field of improvement, but we may say that all of the advances noted in this paper are but mere details when compared with the tremendous advance and profound changes which have resulted from the invention and perfecting of the steam engine and its application to roads and to ships, and from the invention of the electric telegraph; for the power to transport quickly at will large bodies of men and material and to communicate with all parts rapidly is the first essential to success in all military movements.

To Watts and Stephenson, to Fulton and Morse is the credit due of having effected the most marked improvements in the science of warfare.

THE NATIONAL BANKING SYSTEM.*

BY PROFESSOR J. LAURENCE LAUGHLIN.

Of the University of Chicago.

THE existence and perpetuation of the banking institutions, created mainly by the statutes of the United States in 1864, touch the interests of the people in two important ways: (A) as affecting the circulating medium used in daily transactions; and (B) as affecting the management of institutions where business men keep their daily deposits, and where men go to borrow capital for ordinary commercial uses.

A. It is not generally appreciated by persons who have no time to inquire into the organization of banks how the continuance of national banks may be of distinct benefit or injury as affecting a part of our currency.

(1) In the first place, the note of a national bank is a promise to pay by the bank, and not by the United States. It is, therefore, not government paper money, like the "greenbacks." As only the banks themselves must redeem their own notes—and the notes must be redeemed at any moment on demand in lawful money—the government steps in only to the extent of obliging the banks to deposit a special part of their resources, invested in United States bonds, with the treasurer at Washington, for the security of the notes issued. On every \$100,000 of bonds, at par value, a bank can issue only \$90,000 of its notes. There is thus the most perfect security to holders of notes, since our national bonds sell much above par. If a bank should

*Special Course for C. L. S. C. Graduates.

fail, the government could sell the bonds, and with the proceeds have more than enough to redeem the notes. A national banknote is, also, a much safer note to carry (so long as gold is paid by the United States) than silver dollars, because the latter have only 65 or 70 per cent of value behind them. In fact, no one ever lost a cent by having in his possession a national banknote, although this system passed through the great commercial crisis of 1873. This fact is in striking contrast with our experience under the old state banks before 1864, when the notes had as many different values as the banks which issued them; and no one could then take notes in change without resort to a "banknote detector" to find their value week by week, or without losing by discount (through "exchange") when sending money for payment to different parts of the country.

(2) Each national bank must, also, redeem *its own notes* at its own counter on demand. Above, I have referred to the method of ultimate redemption, as in the case of the failure of a bank. Now, I refer to the method of daily redemption. Inasmuch as notes are so safe, they go to any part of the country far distant from the issuing bank. Consequently, it was finally arranged that each bank should keep a sum of lawful money equal to five per cent of its circulation at the Redemption Agency in Washington, so that, instead of sending a mutilated note to the bank itself, any one at a distance from the bank could send the note to Washington and there get it redeemed in lawful money (that is, in United States notes, gold, or silver, or silver Treasury notes of 1890). Then in addition, any bank to which a person is in debt is obliged to accept in payment (as legal tender) the notes of any other national bank (whether solvent, or insolvent). This explains why a national banknote is not only perfectly secured, but also why it circulates at par, without question, in every part of the country. The perfection of this kind of a circulating medium is such that it attracts no attention. Should the national banking system be destroyed by ignorant legislation, the distresses arising from a variegated state bank system would be a convincing demonstration of the superiority of the system now existing. It stands to reason that a concentration of publicity and attention to one unified system of banks will afford greater security than a multiplication of systems each governed by the varying whims of state legis-

latures, which usually regard a bank as an offense to society.

(3) If the reader will compare a "greenback" with a national banknote, he will discover that the latter is not a "legal tender." That is, in paying debts, you cannot legally discharge the obligations by offering national banknotes. But, although you cannot force your creditor to accept them in private transactions, it is so easy to get them redeemed in lawful money that in practice no one refuses them. United States notes ("greenbacks") were declared, February 25, 1862, to be lawful money and a legal tender in payment of *all debts public and private*, within the United States, except duties on imports and interest (on the public debt); but national banknotes are receivable for all dues to the United States except for duties on imports and can be paid by the United States for all its debts except interest on the public debt and the redemption of the United States notes.

B. While the national banking system is peculiar in the feature of a secured note-issue, it differs only in details from other systems in the essential functions of banking which are known as Deposit and Discount. But it will be necessary here to refer to some simple explanation of these functions of banking.

"In trying to understand clearly how banking accounts are kept, one may liken a bank to a cloakroom at a concert. For every article deposited a little ticket is given. Now, if the management of the cloakroom were suspected, and in the investigation it was found that there was the proper article for every ticket, or evidence of deposit, then it would be said that it was rightly conducted. But, if any articles could not be found on presentation of the ticket, it would be at once said that things were going wrong. So it is with a bank. For everything put into a bank vault or safe the management is to be held *liable*; consequently, all the claims against a bank are known as *liabilities*. Then whenever an investigation of the contents of the safe is made, there must be found inside, if the management is honest and efficient, either money or the equivalent of money (such as salable securities) to an amount equal to all that was put in. That which is found in the safe makes up the *resources* of the bank, and, if the bank is rightly conducted, the resources must always equal the liabilities. If they do not, something is wrong." This will give

us the point of view when looking at any bank account.

"A bank, we have seen, is an institution in which individuals deposit money, or the means of payment, for which they have no immediate use, and this function is termed *deposit*. When a bank advances to individuals money, or the means of payment, on proper security . . . it is said to exercise the function of *discount*." An institution which both receives deposits and makes discounts is always to be regarded as a bank, even though it makes no use whatever of the function of *issue* of notes. This statement may contravene a popular impression, according to which the issue of notes is regarded as the most important act of a bank. Such a conception, however, overlooks the fact that a bank can perform the same service by other means than by note-issues. Let us follow this idea. On a national banknote is printed a promise of the bank which issues it to pay money on demand; it gives the right to call for cash at any moment. "But a deposit also gives the right to draw money at any moment. When a bank makes a loan it can give the borrower the means of payment in any form he prefers: either in cash, or in a right to draw on a deposit, or in its own banknotes." By such an operation the bank becomes the owner of the promissory note given by the borrower to the bank, and—if cash is not demanded—the bank creates a corresponding liability by giving the borrower (1) either a deposit, or (2) its promises to pay in the form of its own banknotes. Thus, it can be easily understood how a bank, in a community accustomed to deposit funds and pay only in checks, serves the borrower quite as well by giving a right to draw on a deposit by check as by using the function of issue.

In order to make this fully clear, let us take a skeleton bank account, in its simplest form:

Dr. Liabilities.		Cr. Resources.	
Capital,	\$100,000	Loans,	\$40,000
Profits,	200	Bonds and	
Deposits,	34,800	stocks,	85,000
	<u>\$135,000</u>	Cash (reserve)	10,000
			<u>\$135,000</u>

Now, suppose D wants a loan of \$20,000 at 6 per cent for 3 months, and see how the account changes. The resources under "Loans" are increased by its purchase of a promise to pay \$20,000 in three months; for this the

bank pays \$19,700 (less the interest for 3 months), and credits D with a deposit. So the item of "Deposits" is increased by \$19,700; and "Profits" by the \$300 of discount. Then, the account will balance as follows:

Dr. Liabilities.		Cr. Resources.	
Capital,	\$100,000	Loans,	\$60,000
Profits,	500	Bonds and	
Deposits,	54,500	stocks,	85,000
	<u>\$155,000</u>	Cash,	10,000
			<u>\$155,000</u>

Had the borrower been given the bank's own notes, instead of a deposit, the account would have been changed as follows:

Dr. Liabilities.		Cr. Resources.	
Capital,	\$100,000	Loans,	\$60,000
Profits,	500	Bonds and	
Notes issued,	19,700	stocks,	85,000
Deposits,	34,800	Cash,	10,000
	<u>\$155,000</u>		<u>\$155,000</u>

A national bank, then, can make a loan by using its credit in the form of its promises to pay on demand, either called "notes" or "deposits." It makes no difference to the bank, in general; it will accommodate itself to the business habits of its customers.

The profit to the bank is found not in its issue of notes, but in its discounting business paper. The profit is as great if it buys this business paper by giving a right to draw on a deposit, as by issuing its own notes. When a man, like D, gets a note discounted at a bank, it is often called "getting a loan" from the bank, when in reality it is a purchase and sale. D sells his note to the bank, and gets in return the means of paying his own creditors. The bank buys the note, accompanied by collateral securities, and gives the so-called borrower the right to draw money, if he wants it. The bank makes a profit by giving D for the note the sum which the note promises to pay three months from now, less the interest on it for the three months, or \$19,700. At the end of three months, when the note is paid by D, the bank gets back its \$19,700 plus its profit of \$300.

"It might seem at first glance as if it were an advantage to a borrower to get banknotes, instead of only a right to draw money in the form of a deposit. In order that A may make a payment with a check to B, by which he transfers to B the right to draw money from the bank, it is only necessary that B

should present at the bank the check he got from A, and have the bank make a change on its books, declaring that B, not A, is now the owner of the right to draw money." All the borrower wants is the means of payment accepted by others, and it matters little to him how he pays. If he can do it more safely by not drawing out the actual cash of \$19,700, he will care nothing for the real money. He has been given a right to draw money and he can transfer this right to draw money to others by checks; and no money leaves the bank. It is important to bear in mind, then, when "loans" are made, a borrower is first granted a right to draw money in the form of a deposit; and if the community are in the habit of giving and receiving checks, the item of "deposits" in a bank account will change with the change in "loans."

It must be remembered, still, that the use of a check drawn on a deposit implies an easy access to a bank. "In country districts this will not be found convenient; so that country banks are generally called upon for banknotes rather than for the right to draw on a deposit. In these banks, consequently, the note-issues will be largely used, while the deposits and checks will be found less convenient. . . . In city banks just the opposite is true. The transactions are on a large scale, the buying and selling being in the wholesale as well as retail trades. Men in the cities, therefore, want a means of payment best suited to transfer great sums in safety and with rapidity. Banks are found near at hand, while access to them is easy and requires little time. If men have a large payment to make, they will prefer to make it by transferring the right to draw money rather than to run the serious risk of loss in carrying a great sum of money through the streets. So, when they borrow, they will prefer to be given a deposit rather than something which will be lost if stolen, or burned up." This accounts for the relatively small use of their privilege of issuing notes by the large city banks in the national banking system. Their profit does not arise from that function; and some of them have practically no notes outstanding (except so far as to conform to law). This explanation will help us to understand propositions for the future of the system.

C. The future of the National Banking System is very uncertain; and for reasons very discreditable to our American common sense. By the Subtreasury Act of 1846, ac-

cording to which the United States decided to keep the government money in its own vaults and not leave any on deposit with private banks, the national government withdrew from all connection with the money-market. The emergencies of the Civil War caused some departure from this policy. Being in great need of money, and finding it hard to sell bonds, Secretary Chase presented the scheme for national banks, because they would require large amounts of government bonds as security for their note-issues. The acts, in accordance with this recommendation, in a practical form, were not passed until June, 1864; and then our people were so much alarmed by the issue of the depreciating "greenbacks," or inconvertible paper money, that the national bank act, which provided a highly satisfactory currency, safe in any part of the Union, and protected against possible depreciation, was readily passed under the title of an "act to provide a national currency." There is no doubt whatever that, at the end of the war, Congress expected to see the United States notes ("greenbacks") withdrawn, and the national banknotes the sole currency of the nation.* To this extent had we departed from the policy of 1846.

The new banking system far surpassed the expectations of its founders. So far as it was wanted as a means of marketing bonds it was a failure, because it came into successful operation too late; but, even as furnishing a currency, it is now ceasing to be useful, because the nation's bonds, by which the notes are secured, are fast disappearing. The public, therefore, after seeing one proposal after another for a new kind of security for the note-issues thrown aside, assume that when the 4 per cent bonds (due in 1907) are gone, no security for the notes will be devised, and that the system will disappear *in toto*. This assumption, it is clear, is based on the idea that the note-issues are essential to the existence of the banks; an idea which we see to be wholly unfounded. The great question as to the best medium of exchange for the country is one thing, separate and apart from the best system of banking included under the heads of Discount and Deposit. Independ-

* March 3, 1865, an act was passed by Congress levying a tax of 10 per cent on all notes of state banks paid out by any such bank after July 1, 1866. This preserved the field for the national banknotes. It is this act which one of the political parties has, unfortunately, declared its wish to repeal, thus laying open the way for a return to the losses of the old state bank issues.—J. F. Z.

ently of its perfect system of issues, the national banks have proved the best the country has ever enjoyed. This means that for nearly thirty years the business interests of the country have been interweaving their operations with those of a good banking system, and trade has been accordingly steadier. Many firms establish private banks for discount and deposit, but mainly because they escape the requirements for publicity of accounts and examinations exacted of the national banks; but, in the interests of depositors and the public, the more they know of a bank's condition the better. The National Banking System is, therefore, democratic, protecting the rights of the weaker shareholder and depositor.

A serious movement, threatening the future of the National Banking System, is connected with the competition of trust companies, organized under state laws. By virtue of their special charters, or by the indulgence of state laws, these trust companies are permitted to do business free from the requirements of publicity and reserves exacted of the national banks. While permitted to hold smaller reserves, or to keep these reserves on deposit at interest elsewhere, the trust companies earn more profit for shareholders, but are less safe for the general public. The tendency of banking capital to escape the rigors of our national system and to take refuge under the state systems is clearly apparent. This alone suffices to show that banks profit little by the issue of national banknotes; and that the national system ought to be carefully guarded in the interest of the general public. The banks can, and will, look out for themselves;

some one should look out for the public. A banking system of some kind is sure to exist; if we do not have a good one, we shall certainly have a poor one.

These banks are obliged by law to furnish statements of their condition at any moment; to submit to examination; to keep on hand a reserve in cash, which for the banks in reserve cities is twenty-five per cent of their deposits, and for banks outside of these cities (known as country banks) is fifteen per cent. These country banks may keep three fifths of their reserves on deposit in some national bank in one of the reserve-cities; and banks in a reserve-city may keep one half of their reserves in a bank in New York, Chicago, or one of the central reserve-cities. In this way the interests of the banks are strongly united, even though the reserves are not so large as they would otherwise be.

Since the Resumption Act was passed in 1875, we have had "free banking": that is, any number of banks can be established by any persons in any place if they conform to the requirements of the general banking laws of the United States. The system has now become well adapted to our wants and business habits. A foolish and ignorant prejudice against banks in general, based on a misconception of the office performed by banks for the community—and which is as legitimate and necessary as a grain store or an express company—ought not to prevent an examination of the merits of the National Banking System, and the adoption of adequate legislation for its permanent existence. Congress could do no better thing than establish a national commission of experts on banking to report on the subject.

SOMETHING ABOUT OUR SUGAR.

BY HARVEY W. WILEY, M.D., PH.D.

SECOND PAPER.*

THE manufacture of sugar from the beet varies in some particulars from the process described in the preceding paper. I have shown the treatment of the sugar beet up to the time of harvest. After the beets are taken from the ground they are prepared for the factory as follows:

Each beet is taken separately and the leaves are cut off with a part of the top known as the neck. This part contains a much larger proportion of mineral matters than the rest of the root, and it is important to prevent as much as possible of them from entering the factory. These mineral substances are derived from the soil and fertilizers employed, and exist in composition with organic acids forming salts. The chief substance is potash,

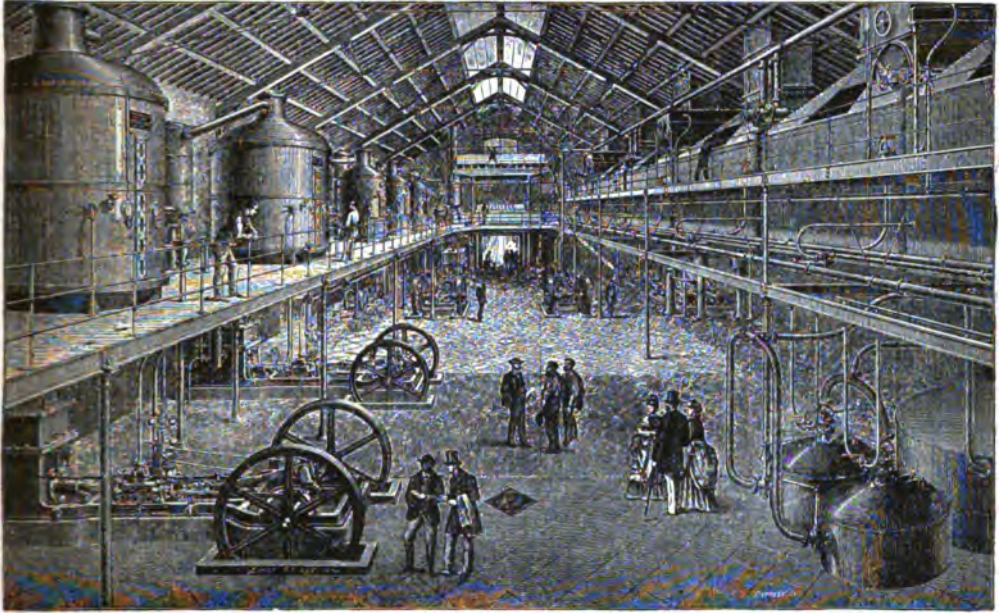
* The first paper on this subject appeared in THE CHAUTAUQUAN for June, 1892.

and salts of potash form the principal mineral ingredients of the beet.

The beets are then removed to the factory, where they enter at once into the process of manufacture or are preserved in silos* for future use. For the purpose of removing the dirt the beets are placed in a flume by which they are conveyed by a stream of water to the

of liquid among the slices in the cells of the diffusion battery soon to be described. It can be seen at once that such cuttings would allow a free circulation of a liquid even if placed under considerable pressure.

The cuttings are next conveyed by means of a swinging chute to the diffusion battery, an apparatus designed to extract the sugar



Interior of a Beet Sugar Factory.

washing machine. This consists of a trough carrying a journal† on which are arms arranged spirally. These revolving arms carry the beets through the trough in a direction opposite to that of the stream of water by which they are cleaned. All dirt and pebbles adhering to the roots are removed by the time the transit through the trough is finished.

From the washer the beets are conveyed to the slicing machine placed over the diffusion battery, which consists of a horizontal disc carrying knives arranged radially. These knives are not provided with straight edges, but are so corrugated that they produce a cutting resembling a V. The walls of this cutting are from one sixteenth to one eighth of an inch in thickness. The object of securing slices of this shape is to allow a free circulation

from them. To get some idea of a diffusion battery, imagine a series of tanks, usually twelve in number, each one provided with hinged water-tight doors at top and bottom. Each of these tanks will hold about one and a half tons of beet cuttings. These tanks are called the cells and when properly joined together form a battery. The cells are so constructed as to permit a liquid to be forced from one to the other, entering either at the top or bottom of each cell. In passing from one cell to another the liquid is conducted through a heater which keeps it at any desired temperature. The pipes and valves by means of which this circulation is effected appear like an inextricable tangle to those unacquainted with their operation, but an intelligent laborer soon learns the secret of their manipulation.

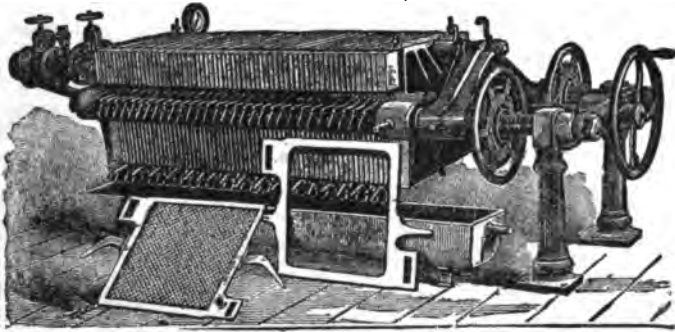
The cells may be arranged in single or double line or in a circle. The latter method of erection is preferred. To operate the battery, three or four cells are filled with water,

*[SF]6a. Underground pits or cavities in rocks, or artificial structures above ground, used for the storing of green crops for future use.

†"That part of a shaft or axle which rests in the bearings."

which, passing through the heaters, is brought to the proper temperature, namely, 180° to 190° F. The next cell is then filled with the chips, the door closed, and water from the full cells admitted at the bottom,

tank placed from twenty to twenty-five feet above the battery. Each time a cell is filled with chips a charge of diffusion juice is drawn off. The time required for filling a cell is usually from six to ten minutes.



A Filter Press.

the air being allowed to escape through a vent at the top. A second, third, and fourth cell is filled with chips in like manner, the water being passed through each previously filled cell in order to reach the one containing the fresh chips. The liquor, however, passing from one cell to another, enters each time at the top of the cell except with the fresh chips as noted above. This process continues until ten cells are filled with chips and two of those first filled with water are empty. The battery is now charged and the process continues regularly as follows :

While one cell is filling with chips the next one is emptied, the sugar having been practically all extracted, by opening the lower door and allowing the exhausted chips to fall out. These chips are passed through a press and are used as food for cattle. In a battery of twelve cells, ten are therefore under pressure, one emptying, and one filling. When the last cell of fresh chips is filled with liquor from the other cells it is emptied into a measuring tank. This diffusion juice contains the sugar which has been extracted.

This drawing of a charge of diffusion juice is accomplished in the same way as the ordinary circulation of the battery. The pressure is secured by pumping water into a feed

The principle on which the action of the diffusion battery rests is known in physics as *os-mō'sis*. When water is brought in contact with beet chips the sugar stored in the cellular tissue of the beet immediately begins to pass through the cell walls and becomes diffused in the outer liquid. When this liquor partially charged with sugar is passed into the next cell of the battery,

this process tends to increase the percentage of sugar in the diffusion juice. Theoretically a battery could be constructed so that it would give a diffusion juice containing as much sugar as the cells of the beets, but this would require an infinite number of cells. Practically, after ten contacts the diffusion juice is nearly as rich in sugar as the natural juice of the beet. This is sufficient for commercial purposes. In properly constructed and operated beet sugar factories ninety-five per cent of the sugar in the beet is extracted.

I am fully aware of the difficulty of describing such a technical operation as that of dif-



A Mixer and Battery of Centrifugals,

fusion, in language clear and intelligible, but I have endeavored to divest the above description of all technical terms and I trust all may understand it.

The diffusion juice extracted as above de-

scribed is carried to clarifying tanks, where it is subjected to the following treatment.

To each hundred pounds of juice two pounds of lime are added. This makes the juice intensely alkaline. To get rid of the lime a stream of carbonic acid is blown through the juice, by means of which the lime is precipitated in the form of carbonate. Toward the end of the operation the liquor is raised to the boiling point. The carbonic acid is furnished by a limekiln or coke oven, generally the former. The lime combines with the free acids of the beet and also precipitates albuminoid matters and other substances contained in the beet hurtful to the yield and quality of the sugar. The carbonate of lime formed is granular and in a shape to aid the process of filtration by which it and the precipitated impurities are separated from the juice. This separation is effected by means of filter presses, heavy apparatus of iron containing chambers two feet square and an inch thick. These chambers are lined with heavy cloth, permitting the juice to pass through but retaining the solid matters, which gradually fill the chambers and are removed as a firm, hard cake. The juice after filtration is treated a second time just as above described, except that only about one quarter to one half a pound of lime is used to each hundred pounds. This process is called carbonatation.

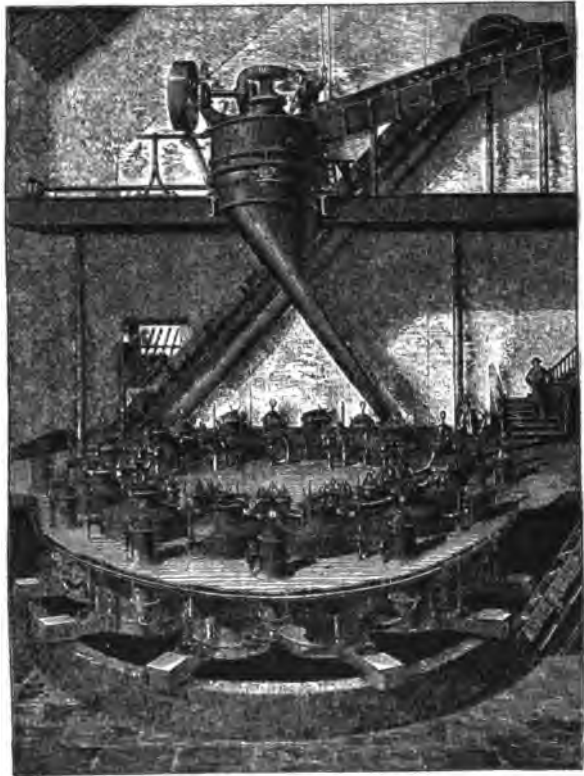
After this double carbonatation, the subsequent treatment of the juice to obtain the sugar is exactly like that described for cane juice in the former paper.

Beet molasses, on account of the large quantity of potash salts which it contains, is not suited for cooking or table use as cane molasses is. For the same reason unrefined beet sugar is not fit for table use, while the yellow unrefined cane sugars are preferred to the refined article by many.

The process of refining is common to all sugars whatever be their source. It consists in separating foreign matters, and especially coloring matters, from the sugar. Sugar before refining is commonly called raw. In some cases the process of refining is carried

on conjointly with the manufacture of the sugar from the raw material. It is more common, however, to make it a separate process. The essential steps in sugar refining are solution, filtration, decolorization, and recrystallization.

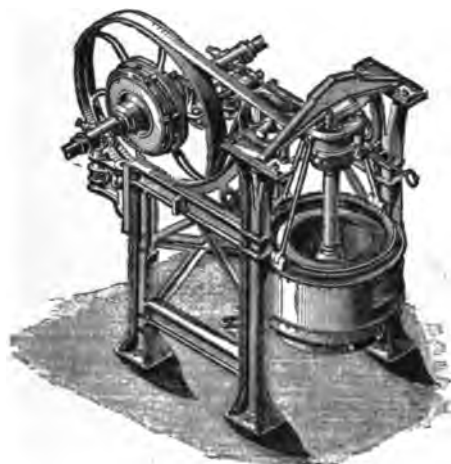
Raw sugars are melted with hot water and reduced to the density of a thin syrup. By filtration, usually through bags, the undissolved particles are removed. The decolorization is effected by filtering the syrup through boneblack. Boneblack is made by



Diffusing Battery. Showing beet elevator and beet slicer.

roasting the bones of animals in closed retorts until thoroughly charred. By the retorts being closed the organic matter of bones is preserved from combustion. Dried blood treated in the same way also makes a fine decolorizing material. The charred bones are ground to a coarse meal, ranging in size from fine dust to particles as large as peas, according to the way it is to be used. The finer the grinding the better the decolorizing power, but the greater the difficulty of forcing the syrup through it and the greater also the loss of material in washing and reburning the

black. Sugar solutions, even when highly colored, are made water white by filtering through boneblack. After use for a certain time the black loses its decolorizing power and requires to be revived. This is done by first washing it with dilute acid and water



Centrifugal Apparatus.

and afterwards reburning it in the retorts already described. The decolorizing power of the black, however, is permanently impaired after repeated use. It is then sold as a fertilizer, for which it is valuable on account of its chief ingredient, phosphate of lime.

Refined sugar is sold as granulated, loaf, powdered, etc.; such sugar is boiled at a high vacuum and comparatively low temperature in a vacuum pan which has already been described. Granulated sugar is made by taking the crystal sugar as it comes from the centrifugals* and passing it through a revolving drum heated by steam until it is thoroughly dry. It is almost pure sugar containing usually about 99.7 per cent of sucrose.†

Loaf sugar is made by pressing the sugar from the centrifugals into molds, which molds may be on the centrifugals themselves. The lumps are then thoroughly dried and broken or cut into convenient shape. Cut loaf sugar is nearly as pure as granulated.

Powdered sugar is any pure white sugar ground to a fine powder. It is often made from the particles produced in making loaf

* Small drums into which the crystal sugar has been drawn as it comes from the vacuum pan. The molasses is drained off through the fine wire gauze cloth forming the sides, while the drums are in rapid motion, and the crystals are retained in the meshes.

† [Sf/crose.] The name by which the chemist knows the cane or beet sugar.

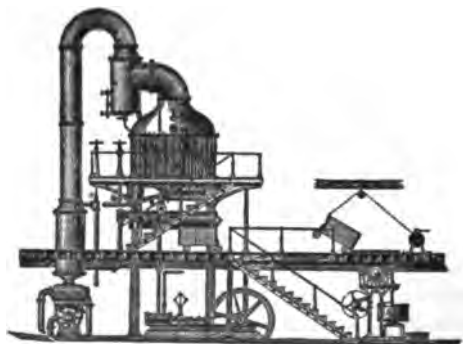
sugar. It is generally not quite so pure as the other two varieties.

The molasses from the sugars described is reboiled at a high vacuum and low temperature and from the product are made the moist or coffee sugars of commerce. Such sugars may be quite white and yet contain only from eighty-five to ninety per cent of sucrose.

All the refined sugar made in the United States is the product of a few large establishments which are under the control of one company, the American Sugar Refining Company, known as the "Sugar Trust." Boston, Brooklyn, Philadelphia, New Orleans, and San Francisco are the chief centers of the refining industry. Refineries are also found in Baltimore, St. Louis, and Chicago. The cost of refining sugar is very low. It is estimated to be from one eighth to one half a cent a pound.

The molasses of commerce is supposed to be derived from the sugar cane, sorghum, or maple tree, but, as Mr. Rudyard Kipling would say, "that is another story." It would require an entire article to describe the adulterations which are practiced with this substance. Those interested can get a full account of these frauds by asking the secretary of agriculture for Part 6, Bulletin 13, of the Chemical Division.

Maple sugar is made chiefly in Vermont. Nearly all the states north of the Potomac and Ohio Rivers have extensive maple orchards. The maple sap contains from two to five per cent of sugar. It is collected in



Plan of Vacuum Pan and Centrifugal.

the transition period from winter to spring. The sap runs best after a sharp frost followed by a warm bright day. The sap is concentrated in open kettles and pans. Maple sugar is never refined, for the process would remove from it the peculiar ethereal flavor-

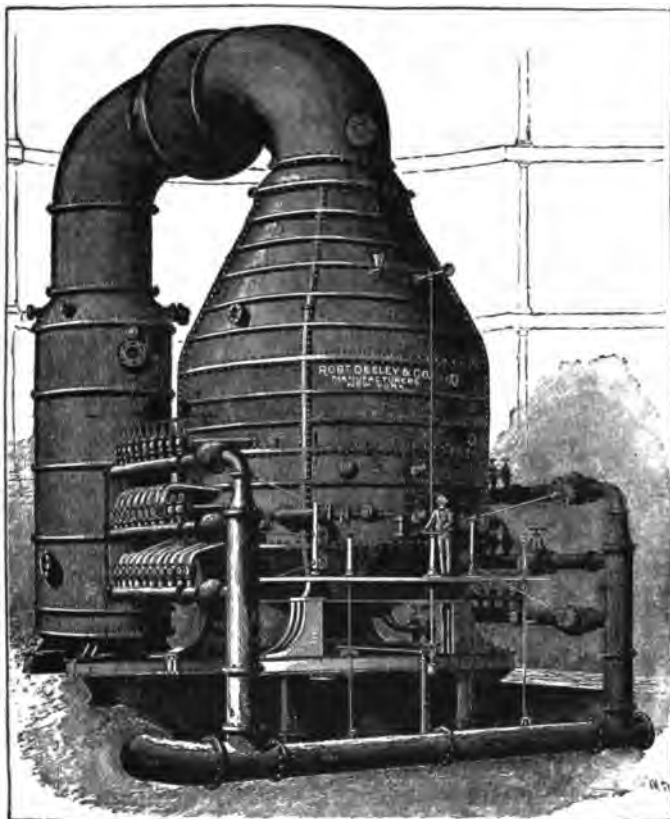
ing matter which gives it its chief value. It is difficult to estimate the amount of sugar made from the maple. There are thousands of orchards, and much that is made is used at home and does not find its way to the tables of the statistician. The total amount may be roughly estimated at 40,000,000 pounds.

From six to eight million pounds of sugar are made from beets in this country and the amount is rapidly increasing. There are

to two cents a pound is paid directly to domestic producers. Foreign refined sugar pays a duty of half a cent a pound.

The prospects now are bright for a rapid increase in the output of domestic sugar. Sugar cane, beets, and sorghum are all capable of rapid development, and capital will not wait long to embrace so promising an opportunity.

It will be a great boon to the agriculture of



Vacuum Pan. Diameter 17 feet.
Capable of making 1,000 barrels of sugar at each "strike."

three beet factories in California, one in Utah, and two in Nebraska.

The amount of sorghum sugar made in this country does not exceed 1,000,000 pounds annually. It is produced chiefly in Kansas.

Of the 3,840,000,000 pounds of sugar consumed in the United States annually, about 400,000,000 only are produced at home. Of this amount, 353,000,000 are made from sugar cane, 40,000,000 from maple trees, 6,000,000 from beets, and 1,000,000 from sorghum.

Foreign raw sugar is admitted free of duty and a bounty of from one and three fourths

our country when we can produce our own sugar. We are now paying to foreign countries nearly \$100,000,000 in gold annually for this article alone. This amount added to the income of our farmers will prove no mean factor in their prosperity. Can it be done? Yes, but slowly and in the face of many difficulties. Sugar cane, beets, and sorghum will all help to the establishment of an indigenous sugar industry. When this is accomplished, if we will learn to do without tea and coffee, we will be independent of the world.

End of Required Reading for October.

GAYETY.

BY J. EDMUND V. COOKE.

KNOW'ST thou alluring Gayety and these
Who tread within her toilsome, tiresome mill,
Doing the penance of her frivolous will?
Not Tantalus nor Sisyphus seek ease
More vainly than this band of devotees,
Who climb a constantly receding hill,
Who drain a draft which cloyes but does not fill,
Who surfeit self, but may not self appease.

A glance at Gayety seems all delight
For every Circe is at first most kind,
But envy not the ones who have enshrined
The siren as a goddess. Folly's rite
Instills a lightness, not of heart, but mind
And constant sweets-make ill the appetite.

THE ROMANCE AND THE NOVEL.

BY MAURICE THOMPSON.

THERE has been a vague, filmy line of division between the novel and the romance; but it has existed only in criticism, not in fiction itself. We can demonstrate the difference between art and artisanship; for the artist and the artisan bear the relation of master and slave to each other. The artist controls the artisan. The design of a temple is the work of art; the building of the temple is mere artisanship. We may carry this truth over into our study of fiction; and it cannot be too well remembered that all art is fiction—that the product of artisanship is concrete fact. For instance, in designing a poem I am an artist—in making it I am an artisan. The design is a fiction, the product is a fact. Miss Emily Dickinson designed strangely striking and beautiful poems; but her execution, her artisanship, was curiously imperfect. In sculpture the artist designs while the artisan does the chiseling. The architect makes the abstract temple, the mere contractor builds it in the concrete.

A novel is a fiction designed by an artist and built by an artisan. Let us not be satisfied with the mere superficial view of this general truth. Underlying it is the true wonder of genius; because genius is both artist and artisan, both designer and builder. If there is any possible demarcation between the novel and the romance it will be found at the line where the materials of originality and those of mere imitation refuse to weld together. In a word it is the margin of difference between a transcript and an invention. In this view the novelist is a mere recorder of things actually seen—a mere historian of life as it is. He invents nothing, adds nothing, changes nothing. The favorite phrase is: He holds "the mirror up to nature." In his novel you see the features of commonplace, average life as if in a looking-glass. If he is a painter he copies a landscape just as it is and hangs it on your wall; he idealizes nothing.

Now when the matter is thoroughly thought out we discover that the novel is really only a low order of romance; for no fiction is actually a kodak sketch of life, it is always an imagined reflection of life, and at its most real point it is imitation and therefore it is romance. "Jack the Giant-killer" is no more romance than "Daisy Miller" or the "Rise of Silas Lapham"; Jack never lived, neither did Daisy or Silas. But one is like life, the other is not, some one may say. This sug-

gests another possible distinction between the romance and the novel, the line of probability or of possibility. I do not propose, however, to deal with the romance of impossibility; for I deem this outside of the discussion of dignified fiction having the human life for its theme. The novel of human life and the romance of human life; these are what I am asked to separate and distinguish from each other. This can be done, I think, by adopting the following definitions as bases.

1. A romance is a fiction representing human life.

2. A novel is a romance of human life regarding particularly the average of manners, customs and social usages. A romance deals with the heroic, the extraordinary, and the picturesque. A novel portrays the commonplace.

Bearing in mind that what is extraordinary is not therefore improbable or impossible, and that what is commonplace is not necessarily insignificant or uninteresting, we may come to a fair consideration of our subject. Napoleon's conduct at Lodi was extraordinary and heroic; but it was not beyond the possible. The suffering of people in poverty is commonplace, and yet it is of deep interest to every enlightened soul. Napoleon's act belonged in the field of romance, the suffering of the uncomplaining poor has its place in the novel of low life.

Scott in writing "*Ivanhoe*," Dumas in making "*Monte Cristo*," and Hugo in building "*Les Misérables*" have given us three sorts of romances; yet neither of the works mentioned is wholly referable to either of the arbitrary divisions of fiction. In each, manners, customs, and social usages are carefully depicted, while at the same time the most extraordinary phases of human life are painted with powerful coloring. Thackeray's "*Vanity Fair*" is classed as a novel; but it is brimming with the extraordinary. Dickens' "*Tale of Two Cities*" goes on the shelf of romance in every library; still there are few fictions cumbered with more commonplace details of average life.

Some writers have preferred to use the term "novel" as generic and to divide fiction into the real and the ideal. The novel of real life according to this view is a representation of human motives, actions, customs, and manners just as the author has seen them or just as he has drawn them from history; the novel of ideal life is a representation of hu-

man motives, passions, and manners as the author imagines they would be under certain extraordinary circumstances.

It is very interesting to trace the genesis of modern prose fiction and to note how the two general forms of it have been evolved. One form has grown out of the example of the poets and dramatists, the other out of the early prose romancers; but, strange as it may seem, the novel has come of the latter, the romance, as it now exists, of the former. Scott's novels (romances) are built on the plan of Shakespeare's plays; Jane Austen's fictions (novels) took their spirit and their form from the earlier English romances that grew out of Lyly's "*Euphues*." The first novel of manners in the modern form was Madame La Fayette's "*La Princesse de Cleve*"; but this drew its inspiration from old romances, not from the more realistic dramas of the French and English masters. In a word the realism of to-day, which is the distinguishing mark of the current novel of manners, is a direct evolution from the methods of the old prose romancers.

Most critics have attempted to make out Defoe's "*Robinson Crusoe*" to be the first "realistic" novel. To understand how erroneous such a thought is we have but to remember that the whole story of Robinson is romance, pure and simple. What indeed can be conceived of more extraordinary than his life on the lonely island in midsea, what more romantic than his simple adventures? No poet's vision of remote and solitary existence could be more picturesque or less like the humdrum of commonplace life. This refers to the artistic conception of Defoe in originating the story; in its form and spirit it is romance; but in artisanship it is a realistic piece of work. This distinction must be kept clearly in mind even in reading the fiction of Balzac. The great French master was an inveterate romancer; almost every one of the chief characters in his stories is extraordinary both in disposition and in experience. Balzac's method, however, that is, his mere workmanship, belongs to realism. He invented the meanest, the vilest, the filthiest characters that are to be found in fiction, and in a few instances he built up beings of unparalleled purity, sweetness, and beauty. His was extreme, almost epic romance clothed in the details of modern analytical prosing.

The trouble with recent critics in the consideration of fiction has been that they have

dealt with manne: too much and too little with substance. Because Balzac's method of art-tisanship was "realistic" they have called him a "reporter of society," overlooking the absolute romance which is the soul of his fiction. Did not Balzac choose the extraordinary in making all of his most noteworthy creations? Pick up any of his stories and before you have read long you feel that you are in strange yet human company. You never met just such people; but they are real people; they impress you as characters singularly original, memorably uncommon, and ever after you recollect them as those remarkable and extraordinary acquaintances to whom one Honoré de Balzac introduced you. If I should be asked to point out the most heroically vile, the most romantically odd, and the most ethereally and preternaturally spiritual characters in all the world of fiction I should go to Balzac's stories to find them. Certainly there never could have been a time when the average life of the French people was represented faithfully in those fictions.

Let us take four of the most remarkable and influential fictions ever written, "Ivanhoe," "Robinson Crusoe," "Les Misérables," and "Vanity Fair," and try to find out what their secret of power is and why they have satisfied the appetite of lovers of art. What shall we say is the magnetic force in "Vanity Fair"? No intelligent mind will admit that the mere social caricature which is so large a part of the work is sufficiently attractive to render it perennially pleasing, nor is the story particularly dramatic as a whole. Most of us who read it do not know of our "own personal knowledge" whether its scenes are like or not like the particular life they purport to be drawn from, hence their fascination does not lie in their "realism." What actually captivates us is the presentation of extraordinary people in extraordinary situations amongst scenes and under circumstances peculiarly picturesque, amusing, and interesting. It is social romance, not mere transcription from commonplace English social life, that we have here.

"Les Misérables," that wisp of thrilling sketches drawn with such freedom and power, were it written in Balzac's manner would be classed as realistic.

"Robinson Crusoe," as I have said, is a schoolboy's vision of romance told with inimitable *vraisemblance*. There is not a hint

of everyday common experience in it. It is all extraordinary.

Turning to "Ivanhoe," the greatest romance ever written, we find it quite as near the mark of truth to the life it represents as "The Rise of Silas Lapham" is true to current American life. Mr. Howells' story has *vraisemblance*, but it is no more a real photograph of the commonplace in our experience than Scott's romance is a mere transcript from English history in the time of Richard I. It is the style, the manner, the method, of Howells that make his story less a romance than Scott's. As a matter of fact Silas Lapham is just as much an imaginary and unusual character in life, manners, and speech in Boston, as Front de Bœuf and Ivanhoe were unusual in their day in England. The difference is twofold: Scott chose interesting characters, Mr. Howells did not; but Howells by his manner of telling made his story seem real, while to a critical reader Scott sometimes shows too plainly that he is telling a mere tale. Mr. Howells is a defter artisan than Scott was; Scott however, was immeasurably the greatest artist who ever wrote fiction. If Mr. Howells would sit down and conscientiously write out "Ivanhoe" precisely in Scott's lines but with the diction and the literary workmanship of his own choosing, the book would be far more highly finished as a piece of concrete fiction; but it would be not one whit changed as an abstract artistic conception. The genius of Scott invented the story and formed it in the mold of greatness, but the master designer did not know or care about the effect of sand-paper and varnish. His was not woodwork; it was bushhammered masonry; rough, but enduring as the pyramids.

If the student has caught the spirit of my hurried suggestions he will now begin to suspect that, after all, the only difference that can possibly exist between the romance and the novel is one of aim. The romancer aims to produce the effect of life imbued with somewhat of extreme aspirations and pressed by unusual surroundings. The extremity, however, need not, nay must not, be the impossible; and the unusual should fall short of grotesqueness. Genius invariably finds the just limit. The greatness of Scott is best shown in his supreme judgment of what is interesting to the average healthy mind. His vision was absolute in the matter of selecting materials; and in arranging them for dra-

matic effect his sense of the picturesque and the effective was perfect. By comparing the method of Scott with that of Balzac the student will discover how the great Frenchman reached the limit of legitimate romance by a route precisely the opposite of Scott's. Instead of depending upon bold, forceful, instantaneous projection of scenes and characters Balzac wrought his effects by tedious whittling and filing and fitting, so to speak. He could not lift a great curtain, as was Scott's habit, and uncover a field, like that of the Cloth of Gold, with kings and knights and queens and ladies moving upon it with all the show of chivalry and love; but he could build, piece by piece, scenes of strange squalor, of romantic depravity, of picturesque abandon, of unearthly hideousness, or of incomparable beauty and sweetness.

By a failure to comprehend the romance that is Balzac's glory, recent fiction writers have fallen into the rut of what has been aptly named analytical realism, which has given rise to the American school of which Mr. Howells and Mr. James are the leaders. The novels of these distinguished writers are interesting chiefly for their beautiful diction, their elegant style, and the consistency and proportion of details. Thus far they are an improvement upon Balzac's stories; and, especially in the case of Mr. Howells, the humor is far superior to the saturnine wit of the Frenchman. When it comes to the initial force of art—that original creative power by which romance is engendered and by which the fascination of extraordinary human character is exerted—Balzac stands alone; his disciples have failed to catch his meaning or to apply his recipe. They have taken his method for his chief excellence, when in fact it was his one almost unbearable fault. In spite of their smothering masses of petty details, not by virtue of them, Balzac's novels are great; so, notwithstanding the preponderance of commonplace experiences wearisomely described in them, they turn in their deepest articulations on absolute romance. It is the lack of absolute romance in any of their parts that reduces the best novels of American realism below the standard of greatness. In a word our realists have aimed at Balzac's method, not at his conception of art; they have greatly improved upon his artisanship; but have fallen far below his vision of the spirit of fiction.

The fictions of George Eliot have been sometimes pointed to as examples of the realistic novel; but it is hard to see how "Adam Bede," "Middlemarch," or "Romola" can be so classed. It is true that these stories are not stirring tales of romantic adventure, like "Monte Cristo" and "Ivanhoe," and yet no person can read them and feel that he is in commonplace company the while. The analytical method of George Eliot does not go to the extreme, observable in Mr. Henry James' novels. *Romola*, as a character, is not a dissected body; but she is a living, breathing, romantically conscientious woman. If I should have to say, however, which style of artisanship in literature I prefer, Eliot's or James', I should elect the latter.

So it may be seen that, as I understand it, the romance and the novel are separated along the line of the old divisional margins of genius and talent—originality and imitation—creation and compilation. The romancer makes his story, the novelist puts his together out of scraps of observation and reading. "Robinson Crusoe" is a romance, because it is made wholly from the figments of Defoe's imagination. Defoe never visited the island to get "local color" or to study the conditions prevailing there. He went into himself and there wrote his immortal story. The "Rise of Silas Lapham" is a novel, because its author in writing it worked outside of imagination, as it were, and compiled it out of impressions left over from experience, observation, and study of local life. Note the difference in the effect upon you as you read the two works. "Robinson Crusoe" delights you with what is going on,—"*Silas Lapham*" charms you with the manner in which Mr. Howells tells how things are going on. You are not aware of Defoe's diction while you are perusing his story; but you cannot be conscious of much besides style when you read Howells' fiction, and yet, in reality, Defoe's style is almost the perfection of simplicity and strength. In Howells the artisan is greater than the artist, judging by his novels; but I am inclined to attribute this apparent defect to the aim chosen by Mr. Howells rather than to a lack of genius. Certainly no living man has shown more remarkable literary cleverness than he, and in the field that he has taken for his labor he stands pre-eminent at all points. The novel as he constructs it, is without intrinsic muscles, so to speak, and all of its movements

are external. Indeed the analytical novel is not an organism ; it is a machine, like a watch or a clock, cunningly devised and cleverly constructed, moving and working to an end without life. You feel as you read how wonderful and how excellent is the workmanship of it all and you have a keen sense of a delightful personality shimmering through the fine, warm humor ; yet never once are you impressed with the presence of a remarkable creation.

Jane Austen's fictions are novels. Here again we find the commonplace predominating in the aim of the author. She seeks to depict only the dead level of the local average in English life. There is a certain leisurely grace and a charm of movement in her stories that have given them a lasting value

in the esteem of a few critics ; but they have never been widely and genuinely attractive. They lack universality of appeal which is the certain badge of high romance. They are the work of a specialist whose limits were narrow and whose vision was microscopic. Indeed in a general way the romancer uses the telescope and finds out heavenly bodies ; the novelist is expert with the microscope and makes much over the animalculæ in a drop of stagnant local existence.

In conclusion, if I might go so far in a familiar talk as to point out the typical romancer and the typical novelist, I should direct attention at once to Sir Walter Scott and to William Dean Howells. Between these two extremes lies the whole field of fiction.

THE RISE AND FALL OF THE PROGRESSIVE PARTY OF KOREA.

BY GORDON HADDO.

THE history of the opening of Korea to the higher civilization of the western world is yet to be written. There is hardly anything in our language upon the subject, except the reports of a few naval officers scattered here and there through a vast body of government publications, and the work of Griffiths compiled from Japanese sources.

The opening of Korea to other nations is a comparatively recent event, brought on not so much by the acts of foreign governments as by the deeds of a band of brilliant young men, who founded the Progressive party and attempted to gain control of the king and the empire. They wished to inaugurate a new system of government, to throw Korea open to foreigners and to commerce, and to gain for it the civilizing influence of the outside world. The adventures and schemes of this party of young men would form one of the most romantic pages of the history of the nineteenth century, and it is due to them that Korea is no longer the hermit nation of the world.

Prior to 1880, Korea prohibited all intercourse with other countries, even refusing communication with China and Japan, except upon rare occasions, when visits were exchanged by high officials. The government strictly prohibited importations of

foreign books, especially those relating to religion. In 1868 it was found that some Catholic missionaries from France had been secretly working in Korea, and had succeeded in making many thousand converts. The actions of these missionaries having excited the suspicion of the officers of the government and of the people they were brought to trial. These suspicions were further increased by the missionaries' disregard of the customs of the country and the people finally became so incensed that they rose in arms against them. The result was that thousands of Catholic converts fell under persecution, victims of the fury of an ignorant multitude.

It remained for a few young noblemen of Korea to start the movement that was to open the Land of the Morning Calm to the outside world, and which, from no fault of their own, failed in 1884. Among the noble families of Korea were several youths who, from time to time, succeeded in secretly procuring books from China, which had been open to Europeans for many years. From these books they learned about the countries of Europe and America, especially the United States, and this led them to wish to make a radical change in their country in many respects. The plan they made known to several of their friends who were influential and held high positions in the government and who favorably re-

ceived the idea. They wished first, to limit the power of the king by having district councils elected by the people; second, to introduce customs of modern civilization, railroads, telegraphy, etc.; third to change certain unjust laws which imprisoned the innocent and oppressed the weak; fourth, to deliver Korea from Chinese influence, China having always claimed a protectorate. Such were the ends for which these young men were working.

Pom-K-Soh, a member of a family having no superior in Korea in ancient and honorable ancestry, and Kim-Ok-Kum, a marquis of the kingdom and a member of one of the oldest families of Korea, were the first to organize the movement. They were soon joined by other young men, notably, Pok-Yung-Hyo, brother-in-law to the king, bearing as such the title of royalty, which by ancient law prohibited him from holding an office; Hong-Yung-Sik and Han-Kin-Chik, counts of the kingdom; and Pyon-su, a noble.

Of course it could not be long before such a body would make its influence felt. The existence of the party became generally known in 1880, at which time many of the head men of the nation were its friends. Still it was not strong enough to accomplish its purposes. To be well posted when the time should come, Soh and Kim secretly went to Japan to study the plans and methods of the European governments, and the means used by them in trade, commerce, and manufacture. To pay the expenses of this trip, Soh took with him twenty thousand dollars, which he obtained from his father. To appreciate the enthusiasm of the two young men, one must understand that in Korea if a nobleman runs away it is a great disgrace to his family.

In Japan they entered with great perseverance and energy into the progressive spirit of the official classes, and became pupils of Fukuzawa, a distinguished political leader. Both, but in particular Pom-K-Soh, were noted among the foreigners of all classes who met them, as frank, intelligent, active, and useful men.

They had been in Japan but a short time when events in Korea caused the king to send for them, granting a full pardon. It was brought about in this way: The queen of Korea, a member of the great Min family, was very superstitious, and, wishing to gain complete control over the king, spent large sums of money for superstitious rites: so

much, in fact, that the soldiers were deprived of their rations, and thus great suffering was brought upon them. The father of the king hated the queen and all foreigners, and seized this opportunity to lead the soldiers in revolt, capture the king, and attempt to poison the queen, who, however, was saved by one of her maids who impersonated her and took the poison. Such was the position of the king when he sent for Mr. Soh and Mr. Kim to quiet the army, over which they had great influence.

At the time that Mr. Soh received his recall from the king he heard that Japan was about to send troops to Korea. Soh immediately went to the minister of foreign affairs, who told him the troops were only to protect the Japanese embassy. As this was satisfactory Mr. Soh joined them. On arriving at Chemulpo he found a force of Chinese troops, brought there by Cho, a Korean nobleman, to suppress the revolt. Mr. Soh and Mr. Kim protested on the ground that it would make the Korean government a vassal of China. Finally they agreed to submit this question to the king, whether the Chinese should enter Seoul or not.

Mr. Kim disguised himself as a low Korean, and went to Seoul to obtain an audience with the king, but was unsuccessful, as he found Tai-wen-Kum (his bitterest enemy) in charge of the king's person, and all of his friends gone. Upon hearing this the Chinese entered Seoul, seized Tai-wen-Kum, and carried him to China.

This event not only brought the Progressive party into power, but it was also the means of their destruction, as the Chinese troops promptly occupied a strong position in the capital. Mr. Soh and Mr. Kim were now graciously received by the king, who appreciated their ability and their knowledge of foreign affairs,—thinking they could render valuable assistance in advising him regarding certain proposed treaties with the United States and other foreign powers desirous of making commercial treaties with Korea. The king therefore appointed both Mr. Soh and Mr. Kim to high positions. To Mr. Soh he gave a special rank of nobility, by virtue of which he was constantly near the person of the king; he was also made the vice president of the home department; Mr. Kim was made vice president of the foreign office, and placed at the head of the colonization department; some of the others were

also given important positions. Thus Mr. Soh and Mr. Kim found themselves able to begin some of their reforms.

It was not long before they found that the Mins had sold their country anew to the Chinese, and their first great effort was to lessen the effect of this secret treaty; they struck their first blow by ratifying the treaty with the United States, Commodore Shufeldt having been asked to come to Korea at Mr. Soh's request. Having done this, their next plan was to get the army under their control; this they did by sending a body of fourteen young Koreans under the leadership of Pil-che-Soh, a near relative of Mr. Soh, to Japan to study in the Japanese military college. Upon the completion of their course they were made officers of the army. Upon assuming command they proceeded to instruct the soldiers taking the places of the Chinese officers who had held those positions. Meanwhile the Progressive leaders had succeeded in introducing numerous reforms, and made several treaties with foreign powers.

In 1883 the Korean government decided to send an embassy to the United States. In this embassy were Pom-K-Soh, Pyon-See, and Hong-Yong-Sik, who afterwards joined the Progressive party, expressing himself as being "in a light so bright as to dazzle him." Min-Yong-Ik, the chief of the embassy, claimed to have joined the Progressives, but upon his return to Korea, he submitted to the influence of his family and joined the Conservatives, becoming in a short time one of the bitterest enemies of the opposite party.

The embassy proceeded to the United States, and, after traveling across the continent, had an audience with President Arthur, in the Fifth Avenue Hotel, New York. They returned in the *Trenton*, which had been placed at their disposal, arriving at Chemulpo in May, and entering Seoul June 2, 1884.

Meanwhile the Progressives had made many changes for the better in the country. They had established schools under French teachers, introduced telegraphy, adopted modern military tactics, established post offices, steam printing, a police system, newspapers, had changed the dress of the people, sent to Japan a number of intelligent men to study the different modes of manufacture, and founded the American Farm, where they grew the seeds sent to them by our Department of Agriculture.

But this prosperity was not to last long.

The minister in charge of the finances being a Conservative, cut off the money needed to carry out the plans of the Progressives whenever he could and replaced the Korean officers by Chinese. Finally Min-Yong-Ik deserted the Progressives, having had a heated argument with Soh before the king, in which the king sided with Soh, for the king was at heart a Progressive though too weak to dare admit it openly when the Conservatives were in power.

Having heard that the Conservatives had planned to send all the Korean troops out of the country as an escort to the yearly tribute of Korea soon to leave for China, and intended to replace them with Chinese troops, thus putting the government completely in their control, the Progressive leaders decided to make one bold stroke for supremacy and the salvation of Korea. Expecting the support of the Korean army and the sympathy of Japan they decided upon a *coup d'état*.

On December 4, 1884, a grand dinner was given by Hong-Yong-Sik, vice president of the embassy to the United States, to which were invited all the prominent men in Seoul, and the foreign ministers. Among them was Min-Yong-Ik, who was especially hated by the Progressives and who was at this time commander of the Right Palace Guard Battalion, and, as such, was required to attend all the fires in Seoul. When the dinner was at its height, an alarm of fire was given,—the signal for the revolt. Min-Yong-Ik rushed out, but returned in a minute covered with blood from a number of sword wounds inflicted by a party of Progressives, who lay in wait for him. He was assisted to a chair by the American minister. Meanwhile the Progressive leaders rushed to the palace, a strong fortress in the heart of the city. This they seized, ordering the portion of the Korean army that was in the palace and loyal to them to defend its gates and prevent any of the Conservative leaders from entering. The Koreans were soon joined by three hundred Japanese troops who rendered much efficient service by their bravery during the short time before the final catastrophe was reached.

Many of the Conservatives tried to gain an entrance to the palace, and in the attempt a number were killed. Seven thousand Chinese troops now joined the Conservatives and renewed the attack upon the gates of the palace. Soh hastened to Japan, to ask that country for assistance, which, however, was refused. Meanwhile the Korean army went

over to the Conservatives, and finally on December 7 the Progressives, finding they could not succeed, abandoned the palace and sought safety in flight. One hundred Progressives were killed while defending the palace gates, and nine hundred have since suffered death, many in the most awful forms.

Thus perished the first Progressive party of Korea. Of the members of this party who escaped, Kim is in Japan and six are in this country. Soh and Jashion are in the employment of the United States government. Pin was unfortunately killed by a train at College

Station, Maryland, a few months ago, having previously made an excellent record as a clerk in the Department of Agriculture.

Thus was abandoned one of the noblest causes for which men have given their lives in this century. It ought to be the hope of the civilized world that Korea may soon come again under the influence of enlightened men, and may recall Mr. Soh and his colleagues to positions to which their patriotism, intelligence, and the suffering they have gone through for the sake of Korea justly entitle them.

ADULTERATED FOODS IN THE UNITED STATES.

BY JNO. GILMER SPEED.

THE United States is the greatest food-producing country in the world. From the sale of our food surplus to other peoples comes the bulk of that balance of trade in our favor that is making us richer all the time and more envied among the nations. Our manufactures are growing all the time, to be sure, and are adding to the general wealth, but the great source of our prosperity is from the soil in the form of food and this condition will be likely to continue for a long time to come. Merely looking at this fact from its commercial side it is of the utmost importance that the food supplies of the country should be kept pure and most stringent laws enacted and enforced punishing those who for the sake of gain adulterate foods so that purchasers and consumers get something else than that which they bargain for.

The adulteration of that which we eat and drink is no new thing in the world but it is comparatively new in America. The tricks by which these things are done were originally learned abroad, but with characteristic Yankee shrewdness, having gone into the thing we have improved on what was imported and even in this sad business of fraud American ingenuity has lent its aid. And now according to the estimates of United States chemical experts and statisticians, of the whole food supply of the country one seventh is adulterated.

If the food that is sent abroad or any considerable proportion of it is inferior or made so by adulterations then all of the food that E-Oct.

goes from America is looked upon with suspicion by foreign buyers and consequently a smaller price is paid for it. Before the perfection of the refrigerating process American meat was sent to Europe "on the hoof," that is, the cattle were shipped alive and arriving in bad condition American beef was long regarded as fit only to stay a famine and was sold at very low prices. It really was bad and deserved no more than it received. At this time, however, the American beef that goes to England is generally most excellent, but in the popular mind the belief still lingers that our beef is inferior and should be sold at low rates. Whenever a butcher has any inferior beef he calls it American, it matters not whence it came, and sells it accordingly. The real American beef of good quality is sold as English and answers the purpose most admirably, for, as a matter of fact, venturesome though it be to say so, American beef is better than the famous beef of Old England in many particulars. This statement is made as an illustration of how any product of a country having once received a bad name suffers in consequence even when the name is not deserved. Another instance is the reproach that for long attached in Europe to the American hog and caused the exclusion of pork packed in the United States from both France and Germany.

The serious difficulty in the way of suppressing food adulterations in the United States is to a large extent due to the scheme of our government. The regulation of local trade and traffic as well as the preservation

of the public health is relegated to the various states and by the members of one of the great political parties of the country it is maintained that the general government must not concern itself with such affairs even though negligence in the administration of the laws or insufficient laws in one state work harm to the people of other states. Those who hold such views are called strict constructionists of the Constitution and there have been since the beginning of our national history few public questions of moment in which such views did not in the discussion of them figure to a greater or less extent. For instance if the laws in New Jersey be lax the people of New York may suffer from that laxity or if the laws in New York be not enforced then the people in New Jersey may suffer, without the right to appeal to the general government. These views carried to their logical conclusion work a very serious hindrance to the general suppression of food adulteration throughout the whole country. But when the people are in earnest in any matter all difficulties vanish before their sovereign will and so they will in regard to keeping the food supply pure.

At present about the only national law in regard to adulterations is that in regard to butter and the mixtures known as butterine and oleomargarine. The various societies of dairymen and butter makers have not only succeeded in getting stringent laws passed in several of the states making it unlawful to sell or expose for sale as butter any of the substitutes for that article but they have also succeeded in getting a stringent national law passed on the subject and this law is now in operation and enforced. I believe that the dairymen and butter makers themselves do not charge that there is anything unhealthful in butterine or oleomargarine or a mixture of butter or either of these others with lard or cotton seed oil, but they do charge that to sell any of these compounds for butter is a manifest fraud upon purchasers and for that reason should be suppressed. No one will gainsay them in this contention. They might go a little further, I think, and compel the hotel keepers and *restaurateurs* to put some kind of a sign on their butter plates, so that those in the dining rooms would know whether they were eating a genuine product of milk or something quite different.

But if it is right for the general government to concern itself with genuine and imitation

butter it naturally follows that it is also right to stipulate that other foods, liquors, and drugs shall not be tampered with. There is nothing exceptionally sacred about butter. The position it occupies is only exceptional because those interested in producing it went to work with zeal and earnestness to secure its protection against fraudulent substitutes. At the present time about the only thing the general government does in regard to the detection and suppression of adulterants is to make inspections through the Department of Agriculture in the various states and to publish the results of these, which are usually in the form of chemical analyses. Appropriations have been made by Congress for this purpose and when the people know how generally they are defrauded in what they buy to eat and drink it would be no great wonder if they demanded a national law which should make such crimes the felonies that they morally are.

The greater proportion of the adulterated foods are not made unwholesome by the processes to which they are subjected but a fraud is committed all the same. If a customer buys a pound of a certain kind of food for ten cents and gets something else that is worth only two cents he is cheated, though he may not be poisoned; to cheat him and poison him too would be a double crime. When he is robbed of his eight cents per pound the robbery is just as evident as it is to purloin his pocket-book in a crowd. The pickpocket who does his work quietly and without danger to life commits a definite crime. The garroter who robs and endangers life at the same time also commits a definite crime. For each there is a suitable penalty. And so it should be with those who tamper with food, drugs, and liquors. For those who only rob, there should be one penalty; for those who both rob and kill, there should be another penalty. The gentlemen of the Agricultural Department estimate that the fraud against property in this matter amounts annually to \$700,000,000. That is a great sum of money and well worth considering purely from a commercial standpoint.

The commercial standpoint, however, is by no means the most important in this matter. The moral consideration is of much greater moment. If fifteen per cent of the food supply be adulterated it means that nearly all of the merchants large and small dealing in foods also deal in these

spurious and fraudulent articles. They do it in ignorance or knowingly. Ignorance of the right is no excuse whatever for committing a wrong, and a grocer has no moral excuse for selling something else than sugar for sugar or for selling molasses impregnated with sulphuric acid or honey chiefly composed of glucose. When one thinks of the kind of men who usually deal in foods at corner groceries, he is inclined to acquit so ignorant a person of any great crime in selling the things he does. He does not tamper with either sugar, molasses, or honey, we feel sure. Probably he does not, and for the same reason he is probably not nearly so guilty as other men who are not ignorant by any means. They know what they are about and they make these adulterations willfully and deliberately. They are the wholesale men and the manufacturers. They are the manipulators and the chief criminals in this colossal robbery of the people. From these fraudulent gains they make great fortunes so that they can live in fine mansions, hang their walls with pictures, and patronize the opera and other such costly amusements. These are the people the law should reach and upon them the penalties should bear with salutary effect.

As has before been remarked, the character of the adulterations used is generally harmless except from a financial standpoint. Were the case otherwise the damage done to the public health would be alarmingly great. While the commercial frauds are the rule there are, as has been proven by the Agricultural Department, many cases where ill health and even death follow the use of articles poisoned with pigments, acids, tin, rancid oils, and other injurious commodities which are used to cheapen or add beauty to the articles sold. Polishing, powdering, watering, and adding such ingredients as earth, cracker dust, pease, beans, starch, etc., are comparatively harmless, and might pass for honesty and uprightness when compared to the compositions above alluded to, and others, such as plaster of Paris, soapstone, fusel oil, red ochre, fuller's earth, terra alba, and other ingredients of like character. It is hard to believe that manufacturers and merchants who use such adulterants as these have any comprehension of what they are about. A recent writer on the subject has expressed an indisposition to believe this, because, he says :

"Such men would not be merchants or tradesmen. The depravity and soullessness necessary to bring a man to such a depth would take him entirely outside of the pretense of respectability and place him among the classes that the police keep constantly under surveillance because they are criminal."

The laws of England have done much to mitigate the evil practice of adulterating food there, but it is not stopped. The London Hospital recently said this on the subject :

"Speaking from an experience of fifteen or twenty years, one medical man, at any rate, is able to say that he has not found his fellow-men of the business class half so black as they have been painted. Wines, which are so commonly ordered for sick people, are seldom or never the poisons they are said to be, unless they are purchased at poison prices. The poor, who cannot afford to pay for good wines and spirits, should leave such things entirely alone, if they cannot procure them from charitable friends. An old-fashioned wine merchant admitted to the writer quite recently that poisonous wines and liquors are undoubtedly manufactured, but then they are manufactured because there is a demand for them on the part of people who cannot afford to pay for *bona fide* wines and spirits. Those persons who can pay for genuine articles are just as sure of getting them honest and good as they are of getting honest and capable medical practice when they can offer reasonable fees for it. Exactly the same may be said of teas, coffees, cocoas, beef juices, infants' and invalids' food, and their makers. All these things can be and are obtained of the highest order of excellence by people who are able and willing to pay for them according to their market value."

How delightfully English that is ! If you can pay and are willing to pay to keep from being poisoned you can do so. If you are not able you must do without food and drink and run the risk. As you are poor, it does not matter much, and these delightful risks or indeed certainties are but among the penalties of poverty. However true this may be in England it is not a correct picture of the situation in the United States. Mr. A. J. Wedderburn, the special agent of the Department of Agriculture, says in a recent report :

"Good prices are no longer a guaranty of the excellence of those most excellent articles taken into the human system. It is plainly stated in New York State official reports that the cost has little to do with the quality of

articles as the poorest were often the highest in price, while the best were often sold at a low rate. All that can be learned from such testimony is that the practice of sophistication is general and sometimes, fortunately not often, dangerous."

Now look at some of the commonest adulterants used.

Baking powders are more frequently than not adulterated with alum, though the makers insist that only pure cream of tartar is used.

Black pepper (out of 13 samples analyzed in Connecticut 9 were adulterated) is mixed with buckwheat flour, cracker crumbs, Indian meal, wheat flour, charcoal, sand, bran, linseed meal, cocoanut shells, mustard husks, sawdust, olive stones, red clay, and ship bread. Even the pepper used to cure hides sent from South America is washed, dried, and sold as pure pepper.

Cheese is adulterated with oleomargarine, skimmed milk, coloring matter, salts of mercury in the curd, and cotton seed oil. Probably no ordinary article of consumption is more generally adulterated than cheese. Chrome yellow, a very dangerous article, is very generally used by bakers and confectioners to add beauty of color to their goods and to give the appearance of a generous use of eggs.

Coffee is adulterated by green coloring matter, by polishing, burnishing, and lactoserine (the Swedish coffee bean), an almost exact imitation of the real bean, even to the crook in the seam. Roasted coffee is often steamed to increase its weight. Ground coffee is adulterated with chicory, beans, pease, corn, rye, acorns, almond or other nut shells, burnt sugar and pea hulls.

Cream of tartar is mixed with sulphate of lime, acid phosphate of lime, alum, cornstarch, and flour.

Confectionery is adulterated with glucose, terra alba, arsenic, sulphate of copper, prussic acid, tartaric acid, fusel oil, aniline dyes, and chrome yellow.

Ground horseradish is adulterated with turnips, and honey is adulterated with glucose, sugar syrups, molasses, and raw sugar. Indeed it is difficult to buy in any store a pure article of honey. And so on and so on through the list, which is too long to be considered in detail in this article.

It is doubtless possible to get pure wines and beers and liquors, but it is improbable that more than five per cent of all that is con-

sumed in this country is pure. A few distillers, brewers, and wine makers no doubt send from their establishments pure products, but the proportion is very small. As a rule the adulteration begins where these beverages are made and never seems to stop until the consumer has swallowed them and then they most effectually get in their deadly work. The rectifier, the wholesaler, the jobber, and the retailer each has his whack at these drinks and each of them does all he can to make them yield a greater profit to him. It is not possible to say how great is the percentage of adulteration practiced in regard to beers, spirits, and wines, but it is enough to make the most hardened tippler, if he have any reason left, stop tipping entirely or considerably moderate the amount he takes.

There is an impression among many people that liquors or wines bought from apothecaries can always be relied upon as pure. Has it not been bought for sick people, they ask, and surely no one would tamper with stimulants prepared for such consumers? No greater mistake could be made. I don't know where to tell those who would buy pure liquors to go, but I am convinced that any place is preferable to a drug store. As a rule the liquors kept in such places are vile beyond comparison and worse than those to be had in the meanest groggery.

This brings us to another feature of the subject, that is, the adulteration of drugs. This is almost universal and for it there is no excuse whatever. Men who put up foods may adulterate them without appreciating the gravity of their wrongdoing. So much cannot be said for those who prepare medicines. The men who handle medicines are required to have more or less chemical knowledge and therefore they must know that to tamper with the things that we depend upon to produce certain results in the cure of disease is heartlessly wrong. And yet such adulterations are almost universal. This is no idle charge but is borne out by the reports of the chemists who have bought drugs in the open markets and analyzed them in behalf of the Department in Washington. And it is also borne out by the practice of careful medical men who very frequently take their own drugs on their rounds of visits or when they write prescriptions stipulate that they shall be filled by some certain apothecary who is known to be honest, conscientious, and trustworthy. Druggists need not sell poor med-

icines in ignorance of their quality, for if a druggist be competent he can test the purity of all the supplies he purchases.

The remedy for these commercial frauds, this moral debasement, and these attacks upon the public health is in the hands of the

people. They must insist on more stringent laws and their strict enforcement. When the people are in earnest the lawmakers are willing to do their bidding and the administrators of the laws zealous in the enforcement of them.

THREE PHILOSOPHICAL POEMS OF HENRI IBSEN.

BY ERNEST TISSOT.

Translated for "The Chautauquan" from the "La Nouvelle Revue."

AFTER a youth of struggle for bread and of continual moral suffering; after weeks and weeks of travel across Germany and Austria, one summer morning of the year 1864, a little before arriving at Trieste, Ibsen suddenly perceived the marvelous blue of the Adriatic. It was dazzling to him. From Trieste to Venice, from Venice to Rome, he traveled as in fairyland, from enchantment to enchantment. Compared to the pale skies, to the dead cities, to the somber landscapes of Norway, the brilliant skies, the picturesque cities, the luxuriant fields of Italy filled him with enthusiasm. They drove from his mind all thought of the slanders and jealousies that had been assailing him. All thoughts of despair went floating off in the floating clouds toward the icy firds of Norway. Here there was sunshine, joy, beauty.

At Rome he visited from preference the antiquities—the Coliseum, the Forum, the Palatine. The memory of Julian the Apostate haunted him, symbolizing the struggle of paganism with Christianity, or as he said significantly, "of antique beauty with modern truth." Then according to the logic of the heart comparing the present to the past, he lived over again his former life, recalling the things, the persons, the ideas of his own country. His past thus came back to him with a new clearness. And while he passed his winters in Rome, his summers in the azure isles of the divine Bay of Naples, almost as a recluse, in the society of only his wife and his son, he fixed the virtues and the failings of the Norwegian soul in two poems as disparaging as they were satirical, as passionate as they were brief, as original as they were strange: "Brand" written in 1866, and "Peer Gynt," in 1867.

Brand is one of those popular prophets who

in order to obey an imperative conscience, live in mortifications, preaching on street corners penitence and reformation. One day during a tempest, crossing a mountain of Norway, Brand learned a threefold lesson. He met a countryman who, from fear of the danger, refused to cross a glacier to see his dying daughter; some lovers who were thoughtlessly enjoying themselves upon the side of an abyss; and a robber who was planning to do evil. Brand understood it all—all the lesson for him: his life work should be to preach the word of God, who accepts no compromise in the combat against the weakness, the frivolity, and the madness of the human heart. But the world—is it far away?—is not his native hamlet the world for him? Brand is given to understand. In order to carry consolation to a criminal he braves, in a light bark, the fury of the waves. The people whom this heroic act has filled with enthusiasm ask him to become the pastor of this bleak place. He refuses; they insist. He hesitates, and soon hears the command of God that he shall remain to reform these citizens.

He will remain. He says sadly, "My dream is all dreamed"; he makes a sacrifice of his ambition. But to regenerate the souls of others, in truth would be difficult, if his own soul was not first fully regenerated. Before attempting to remove the mote he must remove the beam. Brand knows that such is his duty. So in spite of the intolerable grief which he experienced, he refused the last sacraments to his mother, whom he ardently loved, but who had always served two masters, God and Mammon. And his son?—for Brand is married—this eternal winter exhausted him; he needed sunshine, warmth, but they were impossible since God had commanded Brand to remain in this country. The

child must die. In the next scene in the play the boy is dead and the poor Agnes, the mother, cannot accept the sacrifice. She gives way to her heartbroken grief. Brand counsels submission, and little by little she becomes resigned, she also understands. But when later she gives up to the needy gypsies the clothes of her lost darling, compelled to resign even the last relic, she feels that her hour of departure from earth has also come; and she rejoices in it.

Brand was appalled. But he yielded the sacrifice which God demanded of him. His child dead, his wife dead, he had the courage to persevere in his task as a reformer. He became popular; the surrounding nobility came out to hear him speak. His projects were modified, and on the day in which his new church was to be dedicated—the church in which there was to be taught only devotion to the truth—Brand discovered that he had only replaced the old form of falseness by a new one. In his anger he threw the keys of the church into the sea, and called upon his people to follow him to the mountains, far from evil, nearer to God. They marched for days and days, enduring fatigues and hardships. The people then began to complain, lamentations passed to insults, and in a supreme crisis of fury their hands ignominiously stoned him from their midst. Bleeding, filled with anguish, out in the bare snow fields, upon a bleak mountain side, Brand perished miserably, buried under an avalanche. He had sacrificed everything to God and he had failed in his life because he had not known Him who is not the God of terrors but the God of love.

Peer Gynt is a Norwegian, twenty years of age, strong, careless, a spendthrift, a boaster. His mother reprimands him: "You are bringing me to ruin; the years pass, and you do not think of establishing yourself. Ingrid of Haegstad looked upon you with favor, but to-day she is to be married."

"How! Then let us attend her wedding."

And upon the refusal of his mother to accompany him, he abuses her. Then follow the arrival at the fête, disputes with the guests, the fear of all, the tears of the bride who, having seen him again, no longer wished for her affianced. For him she will abandon her parents, her lover. But, for men like Peer Gynt, women like Ingrid are only the friends of a day; they will soon be forgotten; such men are pitiless toward those who fetter their

projects in the future. Peer Gynt with Ingrid left his friends, his home. He gave himself up to the influence of evil spirits. However, he was young, and a true love came to help him. But he had grown too vacillating; it was too late for happiness, and even when she who loved him in the purity of her heart—the noble Solveig so unlike the false Ingrid—offered herself to him he dared not accept her love.

Then the last tie which bound him to his native land was broken: his mother died, pardoning him for her ruin. The follies of his twenty years compromised all his future. It was necessary to depart, to begin elsewhere a new life.

Twenty years more have passed, and, at Morocco, Peer Gynt is very rich. His wealth, it is true, did not spring from a good source—but, what matter? He had succeeded. But he remained vain and a boaster. He too freely told his projects, and ended by being duped by one of his friends, and lost all that he had gained. Poor, ruined, the occasion offers itself to him a second time to realize his dream of a noble life, to make a man of himself. But he loses his second opportunity.

Twenty years more pass. Peer Gynt at last comes back to his country. No person expects him; no person recognizes him. Decidedly, his life had been a failure! During a tempest, strange apparitions foretold him of his approaching death. Suddenly all nature became animated. The mosses sang to him, "We are the thoughts which you ought to have thought"; the leaves said, "We are the words which you ought to have spoken"; the winds, "We are the songs you should have sung"; the drops of dew, "We are the tears you should have shed"; the faded flower, "We are the deeds you ought to have done." Already implacable Death presented itself before him, and even Death scorned him, crying, "You are neither a sinner nor a saint; you are nothing, and that is why your life does not count. You must begin again." Then Peer Gynt supplicated, he demanded proof and proofs were forthcoming. No, he was great neither in good nor in evil. He was only an egotist. But one evening he found again Solveig, the woman who had always loved him; Solveig grown old, but who loved him now as in the springtime of her life, and this love which showed on his part the only good action of his life, gave him rest at last. It saved him as he dropped into

the sleep of death, while Solveig sung softly,
 "I will rock thee, I will watch over thee, O my
 poor child."

As compared to "Brand," "Peer Gynt" is superior in naturalness and in the grace of its episodes. The first three acts form the most suggestive readings I know. The last acts are more confused. The scenes with Anitra (the chieftain's daughter through whose cunning Peer lost his fortune) possess a marvelous sweetness, and the mysterious interviews with Death are of that terrifying style of poetry suited to Edgar Poe. The whole work is eminently original and will remain one of the masterpieces of this century.

In 1878, after ten years of meditation, Ibsen wrote the long philosophical drama, "Emperor and Galilean," in which he symbolized in the Emperor Julian the modern soul hesitating between the beauty of paganism and the austerity of Christianity. The Julian of Ibsen is not, perhaps, the true historical character who lived from 331 to 363, but certainly he is a spiritual brother of "Brand" and "Peer Gynt." In the first act of the first part the son of Jules Constant is already a Christian. But in the ardor of his new faith one foresees trouble for him. He is a Hamlet to whom the specter has not yet appeared. In the second part of the drama, we see rare psychological penetration and greater fastidiousness. The whole is a drama of importance and splendor, but in spite of its beauties it is lacking in harmony, sometimes in interest, often in clearness.

These three works drew upon Ibsen the attention and the admiration of the whole thinking world.

In personages more or less lifelike Ibsen incarnated ideas, and these symbol-beings he put in his plays in scenes more or less real but which served him as a pretext to discuss the essential questions of the human conscience. The religious problem was considered in "Brand"; the vital problem in "Peer Gynt"; the political problem in "Emperor and Galilean."

It would be puerile to seek in these disordered poems for charming tales or sentimental reveries or psychological studies. Immediately after their publication the critic recognized that in no one of the three is there to be found a minute analysis of the evolution, the development of a soul. The Brand who refuses the holy sacrament to his dying

mother and finds in the overwhelming avalanche a supreme garden of Gethsemane, is not the same Brand, a good father, a good husband, who weeps one Christmas night with his dear Agnes at their desert fireside. The Peer Gynt, drunk, disputing with the Norwegians, is found no longer in the struggling millionaire drinking his coffee under the palm trees of the Morocco coast; and the millionaire Peer Gynt no longer exists in the artful, timorous being appearing in the scenes with Death. As to the Julian of the first part of "Emperor and Galilean," with his eager, reasoning, and prudent mind, he recalls in no particular the totally feeble, the partly demented, would-be philosopher who appears as the Emperor Julian. The principal figures being thus shown to be deprived of real life, the secondary characters are only pure abstractions. And the unreal beings such as the Tempter in "Brand," and Death in "Peer Gynt," think, speak, and act exactly like the *soi-disant* real beings.

But one should not reproach Ibsen for not having succeeded in giving the impression of true action, of real, suffering humanity, since such was not his object. Having placed in sharp contrast subtle philosophical discussions and delicate delineations of life, he appeals abruptly through them now to our power of thought, now to our emotions. We know that the eyes of Ibsen were always interested in the appearance of things. For this reason he dwells upon his picturesque scenes, such as the melancholy reveries of Agnes over the empty cradle, and the enlivening pictures of the rural Norwegian Christmas time. But when he wrote these three great dramas he knew that the spiritual life had power to indelibly stamp itself on, and to dominate, the natural life.

Having noted the lack of harmony, the obscurity, and the grace of these poems, it is idle to carry further an esthetical analysis of them, since, for Ibsen this was all a secondary matter, scarcely worthy the interest of a thinker. Certainly he is neither a pure artist, like Flaubert, nor a simple suffering soul like Alfred de Musset; but a poet in the Greek sense of the word, that is to say, a creator, a creator of ideas especially, and more than Balzac, he has the right to be called a master of the social sciences.

At first thought it would seem paradoxical to pretend that a drama like the "Emperor and Galilean" could be hostile to the Chris-

tian religion since its aim is to present the abasement of paganism. But in it one recognizes the modern theory of truth and the claim of the relative insufficiency of a definite religion. The Divine Spirit is, according to it, all perfection, all wisdom : but it can be only vaguely conceived by our limited intelligence. From this come all the errors, all the cruelties of our dogmas. For Ibsen, perfection is harmony.

Passing by thus briefly the religious problem, for which he has indicated no solution, we will look at his mystical theory of society and of the state. "Brand" and "Peer Gynt" are full of attacks, of satires, on laws and institutions ; and the "Emperor and Galilean" exposes ideas at once so socialistic and aristocratic as to justly give him the name of "the Norwegian Carlyle." For Ibsen the principal essential for all happiness, for all useful life, is the principle of liberty. According to him, modern government tends to fetter in a thousand ways individual liberty. Militarism ruins thought, and consequently, science. Universal suffrage is only an injustice, a deception, since it constrains intelligences to obey the masses. Leaving the domain of facts, as a poet he advances into the mysteries of hypotheses. Like the ancient Hebraic writers he prophesies the age of the future which will unite forever truth and beauty, morality and art, soul and body.

One question still remains : Why did Peer Gynt, why did Julian, wreck the possibilities of their better selves ? The declarations of the poet leave no doubt as to his meaning. Julian failed because he always hesitated, always doubted himself and others. The necessity of affirming one's will, is not, as has

been assumed by many, a glorification of self. It is written in "Peer Gynt," "In order to succeed in life, it is necessary to forget self, but not to lose self." But in the different manifestations of his wicked and idle existence, Peer lost himself, his personality, that is to say, he became, as do so many others, docile to circumstances, allowing the current of life to flow about him without any care, without any regrets. Such a life is more harmful to the soul than a life of positive sin. For, the one who does not act, who does not wish, is already dead to his destiny. It is necessary to affirm without ceasing the pure essence of the soul. The real object in "Brand" is not to caricature Norway and the Norwegians, nor to criticize orthodox Protestantism, but to show that the principle of safety is the principle of the will. So "Brand," "Peer Gynt," and "Emperor and Galilean" are three great hymns on the human will.

Nearly all of us are men before we are Christians and before we are citizens. The question of family, of happiness, interests a greater number than the question of religion or the social question. Not that we generally ignore the human interest of these grave problems ; but, alas ! with most, personal interest, selfish interest, predominates. But of this redoubtable question of happiness, of love, Ibsen in his philosophical poems treats less than in his historical dramas. Woman is entirely absent from the "Emperor and Galilean," and in "Brand" and "Peer Gynt," such figures as Agnes, Ingrid, and Anitra appear in a conventional form. For those who delight in reading of love, whether the words are profound, or sad, or joyful, there is nothing of consequence in this trilogy.

THE TERCENTENARY OF THE UNIVERSITY OF DUBLIN.

BY PROF. J. P. MAHAFFY.

Of Trinity College, Dublin.

WE have just had a very wonderful feast in Trinity College, Dublin. It not only astonished all the visitors, but it astonished every one of ourselves. There was an assemblage of great talents, of various nationalities, of wonderful costumes, such as no one present had ever seen before. There were processions through the streets, ceremonies in cathedrals and halls, vast balls and banquets, endless private entertainments.

The whole of Dublin was flowing with the milk and honey of good will in guests and hosts, and with something far stronger than milk and honey for those who were not of Chautauqua strictness. Even the generally absorbing interest of the elections throughout the country had no effect upon us. The Oxford delegates came one day late, because they felt bound to vote the polls of their city. But that affected our celebration only on

Tuesday. From Wednesday onward the vice chancellor of Oxford took his place beside the vice chancellor of Cambridge, each with his bedell and mace going before him. There were over twenty representatives—all of them leading men—from Oxford and likewise from Cambridge. From Paris came twelve, and their splendid yellow silk robes, and tall turbans that looked like some eastern sultan's dress, were less remarked than the dignity of their address and the eloquence of their language. From Rostock came a professor in a Rembrandt ruff and with a grave face and pointed beard, who looked as if he had just been burning a witch; and no one can appreciate the exceeding picturesqueness of that black and white costume till it is seen in real life. Uniforms there were in plenty,—cocked hats and feathers, and gold and silver braid, not perhaps the least striking the dress of the Heidelberg students with tall ostrich feathers, broad sashes, and drawn swords in their hands. Those from Leyden, from Lausanne, from Utrecht wore their colored caps, and long after the solemn deans were gone to bed, the courts of the venerable college were kept alive by the fraternizations of our students with all these their younger guests.

And then what great men! There came into the theater, in long succession, such men as Lord Dufferin and Lord Acton, the two most intellectual spirits in the whole English aristocracy, the latter one of the most learned men alive; then came Max Müller, and Sir Frederick Leighton, and Bishop Stubbs, with William Lecky and David Plunket, the greatest writer and the greatest orator among our extern graduates; then came great medical men, linguists, travelers, Irish magnates,—all to do honor to Trinity College and its great provost. And we may say with pride that Dr. Salmon took his place as a giant among them all. Time would fail me even to enumerate the other famous men—some three hundred from sixty universities—who gathered from the four winds of heaven, and went in grave procession through the thronged streets of Dublin, headed by the vast crowd of students, concluded by the university caput (chancellors provost and senior masters) with no less than eight maces representing corporations, English, Scotch, and Irish.

The very first function was the thanksgiving service at St. Patrick's Cathedral; where

were repeated the lessons and psalms sung at the corresponding feast two hundred years ago, as well as that great anthem, "I beheld and lo! a great multitude." The effect was so solemn and striking that more than one of us burst into tears. Then after the company had scattered into private houses for refreshments came the college garden party, where all the scarlet robes of the English and the gay costumes of the foreigners were varied with ladies' dresses, and where five thousand people, all happy and talking, walked among the flowers and trees without crowding or isolation. At 6 the college bell tolled for prayers and a full choral service offered up our evening sacrifice of thanksgiving. Then came a dinner of two hundred and forty in the college halls, when all the silver plate, ancient and modern, had been set on a vast sideboard rising tiers over tiers, all crowded with the gifts of our many benefactors. While the men of taste were praising the beauty of these precious gifts, there were found people who appraised them at £10,000. At the dinner were toasts, and brief speeches in many tongues, but not a Babel of confusion, as I said on that occasion, rather a secular Pentecost of many tongues moved by the same spirit. And then those that chose to go, went to the performance of the ode composed by a graduate, Prof. Armstrong, and set to music by our veteran professor, Sir Robert Stewart. Not a seat was vacant in the Leinster Hall on this or any other of the meetings.

The weather was exceedingly fine, and cool withal, a great boon to men decked out in heavy robes, so that all the processions, and the three garden parties (our own, Lord Zebland's, and Lord Wolseley's) went off without hitch or hindrance. But if fault could be found, the program was too full. The four nights were occupied with (1) a concert and then the lord mayor's ball, (2) two great banquets of five hundred and sixty people in the Leinster Hall, and two hundred and twenty-seven students and their guests in the college dining hall, followed by a concert, (3) a college farce, and a performance of "The Rivals," by students in the theater, (4) the university ball; and on all except the second day, there were numerous private feasts, and large dinners with music in the college hall, before these later events. The scene in the Leinster Hall, which holds two thousand five hundred people, both at the

banquet and at the students' ball, was magnificent. But still more so was the presentation of addresses from the delegates of all the visiting universities, with appropriate speeches, which addresses were piled up on a table before the provost and chancellor. The speeches of the great men who presented them produced no small emotion in the vast throng and filled every corner of the hall.

But I shall say no more about the public aspect of this memorable meeting. Fortunately we had good American representatives with us, both professors, like President Gillmore and General Walker, and students; and from them will be learned how true and unexaggerated is the picture which I have endeavored to set before the reader. More interesting is the private aspect of the matter, a glance at how the thing was done, and what benefits accrued to us and our visitors apart from a lavish display of fine clothes, and an abundance of good cheer. The whole feast was organized and worked by a number of subcommittees, but in these four or five men took the lead, and deserve the whole credit of the success. And the very first of them, Prof. Palmer, who was originally appointed sole secretary, and who mapped out most of the program, was never once seen at the celebration, nor does any outsider know what we all owe to him. But three months ago, both his wife and son were attacked with dreadful fevers so that they hung between life and death for many weeks. Such anxieties compelled him to withdraw altogether from the work in which he had already found it necessary to associate Prof. Cunningham, and so the place of second secretary fell to Dr. Barnard. With these officials three or four of us worked incessantly, and at the word carried out departmental work without waiting for the sanction or approval of the governing body, most of whom were in thorough sympathy with us.

It is well to put on record that in the whole college there were only two or three who carped and caviled, and who thought more about saving their own pockets, or their official importance than about the glories of their college.

When the celebration had fairly commenced, nothing was more striking than the complete isolation of the working spirits. We saw one another only at the functions; Dr. Cunningham and I, for example, did not exchange words for five minutes in the four

days, but either of us could have told exactly what the other was doing at almost any hour. What kept us so completely apart was that in addition to our public duties, such of us as had public spirit had our houses full of guests, for whom we were caring as well as we could, and whose conversation was the most delightful relief from material cares. With a dozen men of the very first quality around one at breakfast, and perhaps twenty-five at lunch, it was impossible not to carry away much valuable mental result. With me, for example, to whom Prof. Sayer had come, fresh from the Nile, Prof. Tambery from Hungary, Dr. Rutherford from his scholastic rule at Westminster, Mr. Bywater from Oxford, Dr. Gomputz from Vienna, it was impossible not to learn every day; and when others such as Lord Acton, Mr. Versall, Prof. Knapp of Strasburg, Dr. Hodgkin, the historian, joined them for a quiet talk, we had *notes ambrosiæ* such as few men have ever been privileged to enjoy. This it is which seems to me the real outcome of such celebrations, where the dignity and splendor of the occasion is mainly serviceable in drawing from their homes into one place, men who have corresponded for years, and who would otherwise never meet; or else you may have read a man's books all your life, and may never know what sort of person he is in the flesh.

While Prof. Bloss was with me, we spent hours over the originals of the Petrie papyri, which he knew only partially, and from autotypes. He immediately began to make corrections and new suggestions on the fragments of the "Antiope," so that his visit will bear fruit for all the philologists of Europe.

If we could have kept up the strain for a fortnight, it might have been possible for each to learn to know all the men of his own subject who were here, and anxious to meet him, but were quartered in various parts of the city, and so full of engagements that visiting was out of the question. Yet even if we had held out, our guests were such busy men, they had stolen so small a number of days from their work, that they were almost all in a hurry to return, and could not even spend a week in visiting the beauties of Wicklow or Killarney, so nearly within their reach. We can only therefore hope to have made such a general acquaintance with all our distinguished guests, that when we in future visit foreign university towns, they will claim acquaintance with us, and regard

us in a closer than literary sense their brethren in education and in research.

It is not unimportant, in conclusion, to reflect upon the indirect political lessons conveyed by this display of Trinity College and its greatness in the heart of Dublin. If any one had prophesied five or six years ago, that at the moment of a general election determining the question of Home Rule, a great procession of its opponents from the college should parade not only the leading streets, but the very slums, gazed upon by one hundred thousand of the populace, without a single voice being raised against them, such a prophet would have been ridiculed as absurd. We should probably have been told that Home Rule would already be established (for it then seemed imminent) and that in any case if T. C. D. still existed, it would have passed under new control. And yet this wonder has happened, while the elections have been showing that Home Rule is weaker than before, and now far from its accomplishment. If the same prophet had told us that at the same moment the queen's lord lieutenant would choose St. Patrick's in Dublin for the wedding of his daughter we should have been told that long before this date the office of lord lieutenant would be abolished, and in any case why should he choose for the ceremony a city where he was likely to be received with hostility and must not proceed without a military escort. And yet all this wonder took place, and the populace thronged

to see the bride, as they had thronged to see the learned men—all opposed to the policy which is supposed so dear to the hearts of the whole nation. This result, so strange to the foreigner, so natural to those who really know the country, is by no means due only to the courtesy of the Irish crowd. Courteous the people are, when not misled or excited, but that is not all. They acquiesced in all this display because of their political indifference—while they adopt a political cry, and use it on the hustings, they fully appreciate its hollowness, and retain their respect for wealth, for rank, for intellectual greatness, not only apart from politics, but in spite of politics. The great mass of people who saw us in the streets and cheered, voted the same day for Home Rule. But if it were really to come upon them, they would be found not only cool, but reluctant to accept it. That is the impression which the facts made upon us all; and it agrees with what many of us have been saying for a long time. It is strange how long an extinct emotion, if embodied in a convenient phrase, will sway unthinking men.

For all that, and whether I am right or wrong, I must not forget to repeat that the courtesy of the people of Dublin was deeply appreciated by us all, that we thank them for it heartily, and that we trust we shall long continue to form a great and leading feature in the heart of our great city, of which they may all be justly proud.

THE IDEAL OF CULTURE.*

BY F. W. GUNSAULUS, D.D.

MR. PRESIDENT, and Fellow Members of the Class of '92: I thank you for this most hearty greeting, which, I am sure, has less reference to myself than to the fact that to-day, with all joy and hope, this new section of the army of idealists, this new band of the representatives of great forces in the past, and of forces whose victories are still to come, go out into the world to do their work in God's name, and to carry before them the banner of the Chautauqua institute of culture. We have passed the arches; we have walked through the gate

of gold; and we have learned, if anything at all has come to us, from these recent events, that all culture results in the discovery of the fact that many lands lie still before us, and that really, every man and woman of scholarship is a veritable Columbus, standing upon the edge of some old east, and looking forward out into some larger west.

Mr. Emerson has told us that the great worth of a college course is to show to us its little avail; and in this suggestion he has intimated to all scholars what experience has taught to other minds long before, that the larger worlds still to conquer so greatly exceed the world which has already been

* Oration delivered before the C. L. S. C. Class of 1892, on Recognition Day, at Chautauqua, N. Y., Aug. 17, 1892.

conquered, that the little avail of what has been done will grow distinct and clear, and the thought of it is only valuable as an inspiration for days to come. Surely, to-day, a class bearing the great name of "Columbians," a class which has written upon its heart, "Seek and ye shall find," needs not to be told in an hour like this in our national, social, and literary history, that the immediate demand of the scholarship of the times is for that Columbian spirit which never rests, until, out of the seas, there do come to human sight vast continents of opportunity, new lands of privilege, great expanses upon which the higher forces of God and man shall work out the new products of the future. The discovery of America was the discovery of the future of mankind. Like all culture, it was brought about by a discovery of the past. The Renaissance was its birthplace; and that intellectual movement was a finding of the ancient world. Hope blossomed out of history. That is always the service of culture and it finds *Americas*.

It shall be my task for a brief while to invite your attention to the ideal of the culture which seems to me harmonious with this Chautauqua system of education to which we are all loyally devoted, and especially with this unique year. Never before, I think, in the history of humanity was there so deep a consciousness of the truth that no fact of life is safe, save as we use it for a starting point for the finding of new land, as a suggestion of pathways far out into the future, at the end of which there lie desirable goals. Nothing is more clearly recognized to-day in the policies of the intellectual world; nothing more certainly lifts itself out of sight in the seas of discussion, than this conviction that no truth which a man holds in his hand is safe to be held in any human hand; until we feel that all truth is lightning, and is safest as it passes from wire to wire, carrying the messages of hope and love. By this idea are we protected from the perils which lie in every intellectual discovery, and saved from the larger distresses which come to man's mind by the faithless holding even of any noble idea. The atmosphere of our time is Columbian; the thought of our age has upon its forefront the words, "Seek and ye shall find." And a glorious fact about the things which men find is this, that every found thing is the suggestion of some larger un-found thing. Every range of mountains only

serves to lift the mind higher that it may behold still loftier ranges, mingling with the clouds. Every star which is brought within man's ken is the bright suggestion in the sky of some farther constellation, some larger galaxy. The old scriptures open into new.

So, to-day, the culture of all time, wherever it is halting, wherever it is inefficient for practical service of the race, finds itself condemned by the Columbian spirit; and wherever culture, holding firmly to the duties of man, believes in the reality of the ideal, honestly trusts truth, has so firm faith in righteousness that it knows it will build its own bridges, bear its own weight, pay its own expenses, there culture marches on to victory, and every force of the present time is allied in its triumph. The culture to which you and I have been brought, my classmates, within the last four years of our reading, has certainly left our souls with some clear propositions that it is well to engraft into duty-loving work of our life, so that always, as we go out into the world here and there, we shall be carrying an ideal of Christian culture. I think one of the first propositions is this: that man is the explanation of nature, its interpretation; and as he is the explanation and interpretation of nature, so he must always recognize himself to be its predestined king or its predestined slave. The revolutions of thought within the last fifty years have clothed man with an almost surpassing majesty. There were times when hesitant theologians stood and trembled and beheld nature becoming more and more beautiful, more and more nearly divine, as law after law swept up into those ever enlarging and ever more lofty ranges of activity, until at last the vision of man seemed destined to fade from human thought. But, to-day, even from our Darwins and Huxleys and Tyndalls—men who for so long were exiled from Christian pulpits—we are learning more surely the value and dignity of man. For, everywhere throughout nature, there is that distinct throb of aspiration toward man. Through all the ranges of life there seems to have been an effort for the creation of brain. Through all the brain there rises higher and higher aspiration toward the life of thought, and in all the transcendent world of thought there is a continuous leading on and tendency toward moral ideas. Man is crowned to-day by science, as almost never he was crowned by theology. He stands, prince in his world, listening to ten

thousand voices of science telling him, with an eloquence almost equal to the eloquence of that old past : " This is your world, Adam, go out and subdue it." And the subjugation which man is giving to the world assures him that his own culture is going to be the larger and dearer. Everywhere throughout civilized life thought recognizes the greatness of humanity only as humanity is the crown and crowned thing in nature.

Ten thousand forces hitherto seemingly aimless have leaped into human service since you and I began to study nature through these books given to us in our Chautauqua course. New adaptations of power, new relationships of energies, fresh understandings of the value of the old powers—all these are part of that new vision of the greatness of nature and the grandeur of man which fills our minds to-day. Throughout the entire system of the universe with which we have dealt in these books we have found an ongoing movement, and words of which you and I were fearful four years ago have come to be necessary terms in our vocabulary. We feel that we are in a living universe. We know to-day, that, carrying forward into nature this new understanding of her processes and her hopes, we belong to that great evolution which at last smiled in the face of man, which at last gave us Shakespeare with his Hamlets, Pericles with his statesmanship, and Wagner with his music, which at last shall make man perfectly the son of God.

As we look through the history of chemic forces, powers in that world disclosed to us in our study of physics, energies which came to us as we looked far beyond the stars, we see that it is scientific truth, that " the whole creation groaneth and travaileth together in pain until now." And since that " now" has come; and humanity has stood in Jesus of Nazareth, in perfect mastery of the world, " the creation waiteth for the manifestation of the sons of God." No power that has come to us in the discoveries of nature but has indicated more and more the fact that man's destiny is sonship; that he is more than a manufactured product; infinitely more than even a created thing. He holds in his brain the very scepters of divine command; his crown is upon the forehead of his thought the instant he realizes in himself how surely there have been breathed into him divine destinies.

This is part of our message. We are to go

forth in this great world of rocks and trees, of suns and stars, with the energies of earth mingling their power with the energies of heaven, to demonstrate continually the essential kingship of humanity. It is ours to take hold of every unknown force and bid it tell us its name. It is ours to touch every energy hitherto aimless and harness it to some divine ideal. The whole world of nature is an enigma without man; the life of nature is the darkest of problems without the supremacy of humanity. The power of humanity over nature is alone the explanation of its existence; and it is ours to tread the earth with some intimation of this regent power vouchsafed to us by Almighty God.

But we have been studying something else besides nature. We have found that just as the history of nature crowns itself in the history of humanity, just as to-day the forces of nature wait for their Bacons, Newtons, and Franklins in order that they may be eloquent or musical; so we find that the history of humanity holds within itself certain regent ideas without which man shall lose that kinship suggested in the life of nature. Hither we come, with this Christian culture as our birthright and gift, to tell our own hearts once again, to tell the world wherever we are to live and act, that the divine powers of the world are all ours; that the energies of omnipotence with all the powers and processes of history are vouchsafed to us—that the whole past belongs to him who holds worthy ideas as to ages past, sentiments as comprehensive as the centuries that have gone. That is the Christian scholar. He is the one human being who comes to the past with ideas large enough to throw about him a horizon everlasting. He is the one idealist who throws about the world of thought such a ring of hope and of sentiment as to make it all his. He is the one harvester of ten thousand years. He is the one gatherer of all victories. He is the one master of all triumphs.

The conviction which lies in the heart of every true Christian scholar is that every moment of the past is his ally and workman. Every chisel that touched the hard stone which through ages was gathered out of the quarries of time, every energy that smote that chisel sending out its curved line in beauty, until at last it became the representation of an idea, every power that lifted it at length and put it in triumph where it shines to-day—all these are ours, because in his brain and in

his heart he has obtained the mastery of the ideas and sentiments for which these things stand. Every philosopher has ached in his brain for you and me; every Pythagoras at Alexandria has taught Plato for your son and mine. When Plato carried over into Athens his dream of a republic, he wrought for our republic. He was an inspiration upon history that our politics might be larger and truer. Every Socrates leaning with his walking stick against the marble porticos at Athens and stopping the young men of that city, teaching them how to ask and answer questions, makes you brain free and my heart fetterless. Every poet that spoke by the blue Ægean Sea with the richness of Sappho's love song, or with the thunder roll of Homer's majestic epic, or carved yonder for the heights of the Acropolis, that marvel of the Parthenon, spoke and sang and carved for you and me. Intellectual independence, spiritual ownership, the power that holds in this sublime mastery the forces of the future, is the gift of the past and makes every next moment altogether sublime.

Let us go forth, men and women of the class of '92, with some intimation of the grandeur of the past out of which we come. Every orator in the past has thrilled his assemblies to make you and me eloquent. Every great soul which has touched the hand to canvas or carved on marble has allied himself with every great captain of any Marathon or Milvian Bridge, to make your life and my life worthy of the days in which we are to live. The past is ours, and, as George Eliot tells us, "our finest hope is finest memory." So, therefore, my friends, must the whole world depend upon its cultured ones for its sight and hearing. The world of to-day with her facts almost so gigantic that they bewilder us with their dominance and prophesy a complete sovereignty over our souls, comes to the scholar, and that world begs at his feet for a perfect faith. It says to the scholar, "You know the past, you alone have threaded the ages; you have lived with Cromwell as you lived with Gustavus, from whom, when upon his knees, went up the cry—*Ein feste Burg ist unser Gott*; you were with Luther, as I have not been, when Luther nailed upon that cathedral door ninety-five propositions in the name of conscience; you helped to make with Calvin, in the experiences of your intellectual life, the republics of Switzerland; you carved out in Germany with Charlemagne and with the great

souls succeeding him, the possibilities of the empire; you taught the French spirit the idea of revolution; you gave eloquence to the lips of Mirabeau"; and our faltering age, heavy with facts, covered with the results which it has wrought out of the very depths of nature, comes to you and me; and, as we step out into the new life, it tells us, "O masters of the past, tell us where the ships of Almighty God land. You have walked upon the shore and have seen sails far out upon the billows of thought and sentiment. You know where the piers are to which these great ships come. You know whether or not, pacing this beach, men are waiting in vain for some message from the unknown. You, O masters of the past, help to make humanity master of the future."

And there is this great idea of the ministry of the Christian scholar that shall constantly give to the world that persuasion of the continuity of history, without which there is no real progress. We live oftentimes as we believe, in these days, in a period of possible revolution. It is the scholar's function to teach humanity everywhere that revolution is the devil's word. It is ours continually to give to men to feel that the changes in politics, the overthrowing of crowns and scepters that do not in some living way connect themselves with the past, are productive of sorrow and distress in the future. It is ours to show men who have not studied history, whose relation to the past is not a living relationship, that all through the years there has been a steady growing tendency, a divine ideal working itself out; an immense impulse that has gone on from step to step with ever increasing victory, that to-day it means what it meant at the beginning, that it always will have but one message to humankind, and that its hope is the crowning of humanity in the name of our God and our Christ. Everywhere the world needs the inspiration which must come from the inspired scholar's heart. Evolution alone prevents revolution. *Evolution* is God's word in nature and history.

The disturbances in that great city so near to these shades of culture and of hope which pause for an instant this morning under the armed force of the State of New York,*—that is as valuable a fact to the modern Christian scholar as were the camps of Joshua, or the fall of Adam in Eden. Every page of history

*Strike at Buffalo.

is absolutely sacred. There never was written a line of profane history. Coming out of that past, it is ours to instruct the belligerent hosts that pause on the edge of revolution, that the tendency and force of all development, the power at the center of all history, the soul that breathes in all ages, is a power advancing on and on to the largest love of law and the truest use of liberty.

I hold that Christian thought, more than any other force in the world, is responsible for all the difficulties, and will be responsible for the solution of the problems that have come to us with regard to the labor problem. Fellow-Christians and fellow-scholars, do we not know that it is our Christianity which has sent the elements of the new truth into the brain of the laboring man and has so exalted him continually that at last, in holding power, new power, without the culture of Christian principles or without the chastening influence of noble sentiments, he stands with the torch in his hand forecasting a revolution not to be held by our force even in the name of God and law and liberty?

When Christianity came to the world, it met man in Rome in the presence of august institutions where the imperial sway of the Cæsars was triumphant. It has taken him out of Rome. It has made another Rome everlastingly impossible. It has put St. Peter's in the place of Cæsar's palace. It has made Rome the citadel of large and broad ideas, of hope, rather than of an oppressive, despotic government. It gave to man the Cross. It brought the prince and the pauper before that throne of goodness and told them both that they were equal before God. It has instructed power in all the ages; it has told power in every century that it has no right to exist, save as the minister of Jehovah. It has told this to the energy which makes money, as well as the energy which makes states. It has told the strength of brain and character which has made vast achievements in capital, as well as great achievements in poetry and in song, that it is the trustee of God Almighty's love and bounty. It has lifted the laboring man at last into the sublime region of self-respect. He knows that something has made a Rome everywhere impossible. He stands upon the edge of industrial democracy by the power of Jesus Christ. He is in the new land of the industrial republic, by the might of the scarred hand alone. That has been the duty of Christian

culture. The duty of Christian culture is the duty that Sam Adams performed in 1776, when that young man opened his lips to refute the idea that George the Third had the right to rule without any sense of responsibility. It must aid the evolution of the divine idea of the value of man above all else.

The duty of Christian culture everywhere is to tell capital that there is in nature and in man and through history a resistless current; that on the front of that current there are the words democracy and fraternity; that this current means in every rush of its wave broader privileges for the common man, larger opportunities for the being who, for ages before Christianity, was under the heel of want. It needs to tell capital, sitting behind its elegant lace curtains, that it is toying with the fiery forces of the times, and, as it sits upon velvet carpets, it needs to call up that page of history when at Versailles there sat the elegant wits of the court of the king who played with the unsuspected powers of the French revolution, and laughed, while France was growing more and more blood-thirsty and more and more sure of triumph. To prevent revolution, we must obey the divine ideal in the ages.

What is Christian culture to tell the laboring man? It is to tell the laboring man that the powers of history are all of them powers of law; that there is nothing so sacred in this universe, in the name of liberty, as law; that God's government is the beginning and intimation of all government; that righteous obedience to law is the foundation of public liberty; that to destroy a dollar's worth of property upon any reason whatsoever, is to commit a crime. That to bandage the eyes of ignorant men against the fact that there is and will be a righteous accumulation of wealth in the name of civilization, is to commit an outrage against truth.

But this labor problem is but one of the problems of our time. The laboring man of this moment wants your self-respect and your ideas. Fill his brain with noble ideas and impulses, and you will take the devil's lightning from beneath his skull. Give his heart just sentiments, such as those that were crucified on Calvary and rose at the grave of Joseph of Arimathea, and you make civilization safe. But the poor man is not here. You, who represent the other class, must therefore pardon me, if I say more to you than I shall say to him. It is about the

cheapest kind of oratory to come here and be-labor and lecture the poor man. It will be one of the most earnest hours in which we may all live, if we recognize here that there are duties for us to perform. Everywhere in my short public career, I have had opportunities to speak to labor and I always urged obedience to law, self-respect, and that noble self-sacrifice and temperance that shall always inure to the common benefit. But let me tell the capital that sits here now, that what the poor man wants everywhere in this country, is not for it to build a hospital to cure his children, or for it even to build a library to inform his mind, or for it to build a mission to save his soul. He wants all these; these are all noble things; but he does not want any of them so badly as he wants a fair wage. He wants an honest distribution of the results of his labor, and then he can pay his own doctor's bill; he can put a little library over his own fireplace, and call it his own. And then, perhaps, he can save his own soul, too.

The ideals of Christian culture, however, are vastly more large and vastly more important than this, because in every direction they invite us into that large life which belongs to Christianity. No culture is Christian, in college or out of college, that does not recognize that the best discovery of moral or mental power within a soul is "a well of water springing up into everlasting life." Much of our culture has been upon the cistern plan. We have poured into our boys and girls rules, data of all sorts, dates, until at last the whole mass is unhealthy and untrue. I would have discovered in the dark depths of a boy's brain and heart living springs of thought, mastery of his own powers, sublime command of his own energies, a little living spring that holds the stars in its bosom in the night time, and is always fresh and pure,

before I would say that his education has begun. That is genuine Christian culture. We must depend upon Christianity to make our culture all that this dream would suggest, and to make it all that it would suggest in politics and life everywhere. It must enthrone high above itself, above all ideas and sentiments, above all hopes and passions, the one great and noble leader, Jesus Christ the Lord. There, in His holiness, He must teach us law. There in His righteousness He must take the striker and make him obedient to law; that the law may be made right, if need be, by moral power. He must take the capitalist and teach him that all national life is fraternity, and all power is self-sacrifice; and He must make you and me, in our labor in the world, missionaries of righteousness and truth.

Everywhere the Christ comes to our politics and social life and says, "I am the Truth. I am the Way. I am the Life." And civilization will stand until you and I help to teach it, stand like Karashish in Mr. Browning's poem, who, having found his way to Galilee, saw Lazarus, heard the story of his being raised from the dead, and writing a letter back to Abib, found his soul swaying back and forth between doubt and faith, until at last the spirit within the man broke forth in eloquence, and he said:

"The very God I think, Abib; dost thou think?
So, the All-Great were the All-Loving too—
So through the thunder comes a human voice
Saying, 'O heart I made, a heart beats here;
Face my hands fashioned, see it in myself!
Thou hast no power, nor mayst conceive of mine;
But love I gave thee, with myself to love;
And thou must love me, who hath died for thee!'

The madman saith He said so; it is strange."

Let us make them sure of Christ and His power to save.





PAUL THUMANN, ILLUSTRATOR AND PAINTER.

BY PROFESSOR GEORGE L. CARY, A. M.

President of the Meadville Theological School.

THERE are as many kinds of *genre* painters as there are of lyric poets.

Pindar is not more unlike Anacreon, and the spirit of Isaac Watts no more out of tune with that of Thomas Moore, than Hogarth and the old Dutch painters are remote in tone and temper from the delicate and chaste portrayals of common life which the English art of the past century has given us in such profusion. Besides, how is one adequately to characterize by a single phrase either an artist or a poet whose diversity of operation seems to render futile all attempts to place him fairly in any one distinctive class? Often the best that we can do is to say that a man belongs here rather than there, or that he belongs nowhere else than here, however doubtfully this may seem to be his proper place. Thus Paul Thumann is a *genre* painter, because he is not so much a painter of any other sort. His diversity comes more nearly to being unified by this phrase than by any other. And yet he who should rank him as an historical painter would not be without justi-

fication, and also in portraiture Thumann has fame among his own countrymen. Again, to speak of him as not distinctively a painter but rather an illustrator would be to call attention to that part of his work which has undoubtedly contributed most to his renown. His place in German art is somewhat like that occupied by Doré in France, who, to most people, is hardly known at all except through his illustrative drawings.

No man is fully understood until we know his becoming as well as his being—that out of which he has developed as well as that into which he has grown. Frederick Paul Thumann, the son of a successful schoolmaster of the village of Tzschaksdorf in Lausitz, will, on the coming fifth day of October, have reached the age of fifty-eight years—a period generally marking, if not the culmination of one's powers, at least the direction and substantially the degree of success of one's distinctive life-work. The injunction to account no man fortunate until after his death does not apply to the artist;



The Inattentive Scholar.

for, come what will, whatever he has worthily done, however early in life, remains forever an accepted measure of the man. 'Whatever Thumann may yet do, what he has already done has fixed his place among the art creators of his time.

A German village schoolmaster of the present day is very apt to know something of the art of design; and Thumann's father was quite competent to instruct the boy Paul in the rudiments of drawing. The artistic sensibilities of the youth were doubtless further quickened by the atmosphere of the home; for to his other accomplishments the father added no small knowledge of the musical art, sufficient, at least, to secure for him, in 1839, the position of organist and chorister in the little town of Pforten, to which the family then removed. Here young Paul came under the influence of the works of the painter Lindener, from which his boyish inclination to devote his life to artistic pursuits received material strength. Also through the rector Schneider, who instructed him in the grammar school branches, he became acquainted with the works of Ludwig Richter, and felt their influence profoundly. In default of the means for furnishing him with a competent teacher of painting, Paul's father placed him, at the age of fifteen, in a famous cartographical institute, where, being both learner and worker, his labors, after a time, came to be to him of some pecuniary value. It was, however, no mean beginning of an artistic career—this prosaic lithography and map making, which could not but tend to breed a habit of mental soberness and regard for the truth of facts, without which an Icarus may, by his ill-considered soaring, melt his waxen wings in the ardent rays of the sun. Thumann's drudgery, if you will so call it, in the map shop, was the staircase by which he ascended to the temple of the muses.

In 1853 the modest savings of the young man, who had now reached only the age of nineteen, enabled him to go to Berlin and enter the Academy of Arts, where for two years he maintained himself chiefly by lithographic work and book illustration. Then, not content with mere academic instruction, he left Berlin for Dresden, and, at last, in this genial atmosphere, with helping artists to guide him both by precept and example, and with the wealth of the noble gallery at his command, began the study of painting. Was it the sublime glory of the Sistine Madonna

which inspired the first work of the young artist, or was it the simple fact that a humble church in Liegnitz wanted a "Saint Hedwig" and was willing to pay for it? Doubtless the money was welcome, for lithography and illustration still furnished him his sole income.

Five years more of patient labor, and then, in 1860, we find our artist married to a young English lady of rank, well fitted by natural bent and a cultivated artistic taste to enter into the spirit of her husband's work and to become his helpful counselor. His removal, about this time, to Leipsic, seems to have brought him into still closer relations to the book-publishing interest, if we may judge from his activity in the work of illustration. The *Gartenlaube* and Berthold Auerbach's *Volkskalender* both furnished a suitable field for the development of his growing fondness for the treatment of rural and domestic scenes. But this kind of life, relieved only by a single journey to Hungary and Siebenbürgen, at length became very wearisome; so, leaving Leipsic, he went to Weimar, where, after having been for a time the pupil of Pauwels, with whom he had become well acquainted in Dresden, he was appointed to a professorship in the art school. This post he held until his return to Dresden in 1870. During the period of his residence at Weimar his horizon was widened by visits to Italy, England, and France.

Thumann's fame as an historical painter rests chiefly upon his Luther pictures,—five noteworthy scenes from the life of the great reformer, painted in somewhat rapid succession, between 1868 and 1873. Their subjects are "The Burning of the Papal Bull of Excommunication," "Luther's Marriage with Catharine von Bora," "Luther before the Diet at Worms," "The Commitment of Luther to the Wartburg," and "Luther at 'The Bear' in Jena with the Swiss Students." The second is of somewhat inferior historical interest, standing related, as it does, chiefly to the private life of the whilom monk; yet, as a record of his manly protest against enforced celibacy, we would not willingly spare it from the series.

The other four are worth hundreds of pages of dry chronicle. In the first picture Luther stands erect in the midst of the gathered crowd, crushing in his upraised hand the powerless edict which he is about to commit to the roaring flames, while every eye

is fixed upon him with a gaze either of wondering curiosity, or astonishment, or admiration, or sympathy, while one or two of the faces are perhaps clouded by darker if not hostile passions.

In "The Diet at Worms" Luther is, if possible, still more prominently the central figure of the composition, not only by virtue of his isolation in the midst of this great assembly, but also because of the striking contrast between his courageous attitude and the surprise which is depicted upon the countenances of so many of his judges at what they deem his rashness.

The "Wartburg" scene is one of greater simplicity, and, if we could bury our knowledge that the learned reformer-monk is to be a prisoner in this grim castle not for his harm but both for his own safety and for the consequent enlightenment of the whole Saxon world through his Bible translation here made, would be one of tragic interest. As it is, the artist's conception is nobly executed, and with the greatest fidelity of detail,—which may, in fact, be said of the whole series.

The fifth scene, which was the last in the order of execution, and which most worthily closes the series, is a composition in which

the *genre* treatment blends with the historic fact of the subject in a way to excite a two-fold interest. Luther and the student to whom he is directly addressing himself constitute a group so striking that all else in the picture is for a moment forgotten and becomes, as in fact it should be, merely accessory. It is not surprising that the production of these five works, so excellent in themselves, and in their themes appealing so strongly to the heart of Protestant Germany, should at once have given Thumann an honorable place upon the roll of modern historical painters.

The execution of the Luther pictures proved, however, to be little more than an episode in the artist's career. From 1875 to 1887 he gave himself up chiefly to the work of instruction in the Berlin Academy. Henceforth his productions are mostly in a lighter vein, and, as it would seem, represent more truly the natural bent of his genius. Between the stern monk of Eisenach, defying the thunders of the pope, and the group under the archway of the monastery gate in the "Bohemians," the resemblance is one of cowl and cassock and shaven crown only. In fact the place of honor in the picture is given to the dainty dancing-girl, who, with her simple



Bohemians before a Monastery.

grace, as she keeps step with the music of her swarthy companions, stirs in the breasts of the monks fires long smoldering.

In his next work, "The Inattentive Scholar," the classic form detracts not one jot from the complete modernness, or rather universality, of the conception—happy, careless, roguish young life, as yet satisfied with the mere joy of living, and smiling at the forced and conscientious seriousness of the embodied wisdom which vainly strives to awaken the sleeping soul of this bright earth-spirit.

"The Pitcher of Tears" (1877) illustrates the story of the dream of a mother whose little daughter had died. She seemed to see many children playing in the beautiful fields of heaven, but her own little one wandered by herself, wearily bearing a heavy pitcher. "Why do you not play with the others, my darling?" questioned the dreamer. The child replies:

"O mother, little mother mine, behind the rest
I tarry,
For, see, how heavy with your tears the pitcher
I must carry.
If you had ceased to weep for me, when Jesus
went a Maying
I should have been among the blest, with little
Jesus playing."

"Roses" and "Summer-time" are two pictures which fittingly represent the June and the July of womanhood. Here, as in "The Inattentive Scholar," the conventional form is antique, which is only another way of saying that it is unapproachable in grace; but that which is set forth is nature's own self. With these may be grouped the two beautiful head-studies of an earlier time, bearing the dates of 1878 and 1880, and a third, without date—the head crowned with a wreath of flowers. One gives us April girlhood, with its sweet simplicity; if the second would show us more of her face, we might discover



The Pitcher of Tears.

her to be an elder sister not quite so artless; while the third leads us to think that the artist may already be brooding over the production of "Roses" and "Summer-time." The sadness of "The Pitcher of Tears" is now all left behind, and all the colors upon the painter's palette are henceforth roseate. Joy and not sorrow, he seems to say, should be the artist's gift to the race. By his own example Thumann teaches us that beauty and not deformity deserve perpetuation through the imitative arts. He, at least, will embalm no flies in his amber. With this joyous temper it is not strange that he has drawn more and more upon Greek life both for his inspiration and for the drapery of his thought. In this respect he resembles, in some slight degree, the great artist of the French Revolution, Jacques Louis David, whose classic taste, more serious and severe than that of our German painter, and so more decidedly Roman than Greek, grew to be the all con-

trolling influence of his maturer life. Excepting in its unique coloring, David's "Paris and Helen" might almost have been painted by Thumann. If the comparison of Thumann to Goethe, which one has suggested, seems to imply a degree of resemblance not as yet altogether apparent, the painter does appear at present to be moving in the same atmosphere with the poet, and he has still time enough to make his likeness to "the great pagan" more unmistakable. Had Goethe chosen to turn painter and depict the union of Love and the Soul, who can doubt that he would have given the world a foretaste of the pleasure which, only a decade ago, came to it from the gift of Thumann's charming "Psyche before Venus"?

But Thumann is no pedantic classicist. Into the old forms he breathes a new spirit. His "Three Fates," while issuing from the shade of the old mythologies of the south, dwell now in the bright German ether, and are no longer shrouded in gloom and mystery. Atropos, of course, would not be Atropos, the unavoidable one, without her deadly shears, and even the smiling Greek could not depict this stern goddess of destiny as other than gloomy and repellent in mien; but what Greek artist ever imagined, in anticipation of our Thumann, a Clotho spinning the thread of life with a grace beyond that of any of the Graces and at the same time with a serious undistracted thoughtfulness which makes her worthy to be the creator of human destiny? Only one who had dwelt at the heart of nature would have thought of filling the lap of Lachesis with flowers and giving her the laurel-wreath of fame as a measuring-rod. Michael Angelo has well preserved the grimness and dignity of the fateful sisters, but we read in their faces

no sympathy with any human lot. Had the career of Thumann already come to an end, we might call the "Fates" his greatest work outside the fields of illustrative and historical composition; but it is possible that he may have greater surprises yet in store for us.

The six years which have elapsed since the production of the "Fates" are too short a period to warrant the inference that his powers in this direction are past their prime. In fact, even now his last important work, the "Sirens," of the merits of which the great public has not yet had an opportunity to judge, promises to maintain, if not to enhance his reputation as an interpreter of ancient poetic thought in modern forms,—unless it be more truthful to say, as an interpreter of life through the forms which it took on in the thought of those who lived nearer to its youth.



The Three Fates.

During the years which have passed since the giving up of his teacher's post in Berlin, Thumann has been much in Italy, and his later productions show somewhat of the influence of this change of scene. Even his first Italian visit of years ago was not without its impression upon him, as "Out of Tune" (1879) witnesses to every one who has had personal acquaintance with the land of art and sunshine and passion. "The Favorable Opportunity," painted in Rome, is only a modern bit out of the faun and satyr conceptions of the olden times; although Thumann's maiden shows no signs of fear, and even seems herself to consider the meeting altogether "*günstige*."

To the many admirers of the Luther pictures, nothing which Thumann has produced in later years has been more welcome than the "Baptism of Wittekind," in which all the varied qualities of the artist are hap-



The Baptism of Witekind.

pily blended. The solemnity of the scene, with its suggestion of the mighty change wrought in the destinies of the peoples of northern Europe when the worship of the divine in nature gave place to the worship of the divine in man, detracts nothing from its picturesqueness; and, in fact, we cannot help feeling that the painter's interest in his theme is more esthetic than religious, although an irreligious man would not have chosen such a theme. Here we have realism wisely subordinated to the ideal, and nature copied not for itself, but for its suggestion of higher truth. "And I, if I be lifted up, will draw all men unto me," is the inspiration of this scene. One whose interest is in the technicalities rather than in the spirit of art will dwell with special delight not only upon the artist's success in grouping, but still more upon the careful elaboration, before well exemplified in the Luther series, of all those accessories which serve to enrich the scene without overloading it with that which contributes nothing to its meaning. What baptistery would not be worthily adorned if the two central figures alone of this picture could be transferred to its walls? And what home would not be rich indeed in the possession of a replica of the charming group of mother and children, which might even more easily be detached from its surroundings if we were willing to spare the higher meaning which comes from its setting? All the minor details of landscape and costume and drapery here receive that thorough and conscientious treatment which characterizes all the pictures of our artist, in which we are satisfied by completeness rather than stimulated by indefinite suggestion.

It must not be supposed that the list of Thumann's works is exhausted in the enumeration which has been given in the preceding pages. Few superior artists of the present day are more prolific; but our limited space has compelled us to notice only some of the most important of his paintings. To take leave of him, however, without further remark upon his work as an illustrator, would be altogether to disregard proportion and to run the risk of leaving the false impression that, notwithstanding what has been already said of him in this respect, his illustrations hold a subordinate place among the productions of his art. His early work upon the *Gartenlaube* and the *Volkskalender* constitutes but a comparatively small part of what

he has accomplished in this field. How rich is the following catalogue: *Enoch Arden*, Chamisso's *Frauenliebe und Leben*, *Deutschen Klassiker*, *Heine*, *Amor und Psyche*, *Spinnstube*, *Lebensbilder*, *Volkslieder*, *Deutsche Jugend*, *Für Mutter und Kind*, *Vater unser*; and yet the list is not complete. More than twenty-five hundred illustrations, with all the rest that he has done,—what a busy life! Merely from reading the above titles, without scanning the works themselves, we could guess the cause of Thumann's great popularity at home among those who care less for the technicalities of "high art" than for the truthful presentation of scenes of nature and life which make no severe demand upon the imagination and which charm chiefly by their verisimilitude. The themes which he handles are those which require no training of the schools to understand. All who live and love, who work and worship, can enter freely, with no instruction but that of their own experience, into the spirit of his art. Man and woman, mother and child, lover and maiden, the romping boy, the dame at her spinning-wheel, the devout heart throbbing with the spirit of prayer, all find in Thumann a sympathizer and a friend, who tells his simple stories to the eye no less charmingly than Scotland's poet sung them to the ear. Opening the "Album of Art and Poetry," a German "Paul and Virginia" is before us—a scene of youthful love, artless and unspoken. Turning to the "Woman's Love and Life," "The Secret" whispered in the ear in the cozy city parlor is the same old secret. In "The People's Calendar" we enter the plain German home, where family affection lights up with its radiance the rudest surroundings. In the "Sketch-book" we get charming glimpses of those interesting forms and faces, young and old, which the wanderer meets everywhere in the byways of the fatherland. Thus Thumann endears himself to the hearts of the German people.

Earlier in these pages a certain resemblance between Thumann and Doré was pointed out; but the likeness is only in the form of their art, seldom in its spirit. The former is riant and joyous; the latter, when not gloomy and severe, is distorted and grotesque, only at rare intervals human and healthy and in sympathy with nature's laughing moods. Thumann is always healthy and happy. His art soothes, never either,

saddens or repels. Outward nature is his delight, almost as much as men and women, and seldom does he let pass the opportunity of putting into a picture some flower or bit of verdure out of the memory of his country boyhood or from his abiding love of brook-side and blossom and leafy tree.

If a home artist is to be sought after who can, with some degree of fitness, be likened to Thumann, the illustrator of literature and common life, let it be Felix O. Darley, whose illustrations of "Rip Van Winkle" and "The Legend of Sleepy Hollow" and "Margaret," to mention no more, would, anywhere, except in our prosaic land, have prevented the name of their author from so soon passing into comparative oblivion.

Some of Thumann's countrymen call him homely and old-fashioned, and seem thus to imply that his works have had their day. One need not deny that the ruling fashion in both German and French art has changed somewhat in the last quarter of a century, and that Thumann has not, to any appreciable extent, changed with it. Well, he can afford to hear himself called "homely," if only the word may have its old sense of homelike, and he may even be proud of being styled "old-fashioned" in the local American sense, which makes the phrase applicable to one possessing the quality of attractive quaintness. But whether his fame shall be transient or enduring, his own generation has in him a noble benefactor.

MODERN FAIRIES.

BY JULIA D. COWLES.

THERE'S a fairy world in the field below,
Laid open to our view,
Where gauzy webs, so deftly spun
And shimmered o'er with dew,

Form mystic houses, built without hands,
By Nature's children wise,
Which reflect in dainty colorings
The castles of the skies.

About each fairy dwelling place
The elfin forests glow,
For the dewdrops lie like limpid pearls
On the grass blades bending low.

The builders of these magic homes
Weave by the firefly's glow;
And through the shimmering of their web
The moonbeams come and go.

And the silver light seems caught and held,
And woven with the dew,
By these magic weavers, taught of God
Their dainty work to do.

And the dwellers in these mystic bowers
Prove clearly by their ways
That they hold the secret heritage
Of the fairies of olden days.

Woman's Council Table.

SHAKESPEARE'S LADY.

BY IRA GALE TOMPKINS.

"She is fair and royal,
And hath all courtly parts more exquisite
Than lady, ladies, woman; from every one
Outsells them all."—*Cymbeline*, iii., 5.

"They are the books, the arts, the academes,
From whence doth spring the true Promethean fire."
—*Love's Labor Lost*, iv., 3.

"Can you not find out that by her attributes?"
—*Troilus and Cressida*, iii., 1.

IT is generally admitted that Shakespeare by far surpasses all other authors in his portraiture of woman; his ideal female creations revealing to us imperishable types of grace, beauty, and excellence that have come down through the literature of the ages as representative women. While the female characters of other even great poets and dramatists have gradually faded out and left no record, Shakespeare's immortal heroines still keep the stage and their hold upon the public mind.

Not satisfied with all which that divine goddess Nature had revealed to him in the way of feminine perfection, our author explored the world of imagination in search of ideal charms with which to clothe his heroines in garments of grace,

"Not of common tiffany and lawn,
But of fine materials which the muses know."

Viewing or studying Shakespeare's characters is like looking at the prismatic figures in a kaleidoscope, which at every turn reveals to us some new and brilliant beauty. But, in this connection, we can bring before our mind's eye but few of our poet's charming creations, and of these few obtain but passing glimpses of their many-sided virtues.

For truth, simplicity, guilelessness, and candor, witness the "admirable Miranda," who won from the susceptible and appreciative Ferdinand this ardent declaration:

"For several virtues
Have I liked several women; never any
With so full soul, but some defect in her
Did quarrel with the noblest grace she owed
And put it to the foil; but you, O you!
So perfect and so peerless, are created
Of every creature's best."

—*Tempest*, iii., 1.

That lovely character, Portia of Belmont,

stands out to our view a full-length portrait, in which grace, dignity, and intellect are beautifully and harmoniously blended. She also seems to unite the innocent simplicity and guileless candor of "the unschooled girl" with the apparently matured judgment, decision, and self-possession of the reflective woman. It is not surprising that her many excellences should win from her admiring friends this appreciative encomium:

"Why, if two gods should play some heavenly match,

And on the wager lay two earthly women,
And Portia one, there must be something else
Pawnd with the other; for the poor rude world
Hath not her fellow."

—*Merchant of Venice*, iii., 5.

Besides being "a shop of all the qualities that man loves woman for," she is endowed with a superior intellectual capacity and a moral energy that make her a central figure throughout the whole drama in which she acts, and around which all the other characters seem to revolve as merely subordinate adjuncts.

Portia, Helena, and Isabella, besides possessing high moral attributes, represent three especially intellectual women, who well sustain their parts, and show to conspicuous advantage in the positions in which they are placed.

In the heroic Helena we have enacted the drama of love's ambition, in which the heroine obeys the Darwinian theory of natural selection; which philosophy, practically carried out, it is claimed, results in the improvement of the race of man as well as animals. She says:

"It were all one

That I should love a bright particular star
And think to wed it, he is so far above me;
In his bright radiance and collateral light
Must I be comforted; not in his sphere.
The ambition in my love thus plagues itself;
The hind that would be mated by the lion
Must die for love."—*Alps Well*, i., 1.

But she does not die for love, but lives for it. With a noble courage, heroic determination, and an executive ability rarely accorded to women, she takes upon herself the part of a physician, and well sustains it, too; wins

Woman's Council Table.



Portia,



Isabella.

her purpose in the end, and justifies her own prediction, that,

"Our remedies oft in ourselves do lie,
Which we ascribe to heaven: the fated sky
Gives us free scope; only, doth backward pull
Our slow designs when we ourselves are dull."

—*Ibid.*

In this drama Shakespeare illustrates the spirit of pure democracy, and demonstrates in the character of Helena the sentiment that true worth and merit transcend all conditions of distinction in birth or hereditary descent; and that,

"Good alone
Is good; without a name, vileness is so;
The property by what it is should go,
Not by the title

That is honor's scorn
Which challenges itself as honor's born,
And is not like the sire. Honors best thrive
When rather from our acts we them derive
Than our fore-goers."

—*All's Well, ii., 3.*

England's titled poet laureate nobly echoes this sentiment in the lines:

"From yon blue heavens above us bent,
The grand old gardener and his wife
Smile at the claims of long descent:
Howe'er it be, it seems to me,

'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood."

—*Lady Clara Vere de Vere.*

The character of Isabella, is, perhaps, invested with a higher moral purpose and greater intellectuality:

"In her youth

There is a prone and speechless dialect
Such as moves men; besides, she hath prosperous
art

When she will play with reason and discourse,
And well she can persuade."

—*Meas. for Meas., i., 3.*

She personates what may be called the drama of love's sacrifice, is ready to immolate herself upon the altar of her affection for her brother; to sacrifice life itself and all that life holds dear, save her womanly purity and honor. In the difficult part assigned her, she sustains her brother's wavering courage, answers the specious sophistries of her judge, shows him of what base metal men are made, and foils his designs against herself. Her high moral courage, persuasive eloquence, and intrepid virtue win the admiration of all readers and beholders, leaving upon their minds an indelible impression of woman's purity and worth. Had our heroine been less brave, less pure in heart, less noble in purpose, and less keen in intellect, she never



Kate, the Shrew.

could have filled the part assigned to her, which is, indeed, nearly the whole burden of the drama.

In the piquant, witty, and mischievous Beatrice, and the sprightly, coquettish, and bewitching Rosalind, we have other charming characteristics of the sex, in which great wit and intelligence are allied to many amiable and moral qualities. Beatrice, who is nothing if not merry, says that "a star danced, and under that star was she born," and also that she was born "to speak all mirth and no matter." But there is much matter in what she says, as Benedick realizes to his cost, for he says:

"She speaks poniards and every word stabs . . . huddling jest upon jest, with such impossible conveyance upon me, that I stood like a man at a mark with a whole army shooting at me."

But there is no malice in her words, or hatred in her disposition; and although "disdain and scorn did seem to ride sparkling in her eyes, misprising what they looked upon," yet all this was but the outside husk, as it were,

"Covering discretion with a coat of folly,"

and the result of a happy temperament, with abundant youthful spirits bubbling over with health and happiness. In addition to her brilliant wit, which enabled her to "apprehend passing shrewdly," she was true and loyal to the core, as her single-hearted devotion to her cousin Hero fully proves.

Although exhibiting a striking contrast in many things, Beatrice and Rosalind have many traits in common; and the genuine love and loyalty of Beatrice for her cousin Hero under adverse circumstances, finds its parallel in Celia's pure friendship and constancy for her cousin Rosalind while under a cloud; this attractive attribute in woman's nature showing equally honorable in all.

It is a remarkable fact that in Shakespeare's upwards of a hundred well-defined and individualized female characters, he has nowhere portrayed a woman fool, ninny, or simpleton.

He has given us some wicked, and a few dull and illiterate women—who yet have wit enough for their station—but he had too much respect for the sex, it would seem, to exhibit any female Dogberrys, Ague-Cheeks, or Shallows. On the other hand it may be said of such characters as Beatrice, Rosalind, the Princess and her companions at the Court of Navarre, and others, that the wit of the ladies is of so keen and brilliant a quality



Rosalind.

that, "like a star in the darkest night, it strikes fiery off, indeed," while the men with whom they are associated appear by contrast "like dull and heavy lead."

In Kate the shrew we have the same brilliant qualities, but allied to an undisciplined mind and an ungovernable temper; something of a Xanthippe or an "infernal Até in good apparel." But she meets in "the man who is born to tame her" one who outdoes her in her own peculiar proclivities, and he "kills her in her own humor." In their skirmish of wit and war of words, although much

keener and quicker in badinage and repartee than her suitor, Kate finally succumbs to the strong male intellect and indomitable will of the persistent Petruchio, in whom she recognizes her master. After a short marital experience she is enabled to lecture her sisters upon the duty they owe their lords and husbands, concluding thus :

"Come, come, you froward and unable worms !
My mind hath been as big as one of yours ;
My heart as great ; my reason, haply, more,
To bandy word for word, and frown for frown ;

golden ideals of yesterday have become the embodied actuals of to-day.

As appertinent to this it will be seen that Shakespeare places moral and intellectual far above mere physical beauty :

"All of her that is out of doors, most rich !
If she be furnished with a mind so rare,
She is alone the Arabian bird."

—*Cymbeline*, i., 7.

"Oh, how much more doth beauty beauteous seem
By that sweet ornament which truth doth give."

—*Sonnets*.

"The hand that hath made you fair
hath made you good."

—*Meas. for Meas.*, iii., 1.

"Kindness in woman, not their beauteous looks,
Shall win my love."

—*Taming of the Shrew*, iv., 2.

"Virtue is beauty ; but the beauteous evil

Are empty trunks, o'erflourished by
the devil."

—*Twelfth Night*, iii., 4.

He also illustrates how moral beauty and traits of character are conveyed in the expression of the face, "that map of truth which deep impression bears."

Prince Pericles looking upon the face of his yet unknown and unknowing daughter, exclaims :

"Falseness cannot come from thee ;
for thou look'st

Modest as justice, and thou seem'st a
palace

For the crownéd truth to dwell in."

—*Pericles*, v., 1.

And Othello meeting Desdemona after his suspicions of her fidelity had been aroused says :

"If she be false, O, then heaven mocks itself !
I'll not believe it."—*Othello*, iii., 3.

The antithesis of the above is found in our author's graphic description of the false Cressida ; where with one penful of ink he vividly and completely reveals to us her true moral character :

"There's language in her eye, her cheek, her lip,
Nay, her foot speaks."

—*Troil. and Cres.*, iv., 5.

"Her beauty and her brain go not together.
She's a good sign, but I have seen small reflections of her wit."

—*Cymbeline*, i., 3.



Desdemona.

But now I see our lances are but straws ;
Our strength as weak ; our weakness past compare,—

That seeming to be most which we indeed least
are."

—*Taming of the Shrew*, v., 2.

It must be remarked how rapidly the woman of to-day is coming to the front in every department of intellectual exertion ; and it would seem that such characters as Shakespeare's woman lawyer and female physician and others, were more the prophets or prototypes of woman as she was to be than representatives of any past civilization. The

Cleopatra.—Bear'st thou her face in mind? Is 't
long or round?

Messenger.—Round, even to faultiness.

Cleopatra.—For the most part, they are foolish
that are so.

—*Antony and Cleopatra*, iii., 3.

One cannot fail to remark in how many of



Helena.

Shakespeare's female characters are emphasized those crowning attributes in woman's nature,—female purity and honor:—In "the divine Desdemona," who possesses that conscious virtue and immaculate purity that could not even imagine baseness in other women; in the persecuted Queen Hermione, who when falsely accused and threatened with death, exclaims:

"For life, I prize it
As I weigh grief, which I would spare; for honor,
'Tis a derivative from me to mine,
And only that I stand for."

—*Winter's Tale*, iii., 2.

In the invincible and conquering Isabella, who says:

"Th'impression of keen whips I'd wear as rubies,
And strip myself to death, as to a bed
That longing I've been sick for, ere I'd yield
My body up to shame."

—*Meas. for Meas.*, ii., 4.

In the lovely and unfortunate Marina, who, thrown into a slum of the vilest kind, prays:

"O, that the good gods
Would set me free from this unhallowed place
Though they did change me to the meanest bird
That flies i' the purer air." —*Pericles*, iv., 6.

And "the blessed gods," in the power of her own inherent purity and goodness, do set her free from her base surroundings, and make even her vile environments stepping stones to higher things.

Our author is not so entirely one-sided and unjust as to omit all reference to woman's faults and frailties: but it may be said that even her vices lean mostly to virtue's side; as it is generally an abuse of the divine attribute of love on the part of the other sex, and a too tender yielding in her own loving nature for which woman's errors are mostly responsible, as is well shown:

Angelo. Nay, women are frail, too.

Isabella. Ay, as the glasses where they view themselves,

Which are as easy broke as they make forma.
Women! Help heaven! men their creation mar



Miranda.

In profiting by them. Nay, call us ten times
frail:

For we are soft as our complexions are
And credulous to false prints.

—*Meas. for Meas.*, ii., 4.



Beatrice.

"Not that devoured, but that which doth devour
Is worthy blame. O let it not be held
Poor woman's fault, that they are so fulfilled
With men's abuses! these proud lords to
blame,

Make weak-made woman tenants to their
shame."
—*Lucrece*.

It has been the intention in this brief essay
to exhibit the more essentially feminine
traits in our author's women, and reference
to such great characters as Lady Macbeth,
Queen Margaret, and others is omitted.

In the following summary of brief quotations
are further illustrated some of the distinctive
attributes—excellences and perfections—as well as some of the faults and im-

perfections, that characterize Shakespeare's
Lady.

"She is a theme of honor and renown."

—*Troil. and Cres.*, ii., 2.

"'Tis beauty, that doth oft make woman proud,
'Tis virtue, that doth make her most ad-
mired,

'Tis government that makes her seem divine."

—*3rd Henry VI.*, i., 4.

"The chief perfections of his lovely dames,
Would make a volume of enticing lines."

—*1st Henry V.*, v., 5.

PERFECTION.

"The senate-house of planets all did sit
To knit in her their best perfections.

—*Pericles*, i., 1.

Woman's Council Table.

A MORNING WITH THE REV. ANNA SHAW.

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EXCELLENCE.

"One that excels the quirks of blazoning pens,
And in the essential vesture of creation,
Does bear all excellency." —*Othello*, ii., 1.

MERIT.

"Women will love her, that she is a woman
More worth than any man, men that she is
The rarest of all women."

—*Winter's Tale*, v., 1.

VALUE.

"She is mine own,
And I as rich in having such a jewel,
As twenty seas, if all their sand were pearls,
The water nectar, and the rocks pure gold."

—*Two Gent. Ver.*, ii., 4.

ACCOMPLISHMENTS.

"So delicate with her needle! an admirable
musician!

O she will sing the savageness out of a bear!
Of so high and plenteous wit and invention!"

—*Othello*, iv., i.

MODESTY.

"A maiden never bold;
Of spirit so still and quiet, that her motion
Blushed at herself."

—*Othello*, i., 3.

"Modest as morning when she coldly eyes
The youthful Phœbus."

—*Troil. and Cres.* i., 3.

GENTLENESS.

"Her voice was ever soft;
Gentle, and low: an excellent thing in woman."

—*K. Lear*, v., 3.

ASSURANCE.

"A woman impudent and mannish grown
Is not more loathed than an effeminate man
In time of action."

—*Troil. and Cres.*, iii., 3.

IMPUDENCE.

"Since men take woman's gifts for impudence."
—*Pericles*, ii., 3.

WOMAN'S FAULTS AND FOIBLES.

"You are pictures out of doors,
Bells in your parlors, wildcats in your kitchens,
Saints in your injuries, devils being offended."

—*Othello*, ii., 1.

"How hard it is for women to keep counsel!"
—*Ibid.*

"'Tis said a woman's fitness comes by fits."

—*Cymb.*, iv., 1.

"I have no other but a woman's reason,
I think him so because I think him so."

—*Two Gent. Ver.*, i., 2.

PRAISE.

"Our praises are our wages! you may ride us
With one soft kiss a thousand furlongs, ere
With spur we heat an acre."

—*Winter's Tale*, i., 2.

HONESTY.

"My friends were poor, but honest: so's my
love."

—*Alps Well*, i., 2.

HONOR.

"Mine honor is the jewel of our house." —*Ibid.*

WOMAN'S LOVE, TENDERNESS, AND

FORGIVENESS.

"Forbear sharp speeches to her; she's a lady
So tender of rebukes that words are strokes
And strokes death to her."

—*Cymbeline*, iii., 5.

Shakespeare has indeed made his ideal
women but a little lower than the angels,
and enshrined them in a halo of purity and
goodness that shall never know decadence or
decay.

By studying and imitating the characters of
Shakespeare's many noble women, a poor girl
or a rich one could, as that admirable Shake-
spearean Mrs. Mary Cowden Clarke justly ob-
serves, make herself a lady in heart and soul.

A MORNING WITH THE REV. ANNA SHAW.

BY EMMA PLAYTER SEABURY.

FEBRUARY skies, soft and warm as
May, in the sunny sunflower land;
skies languorous, golden-fringed,
with outstretched wings, blue and im-
palpable, reaching down to us in radiance and
warmth, while all the northland slumbers
under its covering of snow, save where here
and there a sunbeam sends a thrill through
the warm heart of the arbutus and violet, and
G-Oct.

they dream of the coming of spring, tingling
with joy to the tips of every fibrous root,—on
such a morning I met the Rev. Anna Shaw,
and felt the magnetic glow of her presence
and personality.

Bright, keen, active, alert to every impres-
sion, she took me in at a glance, and made
me at home at once, when I said I wanted to
know something of her early life, and what cir-

cumstances had led her to become a pioneer of theology. These pioneers in great causes who dare to buffet the scorn of their generation, who live above and beyond it, with their eyes fixed on the future, have a great fascination for us who come along in palace cars after them, rejoicing in the luxuries of our freedom and the privileges their hard battles have won for us.

I found a woman of medium height, a little inclined to *embonpoint*, with a face illumined with intelligence, keen sparkling dark eyes that emphasized by gleams of mirth or flashes of scorn every word she said; hair of that peculiar mingling of black and gray that softens, refines, and beautifies, bringing out heavy arching eyebrows and regular features by its picturesque background; an air of nativeness, compactness, methodical businesslike activity about her, that distinguishes the woman of thought and action from the domestic woman of culture, and the society woman of elegant leisure; the breeziness of her native lakes freshening the atmosphere with which she surrounds others.

"Tell you of my early life?" she said cheerily. "Why, certainly; there is a charm in reminiscence.

"Well, to begin, I was born in England a good number of years ago, forty-one or two, and I came to this country when three years old. Perhaps to this sturdy stock I owe my stubbornness and the vigor of my determination. It is a very good thing to graft on American character, it flourishes in American air, and ripens and develops to greater perfection, cleared of its traditional surroundings.

"We were the early pioneers in Michigan. The music of the great forests lulled me to sleep, their vast impenetrable solitudes charmed my imagination, I reveled in their mysteries, and dreamed extravagantly. I was a delicate child, and my earliest recollections are of lying on the bed in the old log house and reading the *New York Independent*, learning it by heart, page after page. The walls were papered with it, and instead of impossible roses and vines, curves and angles, which distract the modern invalid, I had those newspaper columns. It was my early education, my object lesson, comforting me through long, snowy winters, for schools were poor, short in term, badly taught, and in my case impossible.

"I was not a domestic child; though expected to take my share in household duties,

I shirked them as often as possible. I had been found fault with, scolded, and made to understand my uselessness repeatedly, but one morning I awoke from my lethargy, when about ten years old. On this particular morning I had run away into the wood with a book to avoid some unpleasant duty, and on my return my father confronted me with a shower of reproaches and invectives: 'Anna, I am ashamed of you; you are a disgrace to the family, you always have been, you always will be. You have never done anything, you never will, I do not know what to do with you.'

"I felt his humiliation and scorn, and rousing myself I turned, stamped my foot at him, and said defiantly, 'I shall live to go through college and be worth a thousand dollars,' which to my childish imagination was a fabulous sum. He laughed outright, this inflexible English father, who believed girls were made for domestic uses, to marry, and obey their husbands; and after that I was dubbed the 'college graduate.'

"But my soul had been awakened from its dreams, and every energy was concentrated on a fixed purpose, from that memorable hour. Books were scarce; to procure them almost impossible. Now and then a traveler, a peddler, or itinerant preacher left one at the house, and I devoured it with avidity. So rapid was my progress that at fifteen I took a country school and conducted it with success till I was eighteen, when my health failed almost entirely.

"My father had prospered with the increase of value in land, and he surprised me by telling me he would send me to college, and help me through. You can imagine my delight, and the joy of the afternoon of my examination by a dear old college professor. At the end of a long conversation, every moment of which was fraught with pleasure, he told me I had passed in history for the entire four years' course, and I had not known I was being examined."

Here is a lesson for the teachers of the modern school, who put small children through the nerve-straining test of the modern examination.

"My father was a Unitarian of the broadest cult, but I was sent to a Methodist college, because it was nearest home. The entire change to the sensational, emotional religion of the college, strongly impressed my conscientious, fanciful temperament, and I be-

came converted, and filled with the determination to preach the gospel of Christ everywhere," and so this brave girl of eighteen accepted her mission without question.

"I remember my first sermon," she went on. "I went some twenty miles from the college with my preceptress. I felt that my life was consecrated to the work, but I knew I was battling all the traditions behind me, around me, and far in the future. I succeeded, I scarcely know how. There was nothing remarkable about the effort, I said only what I had to say.

"The news was a great blow to my proud father, and when I went home he said, 'Anna, you have your choice, give up your college course or this fanaticism. I give you the night to think over it.' He was overwhelmed with shame at my escapade, as he termed it, and enraged at my going back into the 'barbarisms of orthodoxy.'

"I did not need the night to decide, but I took it, and in the morning announced I should do neither of the things required of me. He forgot," she said with a sparkle in her eye, "that his daughter had English blood in her veins, as well as he.

"Well, I went on with my college course, and my preaching. I did not yield once. In all that struggle, I had help from no one. I graduated there, went to Boston, and took a course of lectures in medicine, graduated in theology also, and came out with a black silk dress at commencement, out of debt, and with five dollars in my pocket."

"But how could you do it," I exclaimed, "when at that time almost all avenues were closed to women?"

"I scarcely know," she said reflectively. "My health was poor, and in looking back I see only infinite struggle and makeshift. I was very proud, yet I was always out of fashion. When dresses were cut long and straight, mine were short and bias, and *vice versa*. I saw humiliation and trial, but my ever-dominant purpose upheld, strengthened, and carried me through.

"My little attic in Boston was a veritable dry-goods box, with a vast expanse of roof outside; but no one at home knew it. I never complained; they never questioned nor helped me. They had grown wealthy, but I struggled on alone.

"I made a good deal of money out of the rich lazy girls, coaching them for their examinations. Then I lectured, preached, and, the last

year, had a church and a fixed salary. Once only my sister, who had married a wealthy man, was made ashamed by a friend who said I had no suitable dress to appear at a commencement exercise in which I took part, and she sent me an elaborate white dress, which was useless to me afterwards, when a plain black one would have been more suitable to my needs.

"I had conquered the world around me, but for years my family was inflexible. A brother, more charitable than the rest, invited me to visit him in Vermont, and asked my aristocratic sister to visit him also. Between us sisters my career had been a subject never mentioned. My brother horrified me by telling me the morning after my arrival, that he had made arrangements for me to preach in the church in the town the following day, Sunday. My sister was so much annoyed that she would not ride to the church in the same carriage, but had too great a sense of the proprieties to remain away. I was never so frightened in my life. The keenness with which she suffered her disgrace was intensified by being mistaken for the preacher by the elder. It all amuses me now, but it was one of my severest ordeals then. I think I was inspired to preach that sermon, and I won my sister completely. From that hour she never missed an opportunity to hear me preach, and my dear old father in his old age would walk twenty miles any time to hear me."

"But did you never feel bitterly toward them?" I asked.

"Never," she said. "It was a subject never discussed or talked over. They had their convictions, and I respected them; I had mine, and they ignored them. When they could not move me, they never worried me, and I went my way unmolested, a lesson to most families under similar circumstances."

"Why do you never write?" I asked.

"I cannot write," she replied, "unless my private secretary takes it down as I walk up and down the room, talking to an imaginary audience. I must have the inspiration of my hearers, real or fancied. Again and again different magazines have solicited work from my pen, but you would not recognize my stilted style of English as I write it, compared with my speaking."

"And you gave up your church for the equal suffrage work?"

"Yes, after repeated importunity to do so.

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The church is the world, and my opportunity for good is immensely increased by going up and down the land in the interest of right and reform. Within the narrow walls of a church, how limited is one's sphere of usefulness; outside I touch all humanity. Here, by the way, is a picture of my summer cottage at Cape Cod. My winter home is in Washington. But here is my carriage, and my train is almost due, and I must come back from the world of retrospect."

We bade her godspeed, and the train whirled her away.

Truly Christ's church is the world, and "how beautiful on the mountains," and in the valleys, are the feet of those who give glad tidings of His peace to men.

Out in the far West, where homesick women hunger and thirst for vine-clad homes among whispering elms and green undulating hills, or by winding river or sounding sea, and look over the waste of prairie and feel the horizon that bounds it shuts out the world,

what a joy to clasp hands with such a woman, what an inspiration to feel the force of such a nature, self-consecrated to the cause of uplifting man and woman, the wide world over. Wherever she goes the benisons of the multitudes follow her.

God bless the pioneers in great causes, their pluck, their energy, their unselfish devotion. "Down the ringing grooves of change" their voices echo, and they are answered by hearty responses that ring here and there from groups in the multitude. The defiance of Vashti, the tact of Esther, the witchery of Cleopatra, the maternal passion of Demeter, the inspiration of Joan of Arc, the consecrated purpose of Florence Nightingale, of Elizabeth Fry, of Lucretia Mott, live again in the spirit of our own age. Noble women to-day are rolling the cumbrous tumbrils of reform, crushing the rocks, that we who follow may find smooth paths for our feet, safe places for our children, a world made beautiful by their sacrifice and consecrated purpose.

THE PROLONGATION OF YOUTHFULNESS AMONG MODERN WOMEN.

BY ANNE H. WHARTON.

MRS. LYMAN of Northampton wrote charmingly, in the early part of the century, of her old age and her old heart before she had reached her thirtieth year, which seems odd enough to readers of to-day, and a trifle affected, in view of the fact that she was the life of every circle that she entered when her years numbered twice thirty. Yet Mrs. Lyman's candor and naturalness were only equaled by her ready wit, and such expressions were in accordance with the established usage of the good old times, so-called.

At an age when modern girls are still in the schoolroom, our grandmothers were entering into social enjoyments and were often married at fifteen or sixteen. The serious duties of life being undertaken at an earlier age, the meridian and decline seem to come proportionally sooner, and if life was not lived as rapidly as it is now, its sunset seemed to fall more speedily.

Mrs. John Todd was twenty-four when she married James Madison, and at this not very advanced age had gone through quite a full career of Quakerdom, as pretty Dolly Paine,

of widowhood, and subsequent belledom in Philadelphia; before she became the wife of the future president of the United States. The beautiful Mrs. Bingham, who was distinguished as a social leader in colonial days, married at sixteen the wealthiest man in Pennsylvania, and after being courted, fêted, and admired, at home and abroad, ended her brilliant career at thirty-seven, an age that seems the beginning of life and usefulness to the women of our day.

There was a period, and not so very far back in the past either, when the mothers of families, after having discharged their primary duties to their offspring and tided them over the mumps, the whooping cough, and the measles, and entered them at school and dancing school, carefully laid themselves up in lavender until the great social event in their daughters' lives should call them forth to renewed activity in the outside world, this great event being the daughters' coming out. Now, however, the mothers do not retire at any period of their career; but keep up a continuous activity all along the line, and are ready to enter into the daughters' *début*, if not

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with as much enthusiasm as the *débutante*, with equal enjoyment, of that calmer and sener kind that belongs to Indian summer days, while the grandmother frequently assists at the coming out of the granddaughter by giving a ball or reception.

If we are inclined to be optimistic in our views of life, we shall find hopeful signs in this fact, namely, the almost entire disappearance of the old lady from our modern civilization, meaning the self-elected old lady in cap and spectacles with her knitting work in her hands—a picturesque figure enough, and useful too, especially before the days of sewing and knitting machines, but far less helpful to the world than the modern grandmother, who brings into the growing social life around her the mature thought and rich experience of her more complete and rounded character. Through her constant intercourse with the world, by means of her reading, her social pleasures, and her charities, she keeps in touch with the generations as they rise about her, and does not need to be reminded, at every turn, that the world has changed since she was young, and that she does not happen to know anything about the particular point under discussion, which was the attitude of the average grandchild of twenty or thirty years since, the form of address being modified by the natural disposition of the child and its home training. *Mais nous avons changé tout cela*, and the change has been brought about by the fact that the modern grandmother is fully aware that the world has progressed since the days of her own youth, and usually knows something, and has her own definite opinions, about most subjects discussed by the younger portion of the community.

There probably is some foundation for the frequently alleged statement that older persons are pushed aside and treated disrespectfully by the rising generation; but we are strongly inclined to think that, when this is the case, it is the fault of these older persons themselves, and that they are, in the main, treated very much as they like to be, as comrades and contemporaries, rather than as monuments of antiquity to be set upon a pedestal and revered. When we see a boy starting off for a game of football or cricket with his father, whom he may perhaps irreverently address as "old fellow"; or a girl enjoying a tea or a luncheon with her still handsome and sprightly mamma or grandmamma,

we cannot help feeling that a stronger bond exists between these relatives than in the last century, when young persons never seated themselves in the presence of their elders without permission, and when absent addressed their parents as Reverend Sir, and Esteemed Madam.

Not only in social life, but in the larger activities of the world outside, does the mature woman of to-day occupy the position for which her broad intelligence and wide experience have fitted her. We have only to look about us and see middle-aged women and those long past the meridian of life taking their places on school boards, presiding over large philanthropic and educational associations, and lifting their voices or using their pens to inveigh against legislative, municipal, and social wrongs, to realize what important factors are such women in the progress of our modern life. And for self-improvement, we all know that in the last century or the early part of this, a woman would have been ridiculed, or set down as an incorrigible blue, if she undertook the study of a language or science after forty. The pert schoolgirl may still exclaim over the absurdity of Mrs. Simpson's studying German or Greek at fifty, adding that she would better be knitting stockings for her grandchildren; but we do not think it strange that Mrs. Simpson, or any other grandmother, should thus employ her time, nor will the schoolgirl of to-day think so when she has added thirty years to her sixteen and become the grandmother of to-morrow. For study and self-improvement among older women have become the rule rather than the exception in our modern life, and we venture to say that a large number of those who follow out the Chautauqua and other courses for home readings, are mature women who enter into the prescribed studies with their grown daughters or nieces. We know one woman past middle age, living in a country neighborhood, who took up the study of botany in one of these courses of home study, because the cultivation of flowers was one of the resources of her quiet life, and she wished to understand more about them. This woman may not rival Marianne North as a botanist and painter of flowers; but she has added immeasurably to her own happiness and her power of conferring happiness. A grandmother of my acquaintance conducts a department of her own, and does valuable work on the editorial staff of a lead-

ing journal in one of our great cities, while two other women, in the same city, have devoted their mature years to the study of Egyptology and folklore to such purpose that they are regarded as high authorities in these departments of science.

We all know that there were notable instances of prolonged mental activity in the past, that Mrs. Delaney was sprightly and vivacious at a very advanced age, and made such beautiful paper flowers that Dr. Darwin and all the botanists were clamoring for them; that Harriet Martineau executed some of her best literary work in the later years of her life, her important articles for the *Westminster Review*, and her sixteen hundred and forty-two leaders for the *London Daily News*, on all questions of the day, being written when she was between fifty and seventy; that Mrs. Hannah More wrote her "Coelebs in Search of a Wife" after she had entered her fifties; and that Mrs. Somerville studied Greek at three-score and ten. These, however, were women among a thousand in mind and character; the average woman entered upon no severe study or pursuit after she had passed her thirtieth or at most her fortieth year. Now, no labor, intellectual or physical, daunts the noble ar-

dor of the progressive woman of to-day, if it stands for improvement in herself or the world about her. To her a reform in the administration of a county almshouse, or in some educational institution, is as the bugle blast to the warrior, and in the clubs and societies into which she has banded herself with women of her kind, many vexed social questions have been brought to happy issue.

In face of all this, which has been called, and not inappropriately, the Renaissance of the Middle-aged, one of our poets has, within a few years, burst forth into a bitter lament upon the sorrows of this period of life, ending each verse with the following sad refrain:

"O, forty-eight, O, forty-eight!
How desolate, how desolate!"

From a woman in the full tide of intellectual activity, somewhere on the borderland of what she is pleased to consider the Dismal Swamp of Middle-age, we would have been prepared for a lament over the passing away of the rich years of maturity; but never for such a sad wail upon entering into a period which, for those who have lived wisely and truly, is simply the golden harvest time of life, which the spring and early summer days have conspired to bring to ripe perfection.

THE MORAL EDUCATION ASSOCIATION.

BY MRS. BERNARD WHITMAN.

THE question is often asked, "Is the Moral Education Association a society for rescue or reform work?"

Promptly comes the answer, "For neither." It strikes below them both. It educates; and when the Moral Education Association has performed the duty mapped out for it, rescue and reform work will not be needed. It is a preventive work and "seeks to educate the moral sense of the community."

It is twenty-two years ago that a band of women in Boston, eager for the uplifting of the world, met regularly under the name of the Moral Science Committee to discuss evils which existed, and for which they longed to find a remedy. In the very earliest years of their existence came the necessity of making the distinction between education and reform, and after due deliberation they formed themselves into the Moral Education Association.

The work now known as social purity engaged much of their attention. Pamphlets were published, societies in Philadelphia and Washington were formed, and an eager interest was evinced in that direction. Perhaps to the exclusion of some other branch of the work, social purity was advanced, for later, the mistake, oftentimes deep-rooted, came about of supposing that moral education was reform and rescue work, and not a steady education in morality on all sides. So small were the societies for moral education and so limited their means that when a branch for the promotion of social purity was made a part of the Woman's Christian Temperance Union, they gladly joined in the work of an organization which had so wide a range and could push it with a vigor they could not give. Not that the interest lessened. Far from it. The need was as great as ever and every member of the association wished to do

whatever lay in her power in its behalf. But as an organization it could turn the strength it possessed into channels where no such strong stream flowed. If the Moral Education Association had set the ball in motion, had called attention to social purity until the movement fell where it would be pushed to the utmost, its work was done, though the interest of the society was unabated.

The Moral Education Association is not an organization that loves and craves notoriety. At the present day a certain amount of publicity, to show the world the uses of the society and to enlarge its membership and influence, is a necessity. Such, we may say, is an annual meeting, which, in a small degree, popularizes an undertaking if it is worth anything. Beyond this the association rarely forces itself on the public. The work is done quietly, but effectively, by a band of eager, earnest, and conscientious women. When other societies come to take up the work it has inaugurated, gladly the association drops into the background, that they may carry on, perhaps with full credit, that which it has with labor and anxious care brought into life and started on its journey.

The terrible condition of our women at police stations was discussed by the Moral Education Association, by the press, and in petition years before Governor Ames signed the bill appointing police matrons. Public sentiment had to be educated and the Moral Education Association took the first step in that direction.

The little band of women who started so quietly and bravely on a work of steady progress has grown to be one numbering hundreds. It has branches in neighboring towns, and at the monthly meetings of directors reports are given of the various methods employed by them and the different committees in promoting a higher, purer standard of morals.

Perhaps a club of working-girls is struggling to stand upon its feet. The association sees that working-girls' clubs are helps to higher, purer, and better lives—not to the working-girl alone but to her family, her friends, and to those who from richer homes are striving to give the fruit of their advantages to girls who have been less favored. This is legitimate work for such a society. A helping hand, quiet, unostentatious, but steady and firm, holds the club in its place till the strength comes.

Does the South Cove show that the boys—the street gamins—are neglected? It is a place that is well known and yet somehow this gang of boys fits into no charity or mission. Who are the boys? The worst of their kind, lawless and a terror, on the street at night, fast learning the ways of wickedness and sin. Who will they be? They will be our voters, whatever else they may be. And do they not need to be morally educated? Indeed they do, and the Moral Education Association promptly appoints a committee to investigate and report how the education can best be conducted. And that band of little girls in their dirt and their sauciness, alike repulsive? If not our voters, they may be the mothers of our voters and they need moral education. Before long the Moral Education Association has gathered them into a class where, led by a member, they study, though they know it not, morals.

For some years past the Massachusetts Physiological Institute has each year carried on a course of lectures. The Moral Education Association is always asked to co-operate with the Institute and provide lectures for a certain portion of the time. This it does, knowing it is another avenue by which the morals of the public may be reached and advanced. In the earlier years of the association, pamphlets were issued by the society on topics which vitally interested them. These were, however, discontinued when there seemed no need for their efforts as an organization in that direction, and now *The Philanthropist* publishes with a wider circulation such articles as they formerly sent out.

Through no fault, but by a series of circumstances, the two smaller associations formed in Philadelphia and Washington have been discontinued. Boston stands alone now, as far as I know, in its Moral Education Association. Its success has been greater than could have been foreseen, for there were not many rich or mighty called to the work which began twenty-two years ago, and yet many a philanthropic and educational enterprise is indebted to the Moral Education Association for help and encouragement.

The work is not confined to classes or enterprises. Every child of God who sees brighter and clearer the duties of life and its purity and holiness is receiving moral education. The work of the association can never be finished, for it is progressive.

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QUOTATIONS IN DECORATION.

BY VIRGINIA HUNTINGTON ROBIE.

A QUOTATION, a paint brush, a little ingenuity and what cannot one accomplish! Let us begin with the hall, inasmuch as the hall of to-day comes in for such a large share of our ideas on interior decoration. We will take for granted that it has that first requisite—a fireplace. The couch with its luxurious cushions, the pictures, the easy-chairs, are all delightful, but the keynote of cheer and hospitality is struck by the blazing logs or the glowing coals.

If the house be in the country, what more appropriate than this quotation from Horace, found in a charming Southern home?

"If it be our aim to adjust our life in harmony with nature, our first thought in founding a home should be to select for it a suitable location. Tell me if you have known one more fitting than this rustic spot? Any, where the winter's wind may be more kindly tempered? Any, where fresher zephyrs may moderate the ardors of the dogstar and the furies of angry Leo? Any, where carking cares may less disturb reposeful sleep?"

Or this, carved in oak over a certain fireplace, and suitable for either city or country:

"East, west, hame's best."

Or that more familiar one, and a great favorite in English houses:

"Welcome the coming,
Speed the parting guest."

The drawing room does not need a quotation, but the dining room is just the field for Penelope's ready wits. The following from Horace would be excellent, painted in sepia or drawn with poker on wood:

"Knowest thou, O friend, the extent of my petition to the gods? Only to keep the competence I have; or, if enough, even less; to live in my own way what remaining years their kindness may vouchsafe to me; and never to lack good books, and a sufficient store to meet the coming year. Free from daily care of want, no more I ask. Give me life; give me the wherewithal to live; a contented mind, I will myself provide."

Or this, attributed to Burns:

"Some hae meat an' canna eat,
An' some wad eat that want it,

But we hae meat an' we can eat
An' sae the Lord be thankit."

If there be a sanctum or den in the house, there is a wealth of quotable matter to choose from.

"O for a booke and a cosey nooke,"
is very suggestive; also those old but never hackneyed lines:

"Old woode to burne; old bookes to reade;
old friends to talke."

"Abandon ye all care who enter here,"
is rather a daring but agreeable liberty, and certainly looks very well in Old English letters, over the door of one sanctum.

Next, my lady's chamber. We have no use for wooden panels and we will exchange our palette for a box of water colors. In a dainty white and gold room are these verses, painted in German text on old rose silk:

"Sleep well within this quiet room,
O friend, whoe'er thou art,
And let no mournful yesterdays
Disturb thy peaceful heart."

"Nor let to-morrow fret thy rest,
With thought of coming ill,
Thy Maker is thy slumber friend,
His love surrounds thee still."

"Forget thyself and all the world,
Shut out each glaring light.
The stars are shining overhead,
Sleep well. Good night! Good night!"

One young girl who finds dreaming so much easier than doing, has these lines of Alice Cary over her mantel:

"True worth is being, not seeming,
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by."

Another, who is sufficiently old-fashioned to admire Young, glances daily at this quaint couplet:

"Who does the best his circumstance allows,
Does well, acts nobly, angels could no more."

My lord's chamber is not mentioned by Mother Goose. It is supposed, however, that he possessed one. The following from

Horace, hung four years in a college boy's room, and is still fondly quoted by its successful owner; successful, inasmuch, as he has health, wealth, and happiness:

"Who then, is the true freeman? The wise man who is master of himself; whom not

poverty, nor death, nor captivity can affright; who is not in bondage to his own passions or dependent on others' favor; who, complete, compact, and symmetrical in himself, stands by his own strength without need of external support, and over whom Fortune's wheel may roll harmless and in vain."

SCENES AT MACKINAC.

BY MARGARET N. WISHARD.

A PRIMEVAL solitude full of historic suggestions; traces of the missionary knight-errancy of Marquette and La Salle still to be seen; relics of British occupancy which lasted till 1814; Indians plying about under tan-bark-colored sails; deer still crackling through thickets, the bear only becoming shy; dirgelike Indian names and pathetic legends clinging to every ledge and cave; footprints, arrowheads, and other aboriginal relics probably to be found. Thus I thought of Mackinac.

This widespread ambition to discover something ever present among us Americans seems almost pathetic considering the thoroughly discovered outlines of every land on the globe. Still we have a deal to spend it upon, in ransacking and overturning our history, which is much too undisputed to give us the reputation of philosophic investigators. Then, where discovery is failing us, we are becoming the most inventive race on the globe.

Returning to Mackinac, my impressions were heightened, the night of arrival. The strait narrowing at twilight, we stopped at St. Ignace long enough to run up to the old mission church dating back to those seventeenth century French explorers who left their autograph on its walls in a painting of some merit. Twilight had deepened when we reached Mackinac. Through the semi-darkness the white wall of the old fort outlined itself against the sky, high on the bluff towering above the landing. The upturned bayonet of the guard patrolling the walk above the sally port seemed to invoke peace upon the ancient officers' quarters studding the wall. Later we found ourselves in a hostelry, the remains of the old American Fur Company, which brought the first English-speaking men to this region before a white man settled in Chicago. In

my room the weird suggestiveness was heightened by the time-stained low ceiling, the yard-long hinges which stretched entirely across the door in quaint contrast to the little wooden button which fastened it, and a faint odor of long ago which seemed the breath of the solemn faces portrayed on the wall. The quaint fishing village was asleep, lulled by the swish of the water along which it straggled, and the souging of the forest above.

"Quite a considerable few," responded my host next morning in reply to my question whether Indians were plentiful along the strait. I had interrupted him while ordering a bushel of pease, "proper for soup," to ask the question. While waiting in the little village store for the boat to take me up the strait, I noticed among the stock of merchandise a Murray's Grammar, Goldsmith's Geography, Walker's Dictionary, some orange bombazet, blue cassimere, and other articles which might have been invoiced fifty years ago. Fourteen miles up, between thickly wooded and game-stocked banks, we came to the Chenaux. "There," said the obliging pilot, "is a birch-bark canoe on the shore. Here's a landing. We will let you off and take you up going back."

I was examining the curious, neat splicing of the skiff when its owner appeared. I was disappointed somewhat in his costume and grammar, which were not provincial enough to harmonize with the remoteness of the place and nearness to aboriginal type, but being reassured of his simple-heartedness by his ready offer to take me out in the boat, I knew him a guileless native and accepted. He persisted in talking too well, but knelt true Indian fashion in one end of the boat to feather with a single oar while I balanced the other end and the bark sped airily. On landing I was charmed by his rude grace in help-

ing me from the shell. To my annoyance, however, he refused my proffered fee.

"Come round the bend and I will show you my cabin," he said, and wishing to make some return of favor, I followed patronizingly.

A man less rustic in appearance sat in front.

"This is Mr. S——, secretary of A—A—University," said my guide with an odd look at his comrade.

"And this is Dr. D——, dean of the Medical Faculty," responded the other.

The quarter sank in my pocket and sent chills up and down my person. Why had I not discovered that he was a gentleman? The Indians at that moment seemed to call me imperatively and I felt bound to heed them.

That morning a full-breed Ojibway, garmented in picturesque tatters and battered moccasins, had swung down to Mackinac under an ocher-stained sail. He had spoiled the effect by selling berries. I hoped to find him more noble if austere on his native heath among the Chenaux.

I found the village deserted.

"It's berryin' time, and the men and squaws have took to the patches," said old Margaret, a half-breed seated smoking by the ashes in a wigwam whose only furniture consisted of a crane and iron pail with a few pans and blankets. Wardrobes of the family were evidently entirely on the back. The domicile was constructed of several poles, stacked and covered with birch bark, overlapped to shed rain.

"Yes, they make money, but us squaws have to hide the knives till cold weather. The men gets drunk and wants to be throwin' 'em and then the money is all gone," she answered to questions relating to domestic habits.

In this interview I learned the latest bit of village society gossip which related to an Ojibway named Prickett, who had returned the evening before after an absence from wife and little ones. Shortly afterwards he was seen to emerge in haste from his cabin. Wife, children, and dogs appeared in pursuit, so numerous and hostile that the father of the flock lost no time decamping.

"She's a bad un," he had explained; "clubs me 'cause I won't have anything to do with her when she's workin'."

My visit was not prolonged, owing to a

creeping sensation which was no idle fancy. I learned another fact—that the village "moved" about every three weeks for house-cleaning reasons. Facts would not warrant the assumption that the Ojibways are very clean as a result. Instead of removing the dirt from the house they remove the house from the dirt. Three weeks' residence renders a spot too warmly alive for occupancy, so the Ojibway gracefully yields and withdraws farther into the wilderness.

At a short distance from the village I found a venerable patriarch, Pete Pike, rocking on the water in a hollowed-out log, peacefully smoking. I endeavored to start a conversation by making a dozen or so successive friendly inquiries, to each of which he made no reply whatever, eying me indifferently. Finally I propounded, "Is it your cabin around the bend, burning?" this time being answered with, "Won't talk; pipe go out," the only information I elicited from the silent sage of the tribe.

I felt that I had not seen the noble red man at his best; that the proper time was in the evening when men should return from the berry patches and squat about the wigwam fire cooking fish and game, while dusky, deft fingers plied the bark threads in weaving quaint Indian fancy work. I was discouraged by learning that a Chippewa believes death will ensue if a white man sees him at this kind of work. All efforts at exploration seemed dampening. I almost regretted having made them, when, sailing down the strait at sunset, I pictured the scene as it must have been fifty years ago when thirty-six hundred dusky forms in every kind of sail craft gathered at Mackinac from all over this region to receive the few dollars apiece doled out by the government under the treaty with the Delawares. The Chippewas have been very easy to civilize, but have had a way of dying off as soon as in working civilized order. There are about four hundred left now, scattered among the Chenaux at Cross Village, at St. Ignace, and on the Indian River. The old ones tell mournfully of their late leaders, Shebowahwah, Kenosha, and White Loon, all of whom have gone to the land of the Great Manitou.

I spoke to one of them concerning these chiefs: "Never any more chiefs," he deplored. "White Loon, bad luck; damned. Died and the Great Manitou wouldn't take

him. Come back and died again. Stayed died." That White Loon died twice is believed by the remnant of the tribe, probably because of his name, the loon being regarded as ill-omened.

Lo, the poor Indian is silently stealing away, pathetic legend and limpid musical names being the most eloquent reminder of the fading race.

It was whispered that an old Indian burial ground not far distant was a mine of untold wealth in battle axes, arrows, and other warriors' weapons. Four city boys at the hotel and one unknown individual argued that in the cause of archæology and history some excavations in this deserted spot should be made. Three feet of the required five were dug one night. The next, another had been removed, and interest was breathless, when unearthly groans were heard, nearer and nearer through the forest. The scientists desisted hastily and sought a safe retreat where they reflected together shiveringly the rest of the night. The interference, it leaked out, proceeded from watchful parents who did not appreciate "archæology."

This kind of research proving unsatisfactory, historic traditions of the island loomed up alluringly. One must be impressed of the peaceful strength of our country, to hear, in the evening stillness, the musical strains of a male chorus floating down from the fort. Here at the very point of contact of two powers, militarism yielded to music; artillery to art. The old fort in the twilight looked like the ghost of a departed martial spirit. Stern scenes had been witnessed here. In 1763, two years after the English had established a garrison on the island, a Chippewa tossed a ball over the stockade, the signal for a rush inside. Knives were supplied by squaws and a massacre ensued, accomplishing one of the eleven objects of the famous Conspiracy of Pontiac. The interesting old blockhouses mounting the fort walls pointed to the reverses of the British in 1780, when they were built for a retreat. Although the island was granted to the United States at the close of the Revolution, the last claim was not extinguished until 1795 when the Chippewas and Ottawas signed the treaty drawn up by Anthony Wayne, ceding it. One inhabitant still lives who remembers the terror with which it was learned

by the garrison and little village, in 1812, that British troops were approaching from a beach on the western side, now known as the British Landing. Opposition was useless, the British holding the fort from that time until 1814, when shortly after the battle of Michilimackinac which failed to oust them, the Treaty of Ghent resulted in the English garrison marching out of Mackinac for the last time.

Three powers have been rivals in the struggle for the mistress of the lakes.

Next morning I climbed the bluff and repaired to the captain's office. The orderly appeared and saluted: "I report to the commanding officer for orders."

"Put away your gun and attend the lady," was the military command.

We turned away and I remarked on the deep impression the noble quartet had made upon me, in the preceding gloaming.

"Oh, them was prisoners in the guard house," answered the orderly. Alas!

The old blockhouses struck me with awe. What death had lurked in those portholes, glaring like fierce eyes flashing fire! Could I see the munitions of war inside? The orderly thrusts the key in the ancient padlock, gives a wrench, rusty hinges groan, I peer into the still darkness—alas, alas! paint pots and turpentine! Where is any inspiration either for scientific or historic research?

The hospital drill occurring because of the government inspector's presence, would have been thrilling had not the veteran tenderly carried from the field in life-ebbing agony after every known appliance had been applied to numerous wounds, ended the drama by jumping lithely from the hospital window. Even the legends of the wonderful caves, remarkable rocks, forest grottoes and cliffs differ according to the guide, each one of whom has his own version. These are impossible to reconcile to any rational compromise.

Mackinac is very inspiring, but far from satisfying. Yet it is still charmingly native—in contrast with eastern resorts. Fashion has not found it. In fact the only numerous class which may be said to lead a "gay, butterfly existence" there, are bats. Cool, distant, lofty, Mackinac holds herself like a maiden reticent because conscious of her power when condescending to please.

EDITOR'S OUTLOOK.

TEN YEARS OF THE C. L. S. C.

THERE are two ways of looking at a river. You may go up the stream and see all its windings through marsh, through field and upland, and among the hills till you find its source—a little spring among great mountains. The mountains make the grand climax of the journey. The other way is to set out from the mountains and to trace the stream through winding valleys, through meadows and fields, till it broadens out between level salt marshes and meets the great and wide sea. Here the end is the ocean. To many minds the up-stream journey seems the best. It is a looking from effects to causes, the finding the beginnings of things. The down-stream journey is like a looking forward, like seeking things hoped for, like finding the one great sea to which all rivers flow.

This summer, at Chautauqua, there came the first opportunity to turn back, as it were, toward the hills where the great stream of education we call "Chautauqua" first bubbled up among the trees and slipped away through the years toward the sea. It is impossible, while standing beside a spring, to say what course the waters will take to find the ocean. We can only be sure that the waters will find the path of least resistance. The stream, however small, will some day find tide level, if it crosses half a continent to reach it. So it was fourteen years ago, when among the trees that grow upon the watershed between the Atlantic slope and the Mississippi plateau, the ever-growing stream of Chautauqua began. The first ten years have passed since the first class of the great circle graduated, and it was a good idea for all who remember that great and notable day to travel up-stream and stand once more beside the spring of Chautauqua. It is said that the rain falling on the hills about the lake may slip away to the Gulf or to the Atlantic. So, from Chautauqua, the stream of education might turn one way or the other. Many in the early days thought Chautauqua would presently dry up and disappear in the sands of business care and household drudgery. Others thought it might drift away to the flat and dreary marshes of a mere bookish

formality, and stagnate in some brackish pool of classic learning. Others said it would run a swift and noisy course of popular study over a shallow bed of enthusiasm and come to nothing at all.

This little journey upstream toward the hills where Chautauqua began has set all experience aside. By returning to the headwaters, as those of the first class have done this summer, it is possible to see all that Chautauqua means. Unlike all other streams that flow, this one river of knowledge has flowed in all directions at once. It has spread ever broader and deeper through many different valleys toward the great sea of humanity.

It is well to plant ivies round a fountain in the woods of Chautauqua. They fitly express and celebrate the C. L. S. C. It is a river flowing in the hearts of men and women. The ivy is said to grow over ruins. It is better to think of it, as we do in all of our cities in this country, as a living ornament for our most recent buildings—a fitting decoration to the hall of learning.

It is a source of pride that the Chautauqua Literary and Scientific Circle numbers its two hundred thousand students, its thirty thousand graduates. Is it not better to recall the old days of small things, to look back to the spring when it first flowed out into the sunlight? We can see from the headwaters all the windings of the stream. We see the obstructions that seemed at times almost to choke its path. We see the broad stretches of indifference when the stream seemed to stagnate, and we see the foam and spray when it rushed impetuous along the narrow bed of enthusiasm. Perhaps the most wonderful thing that this backward journey brings into view is the abiding faith and constancy that live in the hearts and minds of all who have come under the influence of Chautauqua. There is a silvery touch on some of the older heads among those who met about the fountain at Chautauqua; yet there was perpetual youth in all their hearts. The extraordinary vitality and vigor of the circle seemed to renew the youth of every "Pioneer."

This return to the spring is not without

its touch of sadness. So many have fallen asleep beside the way. Many, too, have forgotten Chautauqua—more's the pity. There is also a mingled feeling of humor and melancholy when all those early days are recalled. How wise so many prophets of failure seemed then to be. There were, perhaps, days of misgivings, but now the learned guides who cried, "No thoroughfare," seem just a trifle amusing. It is so easy to say, "It will not work," "Your little brook will never turn a wheel or float a ship," we can afford to smile in a good-natured way. Chautauqua has set more minds to work and has freighted more hearts with hope and courage than any stream of human influence that ever flowed out of the everlasting hills—except it be the River of God—Christianity.

It is a time to take courage. The little journey up-stream toward the spring whence all Chautauqua flows should not keep our attention too long. The best view is ahead, the best route is down-stream. The duty of the day is to go forward, to lend a hand, to look onward toward the great sea of humanity. Chautauqua is a living stream of influence for good, for knowledge, for study and culture. The ivy planted beside the fountain will take care of itself. We cannot stay among the hills forever. If there be any man or woman who believes that Chautauqua is a stream that is at full flood, widening as it flows, let him take oars and set out upon its waters. The stream will neither stagnate in pools of stupidity, nor will it brawl over the stones of a shallow enthusiasm. It is too full a stream to be afraid to branch out into many channels, it is too deep to wreck any keel that ventures upon its waters. The fool no longer sits on the bank "waiting for the river to flow by" that he may cross. It has left the foothills and is moving on toward the sea. There go the ships, and flags of many nations float on the waters of Chautauqua.

MISSIONARY EXPLORERS.

THE late Lord Lawrence, governor-general of India, made the notable statement that "notwithstanding all the English people have done to benefit India, the missionaries have done more than all other agencies combined."

Many students of the newer and less

developed parts of the world pay the same tribute to the missionary; and all geographers see in him—besides one of the most active promoters of their science—a pioneer in the field of discovery and exploration.

Every one knows that Livingstone gave the impetus to that mighty work which has made Africa the great discovery of this century. The fact is not so well known that since his day our maps have been enriched by the explorations and surveys of missionary travelers; that they have solved problems which better-known explorers failed to fathom; and that in some instances their services as explorers have been rewarded by special honors which the leading geographical societies bestow.

The name of George Grenfell, the English Baptist, ought to be as well known in connection with discovery in the Congo basin as that of Stanley himself. Until recently no explorer had threaded so extensively as he that system of mighty rivers. He made plain the hydrography of the region. He proved that the southern tributaries of the Congo, instead of flowing almost due north, as represented on Stanley's maps, flow, most of them, far to the west before reaching the main river. In his little steamer, *Peace*, he ascended these rivers, one by one, as far as they are navigable, bringing to light new and populous regions, and many an unknown tribe.

Stanley brought home vague reports of dwarf peoples inhabiting the forest lands south of the Congo. It was left to Grenfell to reveal them to the world, for he saw many hundreds of the Batwa pigmies on the Bussera and Tchuapa Rivers and scores of their poisoned arrows stuck in the wire network that protected his little vessel.

Stanley spent five years planting his stations and founding the Congo Free State. The map he made showed no sign of the Mobangi River, the greatest of the Congo's tributaries. This discovery fell to Grenfell also, by a curious accident to be sure, for he steamed up the mighty river, almost parallel with the Congo, for fifty miles before he discovered that he had left the Congo. He ascended for four hundred miles a river that is larger than any in Europe except the Volga and the Danube. It was Grenfell who established the fact that the Congo and its tributaries afford at least seven thousand miles of

navigable waters. His geographical work is of enduring value and most of it has been done while, in the discharge of his sacred calling, he has sought far and wide for the best fields for missionary teaching.

In recent years a few geographical societies have placed within easy reach of intending missionaries facilities for a short course of training in various branches of science and the art of observing. Not a few missionaries, thus equipped, have made geographical researches and surveys of special value. Our maps to-day show the great Lake Tanganyika as it was surveyed by Captain Hore of the London Missionary Society. In canoe and sailboat he followed round the thousand miles of coast line. He settled the vexed question of Tanganyika's outlet, proving that the Lukuga carries its waters to the Congo; and he has given us the fullest information we have yet received of the ten tribes who live around the lake and make it a great highway for native trade.

Victoria Nyanza, the largest lake in Africa, is not yet adequately mapped, but all geographers are grateful to the lamented A. M. Mackay, of the Church Missionary Society of England, for his laborious revisions of the mapping of long stretches of its coast line. Of all the army of religious teachers in Africa, Mackay was, perhaps, most worthy to wear the mantle of Livingstone; and it is astonishing that amid all the tragic scenes of Christian martyrdom he witnessed in Uganda and amid all the great responsibilities that weighed upon him for years, he lost no opportunity to collect for the world the most accurate information about the peoples and the lands he knew.

The first martyr of Uganda was Bishop Hannington who perished just after striking out the most direct route between Victoria Nyanza and the sea. Other explorers have since followed where he pioneered the way. It was Dr. Sims of the American Baptist Missions who first circumnavigated Stanley Pool. The Scottish missionaries of Lake Nyassa have carried out at least two thirds of the work that has made the region around that lake and between Nyassa and the Indian Ocean one of the best mapped parts of Africa.

We have spoken first of the missionary discoveries of Africa because, in recent years, the Dark Continent has been the center of the greatest and most numerous exploratory

enterprises. But wherever explorers have been busy the missionary has been in the van among the most useful and fruitful investigators. He has supplied the best and fullest information about the head-hunting tribes of Borneo. When the New Hebrides, a while ago, were a bone of contention between Great Britain and France, two missionaries gave to the British government later information than was otherwise accessible concerning the geography and peoples of that little-known group.

The latest number of the *Korean Repository* contains a most interesting report of the travels of the missionary Williams through northern districts of Korea, never before visited by a white man.

Drs. Chalmers and Lawes, the pioneer missionaries in British New Guinea, were the first to push inland among the mountains, and geographers to-day rely upon Chalmers as the authority upon the geography and ethnology of the southern portion of this largest island in the world. Except for the recent labors of surveyor Ogilvie among the northern wastes of our own continent, about all the facts that have added for many years to our knowledge of the great Mackenzie basin have been supplied by the missionaries of the Church of England and the French Catholic teachers. The work of Abbé Petitot in tracing the hydrography, in depicting the topography, geology, and natural history of the northern part of British America has been of special value.

Not only in their chosen work of teaching but also in their pursuit of knowledge that the civilized world craves are missionaries constantly showing themselves the most intrepid of men. Huc and Gabet visited forbidden Lassa, the sacred city of Buddhism, in disguise, wrote one of the most fascinating books of travel ever penned, and to this day they are the last white men who have seen the famous city of Thibet. The humble Scotch missionary, Arnot, went almost unescorted to Central Africa, striking out a new route through unknown tribes along the watershed between the Congo and Zambesi systems with an equipment so meager that in point of cheapness his journey is unmatched among African explorations.

Missionaries have won the right to stand foremost, not only among the pioneers of civilization, but also in the ranks of the best explorers.

LIBERAL GOVERNMENT IN ENGLAND.

EVENTS in English politics have been heaping up within the past month thick as fallen leaves in autumn. Defying recent precedent, Lord Salisbury refused to tender his resignation, upon Tory defeat at the polls. The ousting of the government was none the less assured, the delay only serving to allow a swarm of Tory officials a few weeks' longer lease of office. The vote of lack of confidence in the government, passed on the discussion of the reply to the queen's speech, in accordance with the unwritten law of the land, forced the ministry to resign. The consequent summoning, by the queen, of Mr. Gladstone to form a new Liberal cabinet has brought to the helm for the fourth time the "old Parliamentary Hand," sixty years after his first entrance into Parliament.

Thus to eject a party from control after six years' gratuitous and arduous service does not mean in England that the administration has been a failure or that the country is ungrateful. In many respects the Tory rule just overthrown has been a brilliant one. England has maintained peace with all nations, combined with a vigorous foreign policy which has commanded the admiration of the world. At the same time many domestic measures have been passed of beneficial character. Ireland has been as well treated as is consistent with the refusal of her claim to the right of Home Rule. All this was good, but in the minds of the people Gladstone stands for something better.

A peculiar resemblance, as well as contrast, exists between the first premiership of Mr. Gladstone, beginning in '68, and the present one. Both have been identified with Irish reforms. In his prime at his first promotion, disestablishment in Ireland, reform in land tenure, and a system of university education engaged his energies. The first measure was carried, the second was planned so narrowly it failed of Irish support and yet awaits settlement; the third caused Gladstone's downfall. The premier's constituencies then and now differ widely. The first included Whigs of the old line, passive, nonprogressive, and differing but little from the Conservatives of to-day. A powerful social movement has, since then, taken place, democracy becoming dominant in the Liberal party, allying with it, radicalism, labor, and the Irish cause. From these classes Gladstone has drawn his majority, many of his former colleagues hav-

ing fallen off to become Liberal-Unionists.

For this reason a chorus of complaints has stormed about the ears of the premier following the selection of his cabinet. Young democracy, which claims to have returned him to power, declares it has been ignored in the formation of the government. Radicals are resentful over the fact that but one prominent Radical, Mr. Morley, has been given a portfolio. Of the genuineness of this Radical disaffection, there is no room for doubt. To the embarrassment it will occasion to Gladstone is added another resulting from the equally clear fact that appointments to court offices will be hard to make agreeable to the queen. Before the division of Liberals it was easy to find old Whig families abundantly supplying mistresses of robes, ladies of the bedchamber, and other such household offices. It will be hard to reconcile the queen to democratic blood.

So far embarrassments have seemed but stimulants to the premier. He checks fast horses as easily as if they were nags. If the exclusion of extremists from the ministry be a tactical error it finds a sufficient defense in the experience and executive ability which have found place in the cabinet. Discipline and subordination to a unified plan are at this time as never before, important. Gladstone knows the timber of his men, all of whom are first, Gladstonians, a qualification indispensable in redeeming the pledges to which their leader is bound. The character of the ministry is that of moderate Liberals. Fifteen out of the seventeen are old and tried friends of the premier. A large sprinkling of Radicals would have endangered the promise of Home Rule first, to push Radical measures, an event certain to cripple if not wreck the government. Mr. Gladstone cannot suffer harm from resentful Radicals, equal to that resulting from Irish indignation, should he break faith with the cause to which he has given his first pledge. Serious Radical disaffection can scarcely be anticipated, for under Gladstone the Newcastle program can only be delayed a few months. The restoration of Tory rule would turn it down entirely.

In other respects the new cabinet cannot be criticised. The chief secretaryship of Ireland, the office of honor under a Home Rule government, has of course gone to Mr. Morley. The surprise occasioned by the appointment of Lord Houghton, an unknown man, as lord

lieutenant of Ireland, will doubtless change into approval as his social qualities aided by a long purse become known in dispensing Dublin Castle hospitality. Earl Rosebery enters the foreign office with no less prestige from previous service, than that with which Lord Salisbury leaves it. As was expected, the chancellorship of the exchequer went to Sir William Vernon Harcourt. Other ministers are of proven mettle.

Though Parliament has adjourned until Nov. 4, the country is not in the dark regarding the government's intentions. Cabinet meetings have been held and work mapped out, which if executed will make the next Parliament never to be forgotten. Commit-

tees have been appointed on Home Rule, labor, local option, rural reforms, and electoral registration, a step showing the masterly scope of legislation proposed. A statement made by Gladstone in his recent parliamentary speech reveals clearly his intentions. He declared that if a bill for Home Rule should be defeated in the House of Lords, the work of the Liberal government would not be at an end. This means that the government would not appeal to the country but would proceed with other legislation having first done all possible for Home Rule. In either case a faithful, enlightened, and unselfish government is assured, more nearly representative of the people than any hitherto.

EDITOR'S NOTE-BOOK.

AT the head of the C. L. S. C. class roll of '96 stands the name of Rutherford B. Hayes. The ex-president undertaking a four years' course of reading at seventy years of age cannot be said to belong to that large class of Chautauquans deprived of educational privileges in youth. Trained early in the classics, a course in Kenyon College, Ohio, and another in Harvard Law School, afforded him an education superior to that of most young men of his time. Life has brought to him an experience broader than that of the vast majority of men. An extended experience in the practice of law in Cincinnati, a distinguished career on the field during the war, the duties of governor, representative in Congress, and president of the United States have placed him among those favored of the gods. The significant thing is, that a long public life, instrumental in securing the restoration of national peace, renewed financial prosperity, improvement in the civil service, and a noteworthy departure in White House etiquette in the promotion of temperance—these experiences have not precluded to Mr. Hayes an enjoyment of the benefits of a course in the C. L. S. C.

ONE of the most commendable of educational movements has just taken shape, adopting Chautauqua for its model of operation. This is the Patriotic League now being formed in New York, which, it is hoped, will spread rapidly over the country. The purpose is to form circles in schools, colleges,

clubs, or towns, of those young people willing to devote fifteen or twenty minutes a day to the study of our government and the duties of citizens. A course of study covering three years is being planned, circles being expected to meet weekly or biweekly for discussion of given themes and the reading of papers. The work will be outlined in New York and furnished to circles in pamphlets and printed data. Such topics as "Why is government necessary?" "Trial by jury," "The government of town and county" are contemplated for the present year's course. Many prominent educators are already identified with the movement, which only needs announcement to be widely taken up.

THE Italians above all European immigrants to this country, are accused of coming for the purpose of accumulating money which they may return to their own country to enjoy and live upon. A very pretty act, indicating the existence of a large number who become good and desirable citizens, is that of the Italians of New York, in presenting that city with a magnificent statue of Columbus. The monument, which is now on the ocean *en route* to its destination at the entrance of Central Park, is seventy-six feet in height, consisting of a colossal statue of the discoverer standing upon a pillar of red Bavarian granite, the terraced pedestal being of the same material. The order for the design was sent to the Italian minister of public instruction three years ago, a competition for it

among Italian sculptors resulting in the design of Gaetano Russo, a Sicilian, being chosen. As a work of art the statue will be a beautiful ornament to an American city. Its greatest beauty lies in its being a gift from Americanized countrymen of Columbus to the home of their adoption.

WITH his rounded greatness of nature, it is hard to tell for what George William Curtis will be missed the most. A man of letters, whose style is as clear, limpid, sparkling, and flexible as a mountain spring, whose thought is purity itself, a patriot devoted to the truest welfare of his country above all party interests, a citizen of recognized worth in fostering philanthropic and educational projects, a lecturer choice and fine in diction and sincerely lofty in sentiment, above all a man of great, noble, tender nature, who lived a pure life of large potency for bettering the world about him. For few men would the scales tip so heavily on the side of good. Born about seventy years ago, he had the advantage in youth, through a residence at Brook Farm, of an acquaintance with Emerson, Thoreau, Margaret Fuller, Parker, Alcott, and other lights of Concord. A residence afterwards of four years abroad enriched his experience and gave to literature those charming works, "Nile Notes," "Howadji in Syria," and many other letters of travel. Mr. Curtis' whole life has been spent in the field of letters, his connection with Harpers being of forty years' duration. The "Easy Chair" will wait doubtfully for another occupant so welcome. Of late years his most earnest labors have been directed to civil service reform, a cause which owes much of its progress to his untiring and often unthanked efforts. The last words uttered by him were concerning this favorite reform. Any one who has heard him lecture needs not to be told of his nobility, grace, and sincerity. One who has not should read "Prue and I"; his greatest work, however, is the molding of men's minds to purer purposes.

REFERENCE was made last month to the "Retaliatory Act," one of the last passed in Congress, directing the president to suspend the free passage of Canadian vessels through American canals until the unjust discrimination now applying to American commerce in Canadian canals should be lifted. Another act of this international drama has since been completed. The Canadian government H-Oct.

wishing to preserve friendly relations with the United States, but unwilling to displease its own shippers, has made the peculiar move of promising to abolish all rebates, placing the commerce of both countries on equal footing, at the end of this season—navigation closing about November 15. This is a confession of wrongdoing, with a declaration of intention to keep it up two months longer, to please Canadian shippers, who in all conscience should have been as well pleased had rebates been granted to Americans as well as themselves, for that length of time. This jugglery taking the place of straightforward dealing has brought out from President Harrison a prompt proclamation, placing a toll on Canadian commerce in the St. Mary's canal equal to that now paid to Canada by Americans. This will not please the Dominion government, which is already building a canal at the head of Lake Huron, to make its citizens independent of that of St. Mary's. That done, retaliation may not be at an end.

THE United States commissioners to the International Monetary Conference to be held at the invitation of our government, have been appointed by the president. They consist of Senators Allison and Jones, Representative McCreary, Mr. H. W. Cannon, former comptroller of currency, and Gen. Francis A. Walker, the eminent political economist. Politically three members are Republicans, one is a Democrat, and one an Independent. What counts for more, Senator Jones is for free coinage, Senator Allison and Mr. McCreary are conservative "silver" men, while Messrs. Cannon and Walker are believed to favor international bimetallism, though opposed to its being attempted by our government alone. With such gold-standard countries as England, Germany, Austria-Hungary, and the Latin countries, there is no danger of any decision being reached endangering financial stability through silver advocacy. Neither of our two great silver laws, that of '78 or that of '90, has met the full expectations of its advocates; consequently, as the leading nation lenient toward bimetallism, we are unable to make a strong showing. It will be interesting to watch what steps will be taken by this conference to reach its object—that of adopting means by which the use of silver can be extended and its value made stable at a higher rate than it now brings.

It is estimated that \$125,000,000 are spent annually in this country for charitable institutions, and that not less than \$500,000,000 are invested in buildings and furnishings for this purpose. The amount of money devoted to this cause alone would make the exhibit at the World's Fair proposed by the National Bureau of Charities and Correction, a unique and interesting one. In this, it is intended to show as nearly as possible what is being done in charity over all the world, how it is being done, and what the result of it all is. It is expected that this exhibit will illustrate the good of all kinds of dispensaries, flower and fruit missions, aid societies, those for the prevention of cruelty to children and animals, day nurseries, newsboys' and boot-blacks' homes, the whole system of homes and asylums for indigent, aged, and incapables, and of many other lines of charitable endeavor. Such an exhibit with its attendant figures and literature cannot but be of great value, whether to spread the best methods of charity work or to prove the faults of those now in existence.

ANTICIPATING the enormous pressure of railroad traffic during the coming year it is a pleasure to know that invention has recently been especially active in devising means to prevent railroad collisions. Companies are rapidly adopting the latest methods taking the place of manual labor in guarding against these accidents. The best methods are adaptations of the block system. By this the road is divided into sections, or blocks, with signal towers at the entrance of each. As soon as a train enters a block, the operator warns the next one and is himself forbidden to allow a train to enter that block until signaled by the next, that the train has left that block. While this is a vast improvement on the old-time brakeman's lantern signal, it may be rendered futile by failure on the part of operators. A later device, called the automanual system, includes a mechanism whose working closes a switch when a train enters a block and locks it, until the train leaves the block. The latest, is called the auto-electric; in this both signals and switches are worked automatically. A train entering a block sets an electric current going which sets the entrance signal at "danger," to be kept there until the train leaves the block, when the current is broken and switch and signal open for the next train. While these meth-

ods are more expensive than the old ones, roads are rapidly adopting them, preferring the expense to the damages demanded for killed or wounded passengers.

If the chances of human happiness be gauged in a measure upon the equal distribution of women with men, the hopes of reaching the *summum bonum* are increasing in this country, according to a Census Report. Women preponderate in only eleven states, these being confined to the Atlantic coast. The preponderance is greatest in the District of Columbia, Massachusetts, and Rhode Island, where five per cent or over of the women must go unmated. In the whole country there are a million and a half more men than women, the ratio between the two having steadily decreased since 1870, doubtless owing to the great excess of men over women immigrants. The increase of women in frontier states is notable. Women now thrive where not long since they were a sure prey of hard conditions. Ten years ago there were several states having less than half as many women as men. There is now no such state. Even Arizona and Idaho furnish home companions to two thirds of their men. Those states which in the past decade have furnished the most marked transition from rudeness to refinement are those in which the influx of women has been strongest. The increase of women and decline of savagery in frontier life go hand in hand.

A PICTURESQUE feature brought out by the Eleventh Census in connection with the growth of religious bodies is the tendency to endless multiplications of sects. Many of these subdivisions have never been heard of beyond the region in which they sprang up. There are four branches of the Reformed Presbyterian Church differing but the slightest degree in title; for example, the "Presbyterian Church in the United States of America" is not to be confounded with the "Presbyterian Church in the United States." Several bodies of varying beliefs have reported themselves simply as "Brethren." Separating from parent Baptists come their well-known offshoot, the Seventh Day Baptists, followed by Six Principle Baptists, Mudhead Baptists, Free-Will, Primitive, General, General Free-Will Baptists, and the River Brethren. Among Quaker sects are the Orthodox, Hicksite, Primitive, and Wil-

burite. Lutherans divide into almost twenty branches. Between many subdivisions, such as these, the difference in belief must be very small. The hope of union, however, as in case of family differences, is less between the branches of one sect than among the great denominations. Truly the American makes the most of freedom in religious belief.

THIS school year opens the fairest of any to ambitious and studious young women. Woman's education has received an impetus in home and foreign lands during the past four months beyond that of any equal length of time in previous history. Beginning with Germany, where woman has been treated worse, from an educational standpoint, than in any other enlightened country, a tremendous educational movement has begun among women, seven thousand of whom recently signed and sent a petition to the Prussian legislature praying that women be allowed to take the medical course in German universities. Forty thousand women also signed a similar petition to the German Reichstag, which now awaits action. Prof. Grim, the renowned philologist, now publicly advocates the admission of women to university courses. Heidelberg has taken measures looking toward their reception within its venerated walls. In England the Royal Geographical Society and the British Medical Association have both voted to admit women as members, fostering the study of professions by them. St. Andrews has opened wide its gates. Over ten thousand Irish women have petitioned Dublin University to admit women. Tufts College and Allegheny Theological Seminary have admitted them unreservedly. Yale, followed by the University of Pennsylvania, admits women to post-graduate courses. Brown now allows them to pursue

its courses to the sophomore year. Old Virginia reluctantly yields, allowing them to register and receive certificates of courses completed. The board of visitors of the University of Georgia has recommended the admission of women. This makes the educational outlook hopeful. The time will come when such a paragraph as this will look humorous.

THAT tiny little body, visible as a violet-colored oval with raggedly fringed edge, dreaded as no other enemy is, has again appeared at our shores. Its advance this time, owing to the greater inter-communication of localities, has been far more rapid than ever before. The great cholera epidemic sweeping India in 1841 did not reach this country until seven years later. The present epidemic broke out this year first in Meshed, Persia, requiring but a few months to find a highway along the Caspian Sea into the famine-stricken districts of Russia from which it cleared to northern Germany at a leap. Hamburg, Havre, and Antwerp being the chief ports from which our immigrant supply is maintained it was but a question of days when Asiatic cholera should knock at our gates in its poisonous purple. Besides demanding immediate measures for the best sanitation, street-cleaning, burning of all garbage and filth, which is its nursery, this visitor illustrates the need of uniform quarantine laws for all the ports of entry of the United States. Laxity of rules in New Orleans introduced the last scourge through that city. The failure to keep it out of the smallest place may render the costliest exertions of others useless. After strict quarantine regulations, cleanliness and entire cooked diet, including boiled water and milk, are our best safeguards.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR OCTOBER.

First week (ending October 8).

"Grecian History." Chapter I.

"The United States and Foreign Powers." Chapter I.

In THE CHAUTAUQUAN:

"Influence of Greek Architecture in the United States."

Sunday Reading for October 2.

Second week (ending October 15).

"Grecian History." Chapter II.

"The United States and Foreign Powers." Chapters II. and III.

In THE CHAUTAUQUAN:

"International Institutions."

"Municipal Gas Works."

Sunday Reading for October 9.

Third week (ending October 22).

"Grecian History." Chapter III.

"The United States and Foreign Powers." Chapter IV.

In THE CHAUTAUQUAN:

"The Greek and American Democracies."

"Improvements in the Science of Warfare."

Sunday Reading for October 16.

Fourth week (ending October 31).

"Grecian History." Chapter IV.

"The United States and Foreign Powers." Chapters V. and VI.

In THE CHAUTAUQUAN:

"The National Banking System."

"Something about our Sugar."

Sunday Readings for October 23 and 31.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK—OPENING DAY.

1. Words of welcome by the leader.
2. Enrolling of new members.
3. Map study—Greece.
4. The lesson.
5. Pronunciation Test—The proper names in Chapter I. of "Grecian History."
6. Reading—"The Builders."*
7. Debate—Resolved: That rotation in political office should be abolished.

SECOND WEEK.

1. Roll-call—Items of news.
2. The lesson.
3. Paper—Comparison of Greece with the state in which the circle is located regarding latitude, climate, soil, flora, etc.
4. Reading—"The Lotus-Eaters."*
5. Book Review—"Hawthorne's Wonder-Book."

COLUMBUS DAY—OCTOBER 21.

1. Roll-call—Names of eminent discoverers.

* See *The Library Table*, page 121.

2. Five-minute speech—Columbus' contemporaries.
3. Map study—The voyages of Columbus.
4. Paper—The character of Columbus as portrayed by various authors.
5. The Columbian Quadro-centennial—Items of interest from each member concerning the World's Fair.
6. Debate—Resolved: That the World's Fair should be closed on Sunday.

FOURTH WEEK.

1. Roll-call—Give names of persons mentioned in first six chapters of "The United States and Foreign Powers" and tell what their especial work has been.
2. The lesson.
3. Paper—Dr. Schliemann.
4. Exercise—Catch questions on the month's study in "Grecian History."
5. Reading—"Agamemnon's Invention."*
6. Debate—Resolved: That public lands should be granted to the promoters of the inter-continental railway enterprise.

For new circles a word of explanation may be necessary regarding the design of the programs given each month in THE CHAUTAUQUAN. They are intended simply as suggestions, each circle having the privilege to add to them or omit whatever exercises it pleases. The lesson is, of course, the most important feature, and the main effort should be to make that as interesting as possible. Music, recitations, and other recreations may be introduced, according to the talent possessed by the circle and the length of the meetings. When a Memorial Day occurs, a special program appropriate for the day will be given, and the regular one for the week omitted.

* See *The Library Table*, page 121.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR OCTOBER.

"GRECIAN HISTORY."

P. 10. "E-tē'sian." The word is derived from the Greek word for year, and, in a general sense, means yearly, periodical. The Etesian winds blow from the north during the summer months over the Mediterranean Sea.

P. 12. "Pe'li-on and Os'sa." Jupiter and his brothers and sisters rebelled against their father, Saturn. Saturn was aided in the war by his brothers, the Titans, or giants. The war lasted ten years, Jupiter and his forces fighting

from Mt. Olympus, and the giants from Mt. Othrys. At one time the giants attempted to scale Olympus, and for this purpose piled Pelion on Ossa and both on the lower slopes of Olympus, in order to reach its summit. They were at last subdued, and Jupiter became the king and father of the gods.

P. 13. "Castalian spring." Named for Castalia, the daughter of Achelous, who threw herself into the fountain to escape Apollo. It was sacred to Apollo and the muses, and was con-

sidered a source of inspiration to poets; in it the Pythians were wont to bathe before giving an oration.

P. 15. "Ther-mop'-y-læ." At the east and the west ends this celebrated pass, about a mile in length, approached so close to the gulf that between it and the mountain there was room for only a single carriage. These narrow entrances were called gates, and between them were numerous hot springs, hence came the Greek name, meaning hot gates.

P. 16. "Hegemony" [he-jēm'o-ny, or hē'je-mony]. Leadership, headship or control. A word derived from the Greek word for leader, guide, commander.

"Achelous" [ak-e-lo'us]. Called "the father of waters" because it is the largest river in Greece, being about one hundred and thirty miles in length.

"The rivers of Hā'dēa." The two rivers mentioned here, the Co-cy'tus and Acheron [ak'e-ron], were supposed to lead into the fabled rivers of the same name in the lower world. All Greek proper names have a special meaning attached. In the following selection from "Paradise Lost" the etymology of the four rivers of the lower regions is given, the italicized words indicating the meaning of the words:—

"Abhorred Styx the flood of deadly hate:
Sad Acheron of sorrow, dark and deep,
Cocytus, named of lamentation loud,
Heard on the rueful stream; fierce Phlegethon,
Whose waves of torrent fire inflame with rage."

P. 23. "He-phæ's'tus." This was the god the Romans called Vulcan. He was the god of fire, especially of fire as applied in handicraft. He was the son of Jupiter and Juno and was born lame. It is said that "his mother was so displeased at the sight of him that she flung him out of heaven. Other accounts say that Jupiter kicked him out for taking part with his mother in a quarrel which occurred between them. Vulcan's lameness, according to this account, was the consequence of his fall. He was a whole day falling and at last alighted on the island of Lemnos." The workshop of this divine blacksmith was upon Mt. Etna, where the Cyclops assisted him in forging thunderbolts for Jupiter.

P. 25. "Lentils." Plants of the pea family. In Egypt they have always been held in great esteem. It is said that it was "a preparation of this diet which Esau exchanged for his birthright."

P. 30. "Barbariana." "In reality, the term barbarians seems, for many reasons, to have implied nothing either hostile or disrespectful.

By a natural onomatopœia, the Greeks used the iterated syllables *barbar* to denote that a man was unintelligible in his talk; and by the word barbarian originally, it is probable that no sort of reproach was intended, but simply the fact that the people so called spoke a language not intelligible to the Greeks. Latterly, the term seems to have been often used as one of mere convenience for classification, indicating the non-Hellenes in opposition to the Hellenes; and it was *not meant to express any qualities whatever of the aliens*, simply that they were described as being aliens. At this day it is very probable that the Chinese mean nothing more by the seemingly offensive term *outside barbarians*."—*De Quincey*.

P. 31. "Scarabæus" [skār-a-bē'ūs]. One of a large family of beetles. "Two species were often worshiped by the ancient Egyptians and often represented by their hieroglyphics and on their monuments; models of them in the most precious materials were worn as charms and buried with mummies; the insects themselves have also been found in their coffins."

"Lō'tus." The Egyptian water lily is called the lotus of Egypt.

P. 32. "Le-vānt'." A word derived through the French from the Latin verb meaning to rise. It is used specifically as the name of that region east of Italy lying on and near the Mediterranean, sometimes applied to the land extending east to the Euphrates and as taking in the Nile valley—so including Greece and Asia Minor; "more specifically the coast region and islands of Asia Minor and Syria."

P. 36. "Ce'cropæa." First king of Attica; he reigned fifty years, and taught the inhabitants of Attica morality and manners, marriage, and the worship of the gods. He was worshiped in the constellation of Aquarius.

P. 37. "King Thotmes III." Succeeded his celebrated sister Hatshepu as king of Egypt. His reign of fifty-four years is one of the most brilliant periods of Egyptian annals; in it Egyptian art reached its climax. He was a conqueror in Crete and Cyprus, Syria and Ethiopia, and built a fleet on the Euphrates.

P. 38. "Bottoms." In the singular, from its use to designate the keel of a boat the word came to mean the ship itself.

P. 45. "Achilles" [a-kī'lēs]. Hero of the Iliad. Son of Peleus, king of the Myrmidons in Phthiotis in Thessaly, and the sea goddess Thetis, daughter of Nereus; hence the names Pelides, Peleïades, and Æacides, often applied to him. His mother to avert his prophesied early death, dipped him in the river Styx, which waters had the power of rendering the human

body invulnerable. But the heel by which she held him was not wet, and he was slain by an arrow wound inflicted by Paris, assisted by Apollo, who aimed the arrow at the vulnerable heel.

P. 53. "Argives." "The inhabitants of Argos or Argolis, in ancient Greece." The name is often applied generically to all the Greeks, because Agamemnon, the Greek commander-in-chief, and other leading men of the Grecian tribes in the Trojan war, were Argives.

P. 55. "Cyclades" [sīk'la-dēs]. A Greek word meaning circle; so called by the ancient Greeks to whom this group of islands, about sixty in number, seemed to form a circle around the sacred island Delos. They are located north of Candia, in the Ægean Sea. The other islands in this same sea are called Sporades, meaning scattered about.

P. 56. "Mi'nos." To Minos the Cretans traced their legal and political institutions, claiming that he received his instruction in these branches from Jupiter. After death he was made one of the judges in Hades. It is supposed that Lycurgus patterned his laws after Minos.

"THE UNITED STATES AND FOREIGN POWERS."

P. 9. "*Ad interim*." A Latin expression meaning in the mean time.

P. 10. "The six secretaries of state who subsequently became presidents" were Jefferson, Madison, Monroe, John Quincy Adams, Van Buren, and Buchanan.

P. 11. "Committee on Foreign Relations." In the Senate the committees are appointed at the beginning of every Congress, by the Senate, the majority party naming the majority of every committee, and the minority party naming the minority of every committee. In the House, all committees are appointed by the Speaker, who selects from his own party the majority on each committee. The Committee on Foreign Relations in the Senate consists of nine members, in the House, of thirteen members.

P. 12. Count Vergennes [ver-zhen']. (1717-1787.) A French statesman who was very friendly to the cause of the American patriots. He was one of the most judicious advisers of Louis XVI.

Edmund Burke. (1730-1797.) An English statesman, orator, author.

"Nuncio." Latin, *nuntius*. Messenger.

P. 13. "*Chargés d'affaires*" [shar-zhā daf-fair]. French, in charge of affairs.

Efforts have frequently been made in Congress to raise our principal ministers to the rank of ambassadors; change of name, however,

would soon lead to change of salary, and public opinion does not yet sanction the latter.

P. 15. French. In earlier times, Latin.

P. 16. "Senatorial courtesy," like charity, covereth a multitude of sins; but the gratuitous assumption of the Senate, that a man who has once occupied a seat in that body is competent to serve his country in any other capacity is not indulged in by foreign nations, as exemplified by the Chinese, who rejected as minister to China an ex-senator who in a speech had compared the inhabitants of the "Flowery Kingdom" to a humble kind of rodent.

"Some famous cases on record of the refusal of the Senate to advise and consent to." The last person upon whom the Senate retaliated for free criticism of its action, was an Ohio editor, whom President Harrison nominated as minister to Germany, but who failed to receive the approval of the Senate.

P. 18. "To China." Ex-Senator Blair of New Hampshire.

"To Austria." Mr. Keiley of Virginia.

P. 19. In some eastern countries it is "court etiquette" to prostrate one's self flat on the floor in the presence of the sovereign, but in the case of ministers from western nations, this strict etiquette is not demanded.

P. 20. "Jeffersonian simplicity." The simplicity which characterized Thomas Jefferson and which he sometimes used to rebuke aristocratic nonsense. On one occasion when president he received in his slippers and dressing gown the British minister who came arrayed like Solomon. But Jefferson was filled with the idea contained in Burns' couplet—

"The rank is but the guinea's stamp,
The man's the gowd for a' that."

P. 24. "The Italian incident" was hard to adjust satisfactorily because it seemed to the Italians incomprehensible that there should be any government which claimed rights and at the same time disclaimed duties. But the government of the United States was compelled to admit that even in the case of its own citizens it would be equally powerless to secure justice and punish the New Orleans rioters. In other words, while the United States government has the right to demand, say, military service of the citizen of New York or Ohio, wherever he may be, there is no corresponding duty of the United States to protect that citizen if any state should deny him the protection of the laws. That was the legal point involved in the New Orleans trouble and it took some time for the Italian government to comprehend it.

"Protocols." Preliminary documents on the basis of which negotiations are carried on.

- P. 25. "Visé." French, inspected.
 "Prima facie." Latin, first appearance.
- P. 26. In consequence of the "social duties" and unbusinesslike features of diplomacy and the further fact that the ends of the earth have been so closely brought together by the telegraph that governments can communicate with each other direct, it has been proposed that the diplomatic branch of the government should be superseded for all business purposes by consuls and commercial agents, and the duties now transacted by ministers, attended to at the State Departments, special envoys being sent out when occasion demanded, as is usually done.
- P. 31. "Consular clerks" have been made part of the spoils of office.
- P. 33. "Consular service calling for specific information." For example, all consuls in Europe are now under strict orders to report the spread of the cholera.
- P. 35. "Exequatur," official recognition of a consul by the government to which he is sent, authorizing him to exercise his official powers.
- P. 41. Dom Pedro died in Paris in 1891 and was buried in Brazilian soil which the exiled emperor had taken away with him in a sack, from his beloved country.
- P. 44. "Byzance," now Constantinople.
- P. 63. "Delegates conducted through the

country." This was somewhat overdone. The last excursion of the delegates was to the South; but when the excursion was a day out, it was recalled, being found to contain only secretaries, attachés, and newspaper men.

P. 68. A "liberal allowance of public lands" was granted by the United States to the Union Pacific railroad to aid in the completion of the line, and though a quarter of a century has elapsed since then the government is still entangled in the affairs of that road.

P. 70. "Reciprocity policy" is that of nations which trade to mutual advantage.

"Latin-American." So called because settled by Spanish-Americans whose language is derived from the Latin.

"Mr. John W. Foster," now secretary of state.

P. 73. It was in connection with this "reciprocity section" that Mr. Blaine wrote his famous letter criticising the failure of the tariff bill to provide for reciprocity, which has led many to conclude that Mr. Blaine originated that idea.

P. 79. Robert C. Schenck, minister to England.

P. 83. "Subsidy," governmental aid.

P. 91. The president sent an ultimatum to Chile and a message to Congress, before Chile came to terms.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"THE UNITED STATES AND FOREIGN POWERS."

1. Q. How were the relations of the United States with foreign nations managed prior to October 20, 1781? A. By a committee of Congress.

2. Q. At this date what new office was created by Congress? A. That of secretary of foreign affairs.

3. Q. Who was first elected to this office? A. Robert R. Livingston.

4. Q. When was the act for the establishment of an executive department, to be called the Department of Foreign Affairs, passed? A. July 27, 1789.

5. Q. When and why was this name changed to that of the Department of State? A. In September, 1789; because the act provided for the safe keeping of the acts and records and seal of the United States.

6. Q. Who was elected as the first secretary of state? A. Thomas Jefferson.

7. Q. Whom does the Constitution author-

ize to conduct the foreign policy of the government? A. The President.

8. Q. By what authority does he intrust this power to the secretary of state? A. By the statutes of Congress.

9. Q. By whom is all legislation affecting the intercourse of the United States with foreign nations considered? A. By a committee of the Senate or of the House of Representatives.

10. Q. What is the modern meaning of the word diplomacy? A. "The science or art of conducting negotiations between nations."

11. Q. Into how many classes are diplomatic agents divided? A. Three: (1) ambassadors; (2) envoys extraordinary, ministers plenipotentiary, and ministers resident; (3) *chargés d'affaires*.

12. Q. Why has not the government of the United States any diplomatists of the first rank? A. Ambassadors represent the person of the sovereign of a country as well as the country;

the United States does not recognize the President as a sovereign.

13. Q. What language is recognized the world over as the language of diplomacy? A. French.

14. Q. Why are not the same qualifications for diplomatic service required in the United States as in most other governments? A. Rotation in political office renders the holding so uncertain as to prevent candidates from making special preparation.

15. Q. How do diplomatists gain their office in this government? A. They are appointed by the President and confirmed by the Senate.

16. Q. How do the foreign legation buildings and the salaries of the foreign officers in Washington compare with the buildings and salaries of the United States ministers abroad? A. The former are much superior.

17. Q. When a treaty has been negotiated between the ministers of two countries, and ratified, how is it made public? A. By simultaneous proclamation in both countries.

18. Q. What forms one of the gravest duties of ministers? A. The protection of the rights of their fellow-citizens.

19. Q. Why is the possession of wealth a powerful argument in favor of a diplomatic candidate? A. It will enable him to enter largely into social life.

20. Q. How does a consul differ from a minister? A. The latter is an agent of government; the former a representative of the people.

21. Q. Of what is the consular service the direct and necessary result? A. Commerce.

22. Q. When was the consular service of the United States established? A. In 1792.

23. Q. How do consuls receive their office? A. By the same method as the diplomates.

24. Q. How long may consuls retain their office? A. Until asked to resign.

25. Q. Into how many grades is the consular service classified? A. Six.

26. Q. How may the consuls of the United States be described? A. As trade sentinels.

27. Q. To understand the diplomatic relations between the United States and South American republics what is necessary? A. A knowledge of the events which led to the separation from Spain of her American colonies.

28. Q. What was the policy of Spain toward these colonies? A. To restrain rather than to promote their development.

29. Q. What was the direct cause of the revolution in South America? A. The establishment of Joseph Bonaparte upon the throne of Spain.

30. Q. Who was the leader in this struggle? A. Bolivar.

31. Q. Why did not Bolivar include the

United States in his invitation to the nations of America to attend a congress of plenipotentiaries to be held at Panama? A. On account of the slave-holding element in this country.

32. Q. What later invitation to attend this congress did President Adams accept? A. That of Mexico and Colombia.

33. Q. In what did the subsequent efforts at holding international legislative American Assemblies culminate? A. In the international American Conference at Washington in 1889.

34. Q. How many nations were represented at this conference? A. Eighteen.

35. Q. What was the object of the conference? A. To consider plans for the unification of the interests of the different nations, and to promote their common welfare and prosperity.

36. Q. What second conference resulted from this one? A. The International Monetary Conference of 1891.

37. Q. Why did this conference fail in its object to adopt a uniform standard of value for all of the republics? A. Because of the inability of the delegates of the United States to agree upon the "silver question."

38. Q. What bureau was established in 1891 as a result of the International Conference? A. The Bureau of the American Republics.

39. Q. When was the present reciprocity policy inaugurated? A. In 1882, by President Arthur.

40. Q. By the "reciprocity section" of the tariff bill what is the President of the United States required to do? A. To favor, as regards tariff, only those nations which grant equivalent favors in return.

41. Q. With what South American republic was the first treaty of commercial reciprocity concluded? A. Brazil.

42. Q. With which of the American republics has the United States been drawn into hostile relations, leading to preparation for war? A. Paraguay in 1858, and Chile in 1891.

43. Q. With which one has it entered into war? A. Mexico.

44. Q. Into which one did filibusters from the United States make military expeditions? A. Nicaragua.

45. Q. In what South American war did the United States act as arbitrator? A. That between Chile and Bolivia, and Peru.

"GRECIAN HISTORY."

1. Q. Who were the Greeks? A. The first race in European history.

2. Q. When did they appear? A. About ten centuries before Christ.

3. Q. By what name did they call themselves? A. Hellenes.

4. Q. For what is the modern world indebted to the Greeks? A. For half the ideas and institutions now ruling.
5. Q. Why must the student of Greek history preface his studies with an inquiry into the geography of Greece? A. The distinguishing traits of the national character sprang from the physical formation of the land.
6. Q. What were the peculiarities to which this relation of sea and mountain gave rise? A. Individualizing tendencies which led to the establishment of independent cities.
7. Q. In what geographical particular is Greece distinguished from all other European countries? A. Its encroaching bays and out-reaching promontories.
8. Q. Give the area of Greece. A. It slightly exceeded that of the state of Maine.
9. Q. What part of Greece was known as the Peloponnesus? A. The five-fingered peninsula south of the Gulf of Corinth.
10. Q. Why did the Greeks fancy Mt. Olympus to be the abode of the greater gods? A. Because it was the highest and most inaccessible of their mountains.
11. Q. Where was the most honored sanctuary of the Hellenic world? A. At Delphi.
12. Q. What two countries formed northern Greece? A. Epirus and Thessaly.
13. Q. Into how many countries was central Greece divided? A. Nine.
14. Q. What did the irregularity of its coast line do for Greece? A. It brought nearly every state in contact with the sea.
15. Q. Who are supposed to be the aboriginal race occupying the land? A. The Pelasgi.
16. Q. Whose discoveries proved the existence of a civilized prehistoric race in Greece? A. Those of Dr. Schliemann.
17. Q. What foreign influences are discoverable in prehistoric Greece? A. Much that is Phenician and something that is of Egypt.
18. Q. How did each Greek state and city account for its existence? A. By some elaborate, fanciful legend.
19. Q. What were the chief legends of Thessaly? A. It was the home of the Centaurs, and thence sailed the Argonauts.
20. Q. Whose story was connected with early Thebes? A. That of Cadmus.
21. Q. By whom was Attica said to be founded? A. Cecrops.
22. Q. Who was the most noteworthy legendary figure of Elis? A. Augeas.
23. Q. In which one of the Greek states was Helen of Troy born? A. Laconia.
24. Q. Who were the leading figures in the legends of Argos? A. Danaus and his fifty daughters, and Perseus.
25. Q. Who was the most heroic figure of Corinth? A. Bellerophon, who captured the winged horse Pegasus.
26. Q. What two sets of legends formed common national property? A. Those connected with Hercules, and with the Trojan War.
27. Q. For what was Hercules celebrated? A. His twelve labors.
28. Q. How did Greeks look upon the siege of Troy? A. As the crowning event of their history.
29. Q. What are the earliest literary documents bearing upon the life of the Greeks? A. The Homeric poems.
30. Q. From what did the later political divisions of Greece result? A. From a series of migrations from the north.
31. Q. What people formed the vanguard of the migrating tribes? A. The Bœotians.
32. Q. Who were the next to follow the Bœotians? A. The Dorians.
33. Q. Where did the Dorians settle? A. In the Peloponnesus.
34. Q. How long did they hold the valley of the Eurotas? A. For six hundred years.
35. Q. By what name is this great migration known in the legends? A. As the "Return of the Heraclidæ."
36. Q. What became of the old inhabitants? A. Those who did not escape by flight were made a subject race by the invaders.
37. Q. What formed the commonest place of refuge for those who escaped? A. Attica.
38. Q. Why did not the Dorians seek to subdue Arcadia? A. There was little booty to tempt them in that mountainous region.
39. Q. How far-reaching in effect were these migratory movements in early Greece? A. They permanently re-arranged the political boundaries of the land.
40. Q. Into what three groups did the settlements upon the Asiatic coast fall? A. Æolian, Ionian, and Dorian.
41. Q. What did the new Æolis include? A. Thirty settlements on the coast, Lesbos and other islands.
42. Q. Where was Ionia? A. It comprised the Cyclades and the Sporades island and a coast strip south of Æolis.
43. Q. For what were the Ionian towns noted? A. In them Greek art, philosophy, poetry, and history first approached perfection.
44. Q. What led the Dorians to migrate? A. Desire of new acquisitions.
45. Q. When Greece emerged into the light of truthful history, what was its condition? A. All commotion was ended and the lands were in the firm possession of the Hellenes.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

CITIES OF GREECE.

1. In what respect does the location of the cities of Greece differ from that of other countries generally?
2. What are the most noted citadels among Grecian cities?
3. Three cities of Greece are called the noblest. Which are they?
4. Who is said to have built or founded Athens?
5. How did Athens receive its name?
6. Which cities were considered the *Alpha* and *Omega* of Greek civilization?
7. How many cities claim the honor of being the birthplace of Homer, and which have the best claim?
8. What was called the eternal city of Hellas?
9. Where was the pilgrimage point of Greece?
10. What different kinds of government had Corinth?

PRACTICAL SCIENCE. I.

1. What is meant by the temperature of saturation?
2. What is the boiling-point?
3. In determining the boiling-point of a liquid with a thermometer, why should you immerse the thermometer in the vapor just above the liquid and not in the liquid?
4. What is called "latent heat"?
5. Express in foot-ton measurement the energy generated by the evaporation of a cubic inch of water at 212° F.
6. How much dry steam may be produced from a cubic inch of water?
7. What is meant by a heat-engine?
8. What is the governing principle of all heat-engines?
9. Name one of the simplest and historically oldest heat-engines.
10. Who invented the steam-jacket, and as an adjunct to what important invention?

MATTERS EDUCATIONAL. I.

1. What people are believed to have originated the decimal system of arithmetical nota-

tion, transmitted to us through Arabian channels?

2. To whom is the device of a phonic alphabet due?
3. In what century had the science of grammar attained a good degree of completeness?
4. What art, in the hands of Quintilian, took the form of a singularly complete science?
5. What ancient mathematical treatise has never been wholly superseded?
6. For what branches of modern school instruction do we owe comparatively little to the ancients?
7. During the six centuries following the fall of Rome, when Christian Europe was sunk in ignorance, in what two localities did learning flourish, and from what did they draw their inspiration?
8. When did the Moslem learning spring into prominence, spreading through northern Africa and penetrating into Spain?
9. Where was the literary center of the Byzantine Greeks and of whose culture were they the inheritors?
10. What book by Sir Walter Scott gives a picture of this literary center and its dilettantism at the time of the crusades?

WORLD OF TO-DAY.—ENGLAND'S PREMIER.

1. How long after Gladstone's first appearance in Parliament did he become premier of England for the fourth time?
2. What three great questions engrossed his attention during his first term of office as premier?
3. Which of the three measures was carried?
4. Which brought about his downfall?
5. What questions mainly occupied his second and third administrations?
6. How many years of Tory rule followed?
7. What is the political environment of the premier in the two Houses, as he enters his fourth term?
8. What is the work already mapped out for the new Parliament?
9. What are Gladstone's intentions regarding Home Rule as expressed in a recent Parliamentary speech?
10. What is Gladstone's foreign policy as at present indicated?

THE C. L. S. C. CLASSES.

1882-1896.

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

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CLASS EMBLEM—ACORN.

NINETY-THREE now swings around in full view of the summit, having toiled almost the four years to reach it. Every eye in the grand procession should brighten and every step quicken as the eminence of graduation approaches so near. With each year's study the work has grown easier and more of a fixed habit; this year will be made even more attractive by the union of Greek and American studies.

CLASS OF 1894.—"THE PHILOMATHREANS."

"Ubi mel, ibi apes."

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"The truth shall make you free."

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CLASS EMBLEM—A BLUE RIBBON.

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CLASS FLOWER—FORGET-ME-NOT.

WELCOME '96, you have a noble band of predecessors, but they will all join in the wish that you may be the best.

THE Class of '96 has already effected its organization and starts out with an excellent corps of officers and a membership which speaks well for the future prospects of the class. Let every one who is intending to join the class, enroll promptly.

GRADUATE CLASSES.

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

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CLASS FLOWER—CARNATION.

THE Class of '92 now takes rank with the great Society of the Hall in the Grove. Over four hundred of its members passed through the Golden Gate at Chautauqua on Recognition Day, hundreds more participating in the graduating exercises at other Assemblies through the country, while thousands of faithful readers were obliged to content themselves at home, without

other reward than the knowledge of a good race well run. Let all begin the year again in graduate, special, or review courses.

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

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"Redeeming the Time."

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"Knowledge unused for the good of others is more vain than unused gold."

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"Let us be seen by our deeds."

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"Neglect not the gift that is in thee."

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"We study for light to bless with light."

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"Press on, reaching after those things which are before."

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"Press forward; he conquers who will."

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CLASS FLOWER—GOLDEN-ROD.

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"Step by step we gain the heights."

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CLASS FLOWER—SWEET-PEA.

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"From height to height."

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CLASS SYMBOL—A HATCHET.

GUILD OF THE SEVEN SEALS.

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LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

COLUMBUS DAY—October 21.

BRYANT DAY—November 3.

SOLOH DAY—November 22.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLAGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.

ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

AS the old Chautauqua bell rings out over the blue lake waters October 1, the sound may not be heard by a single Chautauquan. The spell of it will be felt, however, in every great land of earth. Reviewing the perpetual youth of the great cause, it will call together in a school as broad as humanity itself the thousands and tens of thousands of those who "study the Word and works of God."

The prospects for the coming year can be measured by no means so surely as by the progress of the past one. During the past year over two hundred and fifty new circles have been added, including, with new readers in old circles, over fifteen thousand '95's. Among the states, Ohio makes a conspicuous showing with four hundred of the number. New York (in which there are now over two thousand Chautauquans), Pennsylvania, and Ohio together brought in nearly five thousand. The Pacific coast sent a thousand recruits, Canada a little over three

hundred. About one third as many new circles as already existed were formed during the year in Georgia, Mississippi, South Dakota, Tennessee, and Wisconsin. The District of Columbia and New Mexico increased the number of their circles by one half. Iowa, South Carolina, and Washington added twice as many new circles as were formed during the previous year. The gains were also large in Texas, Virginia, and Missouri. The foreign branch of Chautauqua work was increased fully threefold during the year, the largest harvest being gathered in South Africa, as a result of Miss Landfear's tireless efforts.

A striking feature in surveying the year's work is the loyal adherence of alumni, no less than a thousand of whom have reviewed the course with undergraduates. Adding to these the full two thousand students outside the regular readers who have undertaken the pursuit of special courses conducted by Chautauqua, an

indication is given of the ample beneficence of the home university, aside from its professed object. There are now over thirty thousand alumni of Chautauqua.

An encouraging fact of the past year's growth is the energy and fertility of resource shown by circles in enlarging their borders and maintaining active interest throughout the year. No praise is needed for this kind of endeavor, which brings its own rich reward; the mention of a few, however, may serve as a suggestion to others both new and old. The Capital City Circle, of Lincoln, Nebraska, adopted the plan at the outset of the year, of adding a new member for every old one. As a result, fifty-six members remained steadfast throughout the year. Damariscotta, Maine, has now accumulated a free circulating library of six hundred volumes, for which the town will call it blessed. The hundreds of circles whose originality and vigor have been noteworthy cannot be touched upon. Individual efforts have also been productive of great good. The editor of the *United States Army Chaplain*, of St. Louis, offered to Chautauqua the use of a column in that publication each month. From posts scattered over the entire country came eager requests for information from officers and privates alike, resulting in many readers now being numbered in military circles. A merchant established a library in his dry-goods house to circulate freely among those of his employees taking up the Chautauqua course. The body of clerks quickly accepted the gift.

In many localities Chautauqua circles have become the nucleus of a vigorous literary activity, stimulating educational enterprises and study in other lines than those laid out by the course.

Every mail is bringing in reports of new circles and additional members of '96. The surest guarantee at present that the coming year will prove of greatest success is prompt and efficient organization. Let the circle reports be full and suggestive. Profit sharing is a characteristic of Chautauqua experiences.

SPECIAL MEMORIAL DAYS, '92-'93.

For the new year the Special Memorial Days are:

- October 21—Columbus.
- November 22—Solon.
- December 14—Themistocles.
- January 17—Pericles.
- February 16—Epaminondas.
- March 28—Homer.
- April 24—Phidias.
- May 12—Socrates.
- June 10—Demosthenes.

Bridgewater Circle of Massachusetts celebrated the close of the year's work by inviting Abington, ten miles distant, to hold a union meeting in the former place. After handshaking and greeting, a program was rendered, including a paper on the Life of Luther, one on American Literature, recitations, and music. The two circles thus brought together have resolved on frequent feasts of the same character.

An interesting account of the past year's work of Waterbury Circle, Connecticut, states that that industrious band met on every Monday except one of the year. The circle is largely composed of teachers who found invaluable stimulus in the American year for deeper study into our national history and institutions.

Olga Circle of New Market, New Jersey, celebrated the completion of the year in a unique way by giving a Mrs. President Washington cabinet reception, costume and dialogue conforming to the period referred to. Proceeds were applied to the circle's lecture fund.

The secretary of the Atlanta Chautauqua League of Georgia has succeeded in securing a column devoted to Chautauqua interests, in the *Southern Christian*, the matter being gratuitously supplied by herself. Work like this should meet with success.

The small circle of Progressives at Wauconda, Illinois, deserves great credit for its persistent digging, having begun so late it resorted to meetings three times a week. It is now on firm footing.—The circle connected with Grace Lutheran Church, of Springfield, held weekly meetings with increasing interest all through the year. The outlines of the magazine were closely followed, the eighteen members proving true "Pathfinders." Besides the regular work an occasional social session was indulged in, a recent one of these, a masquerade of authors, being very interesting. At the same social the roll-call response was an original bit of poetry, which feature brought out among other things a poem from which the following lines are taken:

"This constellation shines with light,
Though borrowed, still serenely bright,
In social session, facts or faiths,
In science, stories, or in wraiths,
In essay, reading, poetry, tale,
Illini Circle shall not fail."

A bright poem written by a member of Potwin Circle, Topeka, Kansas, on the event of that circle's entering into its rest (for the summer) would indicate rest to be the circle's goal. Far from it. Potwin has refused to give up its meetings, having met weekly during the summer, so irrepressible is its zeal.

THE SUMMER ASSEMBLIES FOR 1892.

CHAUTAUQUA, NEW YORK. None of the disturbing influences of the year, strikes, floods, presidential campaign, or preparation for the Columbian Exposition, apparently interfered in the slightest degree with the success of Chautauqua which this year, trite as it sounds, surpassed all others in attendance, financial prosperity, and variety of platform attractions. Opening June thirtieth the session continued fifty-eight days, closing August twenty-sixth. During this time one hundred and sixty-six lectures, concerts, and other public exercises were held, embracing a variety of entertainments to suit every taste. The student in art, language, physical culture, economic reforms, social questions, and the new Biblical criticism, each found instruction for the broader pursuit of his study.

Chautauqua College of Liberal Arts and Teachers' Retreat, now one of the foremost educational centers of the country, opened July 4. Four hundred and twenty-five students took courses in the different departments, which are so systematized and under such competent management that really remarkable work is accomplished during the two months. President Harper of Chicago University, President Shurman of Cornell, President Gates of Amherst, Dr. Richard T. Ely of the University of Wisconsin, and leading professors of Columbia, Johns Hopkins, and other universities manned a faculty which conducted students along the highway of the most solid attainments.

Aside from the opportunities afforded by the college courses, and the liberalizing advantages offered by the platform were those of several special schools. Physical culture became a prominent feature of Chautauqua instruction this year under the management of Dr. W. G. Anderson, his brother, and twelve assistants. About one thousand pupils participated in the exercises closing the course, at which a vast audience were amazed as well as delighted at the feats of strength and agility shown. Delsarte culture taught by Mrs. C. E. Bishop also received much attention, women and girls forming the great majority of students in this branch. Growing popularity has attended the maintenance of the School of Cookery under Mrs. E. P. Ewing, the aim of which has been to prove by practice that delicious and wholesome viands are easily and economically prepared when directed by a domestic scientist. Bicycling and bathing proved

as alluring to the busy Chautauquan as the baseball games, boating, tennis, and other exhilarating sports which the air of Chautauqua inevitably develops.

From the serious standpoint, never did Chautauqua sparkle, shimmer, and attract with the brilliancy of its platform wit, learning, eloquence, and music as during this season. Such a statement in the face of Chautauqua history sounds stale. Yet it is not improbable that some of the utterances which thrilled the great daily audiences will become historic. Woman suffrage as a burning question demanded more time this year than hitherto and was championed in a matchless address by Rev. Anna Shaw, replied to negatively by Dr. J. M. Buckley. The paper read by the Hon. Andrew D. White, minister to Russia, on The Increase of Crime, the course of illustrated lectures upon chemistry by Dr. R. Ogden Doremus, President Shurman's address upon Marriage and Divorce, and Prof. Ely's admirable course of lectures on Socialism were among the many memorable lectures dealing with literature, art, and current questions which brought out enormous audiences for over thirty consecutive days. Interspersed with discussions and treatises were diversions such as those afforded by the Lotus Club, Rogers' orchestra, well-known readers, soloists, and pianists. The only regret any one could feel was that caused by the inability to be in more than one place at a time. After an hour and a half's attention to abstruse fact or reasoning, audiences would wend their way to the Hall to hear some thoughtful presentation of social topic or lecture or congress, remaining after the hour to enjoy the charming Round Table, presided over happily as ever by Dr. Hurlbut.

Among the new organizations added to the social and educational life of Chautauqua this year were the Boys' Congress and the Girls' Club, each of which, under skillful management, proved a magnet capable of attracting steady streams of visitors precluded by age from membership. The Woman's Club attained the distinction of holding the most numerous meetings of any club organized on the ground. The completion of the Union Class Building and the decennial of the Pioneers were attended with exercises of a thoroughly pleasurable character, the Pioneers generously donating a beautiful fountain to the grounds in honor of their decennial. Great days were Grange Day, World's

Fair Day, and G. A. R. Day, presided over by Ex-President Hayes; Recognition Day, however, as of yore, capped the sheaf. Over four hundred of the graduating C. L. S. C. class were present to pass through the Golden Gate followed by many other hundreds of former graduates, in martial procession through the grove to hear the commencement oration by Dr. F. W. Gunsaulus. The same evening a class banquet was held, Athenian torches flaming about the grounds in picturesque decoration. Chancellor Vincent was present to preside until August 12, when his duties called him to the Pacific coast, leaving Vice Chancellor Geo. Vincent as master of ceremonies. Every section of the country and representatives of many foreign countries attested by their presence and participation that wide as the world, has grown Chautauqua.*

ACTON PARK, ACTON PARK Assembly with **INDIANA.** the Rev. J. W. Dashiell, D.D., as president, and the Rev. J. G. Chafee, D.D., as superintendent of instruction, held a pleasant session July 27—August 16.

Special attention was given to the schools of the English Bible and of pastoral theology. Prominent among the platform speakers were J. P. D. John, D.D., Chaplain Lozier, Dr. David H. Moore, D.D., and Prof. J. H. Martin, D.D.

Recognition Day exercises were varied by a lecture, "Survival of the Fittest," by Prof. J. P. D. John, and an original poem entitled "Columbiana," rendered by Dr. J. G. Chafee.

BAY VIEW, PETOSKEY, BAY VIEW Assembly began **MICHIGAN.** July 20 with a program of unusual attractiveness, the university having previously opened, July 12, with Dr. Richard T. Ely at its head.

Bay View is justly proud of its schools. The W. C. T. U. school of methods in charge of Mrs. C. B. Buel, and the interdenominational missionary conference led by Dr. Thomas Marshall enjoyed marked popularity; also there were several special days of great interest. Two new departments were added—a school for writers, in charge of Mr. Edward L. Shuman, and a field and forest club, conducted by Miss Martha R. Mann.

The leading platform speakers were Dr. John H. Barrows, Thomas Dixon, Jr., Bishop W. X. Ninde, Miss Mary A. Greene, LL.B., Dr. A. J. F. Behrends, Geo. W. Bain, Gen. W. H. Gibson, and Mrs. Mary T. Lathrap. The Lotus Glee Club, Royal Hand Bell Ringers, soloists and readers contributed to the entertainment.

*Portraits of Mr. Lewis Miller, President, and Bishop Vincent, Chancellor of Chautauqua, appeared in *THE CHAUTAUQUAN* for December, 1890, and January, 1891, respectively.

BLACK HILLS, Success attended the session, July 27—August 8, of **DAKOTA.** Black Hills Assembly, and a class of '96 was formed. The same officers presided this year as last, F. T. Evans being president, and J. W. Hancher, chancellor of the Assembly.

The various departments of instruction included music, English Bible, Chautauqua normal union (young people), physical culture, methods of primary work (secular), children's Bible studies, W. C. T. U. methods of work, etc.

The audiences were addressed from the platform by James Clement Ambrose, W. H. Dana, Prof. Geo. Hindley, Mrs. C. M. Woodward, Mrs. Clara B. Colby, J. W. D. Anderson, Edwin Van Cise, Col. Steele, C. V. Lucas, D. W. Flick, and Fred Zipp.

On Recognition Day J. W. D. Anderson gave the address. The evening was taken up with a musical entertainment, followed by a camp-fire.

CONNECTICUT VALLEY, THE great success which attended the **NORTHAMPTON,** **MASSACHUSETTS.** Connecticut Valley Sunday-School and Chautauqua

Assembly insures the permanency of the institution. The Rev. G. H. Clarke served both as president and superintendent of instruction, with James B. King in charge of the committee of entertainment. The entire proceedings were of a high order and elicited much praise.

All the departments of instruction were admirably conducted and well attended, especially the normal classes, the new buildings permitting more effective work. Among the new features of the Assembly were physical culture, taught by Mrs. Addie Chase Smith, which proved very popular, also the Henschel Quartet. The music rendered by Misses Mabel Vella and Marie Gumaer was especially enjoyable.

The following speakers addressed the audiences: The Rev. Frank Russell, D.D., the Rev. Dr. Dunning, Prof. Wm. H. Dana, James Clement Ambrose, the Rev. J. W. Hamilton, D.D., the Rev. B. P. Raymond, D.D., Mr. Courtenay DeKalb, and Mr. L. O. Armstrong; Prof. R. G. Hibbard and Mrs. Addie Chase Smith gave readings.

On Recognition Day the procession of Chautauqua classes, marshaled by Judge L. E. Hitchcock, marched through the arches and Golden Gate to music by the Lilly drum corps of Florence. The Rev. B. P. Raymond, D.D., delivered the Recognition address, which was followed by the presentation of diplomas by President Clarke.

A class of '96 was formed of seven members, and the high tide of enthusiasm promised to increase the number.

THE CHAUTAUQUAN.



John M. Hall.
Bay View, Mich.



John G. Chafee, D.D.
Acton Park, Ind.



W. A. Duncan, Ph. D.,
Sec'y of the Chautauqua, N. Y.,
Assembly, and Conductor
of the Albany, Ga.,
Assembly.



Rev. George H. Clarke.
Connecticut Valley, Mass.



J. W. Hancher.
Black Hills, Dak.

A GROUP OF ASSEMBLY LEADERS.

HEDDING, THE Chautauqua Assembly at Hedding, **EAST EPPING,** July 25—August 20, was largely attended and passed off pleasantly, under the superintendence of the Rev. O. S. Baketel.

Instruction in French, vocal culture, art, and a Sunday-school normal was provided for the studios, and the following orators were among those heard from the platform: The Rev. C. D. Hills, D.D., Miss M. E. Colby, the Revs. J. M. Durrell and G. E. Ackerman, D.D.

Recognition services took place in the grove, comprising a procession, music, and the presentation of diplomas to the eighteen graduates; the address was made by Judge L. E. Hitchcock.

A class of '96 was organized.

IOWA, COLFAX, IOWA Chautauqua Assembly grounds were never more inviting than at the opening of the fourth session, July 4, 1892. Many of the trees were in bloom, and to the delight of most beautiful shade, added that of delicious perfume, wafted by the breezes constantly circulating on the bluff. These and other natural advantages of the place were supplemented by good management, the Rev. H. C. Rosenbergen officiating as president and the Rev. J. J. Mitchell as superintendent of instruction. Chautauquans found the large tent a convenient place for their well-attended Round Tables, and resolved to build a permanent home upon this hill. Forthwith they appointed committees and made contributions, expecting to have a facsimile of the Hall in the Grove ready for next year.

The normal classes and those in music, art, physical culture, cooking, all were successful, most of them largely attended.

The platform furnished a feast of music, wit, wisdom, pictures, and polished oratory. The speakers were: Drs. Frank W. Gunsaulus, P. S. Henson and J. E. Roy, Jahu DeWitt Miller, Peter Von Finkelstein Mamreov, Gen. Wm. H. Gibson, Dr. Frank Russell, Prof. Frank Beard, Mrs. Helen G. Beard, Dr. J. C. W. Coxe, the Revs. C. C. Harrah and E. M. Todd.

Dr. Bartlett presided over the music with good result, special credit being due to Miss Park's cornet playing.

Recognition Day was celebrated with a procession through the golden gate and arches, with flower girls and music. Dr. Henson gave the address and diplomas were presented to the three graduates by Dr. J. F. Kennedy. The session closed with a bright outlook for the Class of '96.

ISLAND CITY, ISLAND CITY Chautauqua **FERNANDINA, ASSEMBLY** reports great **FLORIDA.** success for this, its first session. H. E. Dotterer was president, and the

Rev. J. F. Shands, Ph.D., superintendent of instruction.

The schools provided for a course in the common branches, modern languages and literature, political economy, natural science, shorthand and typewriting, telegraphy, physical culture, fine art, photography, and music, and a complete business course.

Lectures on China, accompanied by stereopticon views, by the Rev. Y. P. Lee, were very interesting; other speakers were Major A. J. Russell, Dr. T. W. Moore, the Hon. C. B. Collins, Dr. H. N. Felkel, and the Rev. T. J. Evana.

On Recognition Day music was rendered by the choir, and an excellent essay on Henry W. Longfellow was read by Prof. U. J. Hoffman.

A class of '96 was formed.

ISLAND PARK, THE fourteenth annual session, July 26—August 11, was held near Rome City, Indiana, with an attendance greater than at any previous Assembly.

The departments of instruction were the Island Park Normal Union, in two classes, adult and intermediate; C. L. S. C. Round Tables; daily lectures by a number of eminent educators; elocution, Delsarte, physical culture, cooking, painting and drawing, kindergarten, in two classes, children's and adult normal; W. C. T. U. school of ethics; music, sight reading, harmony and voice culture.

Special provision was made for musical concerts; about ten were given, proving a happy feature of the Assembly. They were largely attended. There was a full orchestra, besides two cornet bands secured on three of the special days. The vocalists were Prof. J. J. Jelley, director, Profs. Hershey and Maxwell, Prof. and Mrs. Vinton, Miss Maude Thorly, Miss A. C. Whitesell, the six Smith sisters, the Sylvan Lake Quartet and many other excellent singers. Among the many fine things was the oratorio of "The Creation."

The elocutionary entertainments were especially good, the readers being Miss Annie A. Powell, Miss Marguerite Smith, Fred Emerson Brooks, and Mrs. Ormsby. The platform speakers were: Col. G. W. Bain, Dr. Russell H. Conwell, Dr. F. W. Gunsaulus, Mrs. Josephine Nichols, Dr. Andrew J. Fish, Bishop Kephart, Dr. J. F. Berry, Dr. C. E. Morgan, Col. J. H. Brigham, the Hon. Jasper H. Hughes, Prof. J. W. Zeller, Dr. I. R. Henderson, Prof. A. C. Pierson, the Rev. C. King, Gen. W. H. Gibson, Gov. Ira J. Chase, the Hon. Claude Matthews, the Hon. Leroy Templeton, and the Hon. A. Worth.

Recognition Day was the best attended of any

THE CHAUTAUQUAN.



N. B. C. Love, D.D.
Island Park, Ind.



Rev. J. J. Mitchell.
Colfax, Ia.



B. T. Vincent, D.D.
Lakeside, O., and Winfield,
Kans.



Rev. Geo. D. Lindsay.
Fryeburg, Me.



Rev. O. S. Baketel.
East Epping, N. H.

A GROUP OF ASSEMBLY LEADERS.

THE CHAUTAUQUAN.



W. W. Pinson,
Georgetown, Tex.



A. H. Gillet, D.D.,
Council Bluffs and Omaha, Ia., and
De Funiak Springs, Fla.



Mrs. Clara Holbrook Smith,
Chester, Ill.



Dr. D. W. Bartine,
Ocean City, N. J.



Rev. E. W. Porter,
Ocean Park, Mo.

A GROUP OF ASSEMBLY LEADERS.

in the history of the Assembly. Eighteen graduated. There were the usual procession, flowers, music, and decorations, in charge of Dr. A. J. Fish. A lecture was given by the Hon. Jasper A. Hughes, on the Columbian Exposition, after which the Recognition address was delivered by Dr. N. B. C. Love, who presented the diplomas. He in turn received a diploma at the hands of Assistant Superintendent L. J. Noftzger, who made appropriate remarks. The C. I. S. C. course is looking up at this tri-state Assembly.

Devotional meetings each morning were seasons of spiritual refreshing.

LAKESIDE ENCAMPMENT, THE Lakeside OHIO. Encampment

was characterized this year by the vigor and enthusiasm which pervaded the atmosphere. The Assembly rejoiced in able management, with E. C. Griswold as president, and Dr. B. T. Vincent, superintendent of instruction.

In the summer school, of which J. E. Stubbs was principal, art, music, and literature received special attention; much interest was manifested in music, C. I. S. C., and normal work.

The Royal Hand-Bell Ringers, the Robertson-Brooks entertainments, and the Ben-Hur tableaux appeared before this Assembly for the first time, and were well received. Among the platform speakers were Profs. J. R. Commons and J. B. DeMotte, D. B. Purinton, L.L.D., Dr. F. W. Bristol, Dr. T. A. Reamy, Dr. J. F. Berry, Dr. R. H. Conwell, Dean Wright, Col. George W. Bain, Gen. W. H. Gibson, Jacob A. Riis, Esq., Prof. M. F. Warner.

Extensive preparation was made for Recognition Day, and the services were beautiful, in spite of the rain, which necessitated their completion in the auditorium. Here Mr. J. E. Stubbs gave an admirable address, and Dr. B. T. Vincent presented diplomas to the twenty graduates.

The Assembly closed August 3d, with bright prospects for next year, a class of '96 having been formed.

LONG BEACH, THE sixth annual session
CALIFORNIA. of the Southern California Assembly opened most auspiciously July 18, with the Rev. S. H. Weller as president, and the Rev. Charles Winbigler, superintendent of instruction. An incredible amount of pleasure and profit was crowded into the short space of ten days. Classes were formed in literature, elocution, history, music, and painting; special opportunity for the study of art was furnished under the able instruction of Miss Bixby; also there was a good class for Bible study and a normal Bible class.

A historical tournament and a piano contest

claimed zestful attention; and the lectures were well patronized, the speakers being Dr. S. H. Weller, the Rev. R. M. Webster, Mr. Healy, Prof. Crow. Music was good and abundant. Charles D. Kellogg, Miss Fox, and Miss Priest were among the musicians.

MISSOURI, Under the management of
WARRENSBURG, Pres. C. H. Dutcher, and
MISSOURI. Superintendent Frank Lenig, the Missouri Chautauqua passed a most prosperous session. The departments of instruction provided were normal union classes, physical culture, kindergarten, the W. C. T. U. school of methods, and art, with all of which great satisfaction was expressed.

The leading platform speakers were Mrs. M. McClellan Brown, Ph.D., Mrs. Louise T. Rounds, Mrs. Frank Beard, Prof. J. W. Ellis, C. W. Stevenson, Prof. J. W. Merrill, Prof. J. J. Campbell, Judge Charles G. Burton. Special features of entertainment were the readings and impersonations by Charles F. Underhill, the chalk talks by Mr. Frank Beard, and the singing of the "Ideal Entertainers," Lu B. Cake and Ella J. Meade.

The speaker on Recognition Day was Pres. Eugene McQuillin. Twelve diplomas were conferred. A class of '96 was formed, comprising several influential members.

MOUNTAIN GROVE, THE three days' ses-
PENNSYLVANIA. sion of the Mountain Grove Assembly at Berwick, though not so largely attended as formerly, was, in other respects, better than ever before. The preparations were well calculated and the grounds beautifully decorated. The Bible normal union received much attention.

Recognition Day was accorded the chief place on the session program. The Hon. T. S. Murray discoursed on "The Heroism of St. Paul." The other services consisted of a grand march, passing the arches and golden gate, conferring of diplomas, concert readings, and songs, interspersed with solos and short addresses.

Much credit was due to Mr. Myron I. Low, president of the Assembly.

NORTHERN NEW ENGLAND, THE Chau-
FRYEBURG, MAINE. tauqua Assembly at Fryeburg, Maine, being far removed from large cities, in a region rather thinly settled, secures a large attendance by its method of attracting all classes by specializing on each day.

In addition to the W. C. T. U., Y. M. C. A., Sunday school, Y. P. S. C. E., and college days, there were political, missionary, grange, and board of agriculture days. Best of all, per-

haps, there were two White Mountain days, when for less than half fare one might go to the summit of Mt. Washington and return in the same day.

The most noted of the speakers were Mrs. Mary A. Livermore and Senator William P. Frye; all, however, commanded good audiences.

The courses of instruction did thorough work. The Sunday-school, musical, and cooking departments were deservedly popular, and this year unusual prominence was given to physical culture. Besides the general class in gymnastics there was a normal class for ladies. Instruction in athletic sports was given and bathing proved an amusing recreation.

One of the unique features of the Assembly is the Sunday night service on the river bank, just at sunset, when the time and surroundings are full of the spirit of worship.

OCEAN CITY, THE two days' session at **NEW JERSEY.** Ocean City was fraught with C. L. S. C. enthusiasm. Eleven persons were graduated, on which occasion Dr. D. W. Bartine, conductor of the Assembly, made the address.

In addition to recitations, solos, and speeches there were a lecture by Miss Cecile Gohl and Chalk Talks by the Rev. C. B. Ogden. The session closed July 29 with a musical entertainment.

OREGON, THE second annual **GEARHART PARK, Summer Assembly met** **OREGON.** at Gearhart Park August 1 with a very fair attendance. The spacious auditorium, which was built and presented to the circle by Mrs. Narcissa White Kinney, was tastefully decorated with ferns, flowers, and evergreens, and the grounds were in good shape. C. C. Stratton, D.D., was both president and superintendent of instruction.

The departments of instruction comprised a children's Chautauqua course of Bible study, physical culture, talks on chemistry, seaside studies, English literature, and a W. C. T. U. school of methods.

Theseaside talks on shells, fishes, and tides, and the concert deserve special mention.

The platform was occupied by the Rev. Alfred Kummer, D.D., Mrs. Narcissa White Kinney, the Revs. Selah W. Brown, R. D. Grant, Arthur J. Brown, T. L. Cole, and T. E. Clapp.

On Recognition morning the Rev. T. L. Cole lectured; the afternoon was devoted to the usual exercises, the Rev. Dr. Stratton giving the address. A class was organized for next year.

OCEAN PARK, THE Eastern New England **MAINE.** Chautauqua Normal Union held its twelfth annual Assembly at Ocean Park, Old Orchard, Me., beginning July 19 and closing July 29. The Rev. E. W. Porter was superintendent of instruction.

The attendance was large, and great interest was shown in the work. A Bible class, a children's normal class, and a normal mission class were ably conducted. There is evidently a deepening interest in the normal union work among those who spend their vacations at Ocean Park, and it is expected that the classes will be larger than ever next year. Among the lecturers were the Revs. L. S. Bean, W. H. Fenn, W. H. G. Temple; Profs. Kingsbury, Batchelder, L. G. Jordan, A. W. Small; the Rev. C. A. Vincent, the Hon. J. R. Clarke, Mrs. Alice Freeman Palmer, Miss Cecile Gohl, Mrs. R. B. Cheney.

The musical and art departments were under the direction of Prof. A. P. Briggs, a musician of great skill in conducting a chorus. The Orpheus Male Quartet and the Ariel Ladies' Quartet rendered efficient service. Miss Edith Bickford conducted classes in elocution and physical culture with marked success, and gave many enjoyable readings.

Recognition Day was duly observed and a class of ten received diplomas. The Rev. Mr. Bean gave an able and eloquent address to the Society of the Hall in the Grove. The Recognition address was by Mr. John R. Clarke. From first to last the Assembly was a decided success.

PIASA BLUFFS, PIASA BLUFFS Assembly **ILLINOIS.** opened with an excellent program, July 21, lasting till August 17, under the superintendence of Mr. Frank Lenig, Ph.D.

Sunday-school normal and C. L. S. C. work flourished; the Round Table was highly interesting, and more Chautauquans attended the reunion than ever before.

The audiences were addressed by Peter Von Finkelstein Mamreov, Wm. Jones, M.D., D.D., LL.D., Prof. Geo. B. Addicks, Miss Lily Runals, Mr. and Mrs. Frank Beard.

The special days were missionary, W.C.T.U., young people's, music, and Recognition Day, which was a grand success. There were five graduated, the Rev. J. W. Locke, D.D., delivered the Recognition address, and the evening was given over to the banquet and Chautauqua ghosts.

Thousands of persons were in attendance, a number of whom signed their names for next year's class.

THE CHAUTAUQUAN.



Rev. C. Winbigler.
Long Beach, Cal.



Rev. Frank Lenig,
Piasa Bluffs, Ill., and Warrensburg, Mo.



C. C. Stratton, D. D.
Gearhart Park, Ore.



Myron I. Low.
Mountain Grove, Pa.



Rev. Ward Platt.
Silver Lake, N. Y.

A GROUP OF ASSEMBLY LEADERS.

PUGET SOUND, The eighth annual session of Puget Sound Assembly occurred July 20—August 8, with Anson P. Burwell as president and John W. Fairbanks, superintendent of instruction.

Music, art, temperance, and Chautauqua studies were the order of the day. Sweet music was discoursed by Prof. Munsen's concerts and the club of musicians from Walla Walla. The Round Tables conducted by Mrs. C. F. Fishback were intensely practical, and the Woman's Club largely attended. There were six "red letter days," the opening day, young people's societies, alumni, Recognition Day, G. A. R. day, and closing day.

The audiences were addressed from the platform by A. C. Hirst, D.D., LL.D., the Revs. Thos. Filben, F. B. Cherrington, D.D., Robert McIntyre, Geo. R. Wallace, Prof. John Ivey, the Hon. Chas. F. Fishback, Joseph Shippen, Esq., Col. J. W. Langley, Dr. Selah W. Brown, the Revs. John Reid, Jr., M. L. Rugg, W. P. George, D.D., L. D. Goodwin, Ph.D., D. J. Pierce, D.D., Frank D. Nash, Esq., Melvin G. Winstack, Frank P. Lewis, Esq., Prof. Geo. R. Rain, and the Rev. Thomas Felbin, who also gave the Recognition address.

SILVER LAKE, SILVER LAKE Assembly's **NEW YORK.** sixth session passed prosperously, July 19—August 18, with the Rev. H. C. Woods for president, and the Rev. Ward Platt, superintendent of instruction. Several new buildings were erected, among them Epworth Hall, the Children's Temple, which was the gift of Mr. L. H. Cobb, and a new W. C. T. U. building.

The departments of instruction, too numerous to mention, were ably manned, much pains having been given to the Hebrew language. Special days were Independence, G. A. R., Young People's Society of Christian Endeavor, C. L. S. C. commencement, pioneer picnic, Woman's Home Missionary Society, Woman's Foreign Missionary Society, Civic Society, W. C. T. U., and Epworth League.

Some of the speakers were the Rev. Anna Shaw, Mrs. Mary T. Lathrap, the Rev. Charles F. Deems, D.D., Jahu De Witt Miller, Roberts Harper, General Gibson, E. W. Hatch, Prof. Charles J. Little, LL.D., Arthur Copeland, the Rev. T. F. Clark, G. W. Hubbard, M. D., D. W. Hooker, Dr. J. F. Berry, the Revs. Frank R. Russell, D. D., and W. B. Pickard.

Miss Kate Kimball gave the Recognition Day address. The graduates were twelve in number,

and a goodly number of persons enrolled for '96. **SOUTHERN ILLINOIS, THE** Southern Illinois Chautauqua **CHESTER, ILLINOIS.** nois Chautauqua opened its second season very auspiciously, with double last year's number of campers on the grounds.

The three opening Sunday-school days were filled by Drs. Stone and Cobb, and by Mrs. Wilbur F. Crafts in charge of the primary work. The corps of instructors were Prof. J. B. House, Prof. H. S. Jacoby, the Rev. J. K. Montgomery, Miss Anita Hendrie, Mrs. F. Merry, Miss Elizabeth Holbrook, representing music, Sunday-school normal, C. L. S. C., memory training, physical culture, elocution, Shakespeare, with Prof. William McAdam, superintendent of department of archæology of World's Fair, in charge of the classes in geology and archæology.

Among the many speakers were the Rev. Joseph Cook, Miss Mary Leitch, Hon. Roswold G. Horr, the Hon. W. C. P. Breckenridge, the Hon. Edwin E. Phelps, Prof. William McAdam, the Rev. Anna Shaw, and the Excelsior Orchestra company, Hector Jubilees, and Prof. Strassberger's music school band concerts.

Large committees waited upon Mrs. Clara Holbrook Smith, the superintendent, from four different cities of Southern Illinois, with inducements for the permanent location of the Assembly in their cities. Carbondale, Illinois, being a large railroad center, and a university point, was chosen as the place for permanent location of the Chautauqua.

TEXAS, GEORGETOWN, THE fifth annual **TEXAS.** session of the Assembly at Georgetown, Texas, occurred July 6—July 23, with C. C. Armstrong installed as president, and W. W. Pinson as superintendent of instruction.

Teachers' normal, Sunday-school normal, and vocal music were at the front among the departments of instruction; daily Round Tables and other exercises indicated the degree of C. L. S. C. spirit.

The platform talent was furnished by such men as the Hon. J. J. Ingalls, Bishop O. P. Fitzgerald, the Rev. Sam P. Jones, Prof. Charles Lane, Charles F. Underhill, the Hon. L. L. Livingstone, Dr. J. B. Cottrell, Prof. C. E. Bolton, the Rev. H. M. Sydenstricker, and Judge J. A. Abney. Music was contributed by Signor Vitale and Con Boyle; there were also grand concerts, choruses, and the Chautauqua quartet.

Recognition Day was celebrated July 20 with Prof. Charles Lane as speaker.

THE LIBRARY TABLE.

ONE OCTOBER DAY.

In the autumn woods he strolled,
Happy Tommy, four years old ;
Heard his guardian sister calling,
"Do not watch the brown nuts falling :
Rather look upon the ground,
Where the fallen ones are found."

Was she wiser than the boy,
Who, with eyes ablaze with joy,
Cried, "O sister, sister, see
How God shakes the chestnut tree !"

—Charles Gordon Ames.

AGAMEMNON'S INVENTION.

AGAMEMNON was delayed in his choice of a profession by a desire he had to become a famous inventor. Indeed, he had gone so far as to make his invention. It had been suggested by a late trouble with a key. He had studied the matter over a great deal. He looked it up in the encyclopædia, and had spent a day or two in the public library in reading about Chubb's Lock and other patent locks. But his plan was more simple. It was this : that all keys should be made alike ! He wondered it had not been thought of before. With Agamemnon's plan, you need have but one key, that should fit everything. It should be a medium-sized key, not too large to carry. It ought to answer for a house door, but you might open a portmanteau with it. How much less danger there would be of losing one's keys, if there were only one to lose !

Mrs. Peterkin thought it would be inconvenient if their father were out, and she wanted to open the jam-closet for the little boys. But Agamemnon explained that he did not mean there should be but one key in the family, or in a town ; you might have as many as you pleased, only they should be all alike.

Mr. Peterkin studied all the papers and advertisements to decide about the lawyer whom they should consult, and at last, one morning, they went into town to visit a patent agent.

Elizabeth Eliza took the occasion to make a call upon the lady from Philadelphia, but she came back hurriedly to her mother.

"I have had a delightful call," she said ; "but perhaps I was wrong. I could not help, in conversation, speaking of Agamemnon's proposed patent."

"But where is the harm?" asked Mrs. Peterkin.

Elizabeth Eliza then explained that the lady from Philadelphia had questioned the plan a little, when it was told her, and had suggested that "if everybody had the same key there would be no particular use in a lock."

"Did you explain to her," said Mrs. Peterkin, "that we were not all to have the same keys?"

"I couldn't quite understand her," said Elizabeth Eliza, "but she seemed to think that burglars and other people might come in, if the keys were the same."

"Agamemnon would not sell his patent to burglars!" said Mrs. Peterkin, indignantly.

"But about other people," said Elizabeth Eliza ; "there is my upper drawer ; the little boys might open it at Christmas-time,—and their presents in it!"

"And I am not sure that I could trust Amanda," said Mrs. Peterkin considering.

Both she and Elizabeth Eliza felt that Mr. Peterkin ought to know what the lady from Philadelphia had suggested. Elizabeth Eliza then proposed going into town ; but it would take so long. A telegram would be better, and she ventured to suggest using the telegraph alarm. For on moving into their house they had discovered that it was provided with all the modern improvements. This had been a disappointment to Mrs. Peterkin, for she was afraid of them, since their experience the last winter, when their water-pipes were frozen up. The house, it had proved, was well furnished with bathrooms, and "set-waters" everywhere ; water-pipes and gas-pipes all over the house ; and a hack telegraph and fire alarm, with a little knob for each. Mrs. Peterkin was very anxious. She feared the little boys would be summoning somebody all the time, and it was decided to conceal from them the use of the knobs, and the card of directions at the side was destroyed. Agamemnon had made one of his first inventions to help this. He arranged a number of similar knobs to be put in rows in different parts of the house, to appear as if they were intended for ornament, and had added some to the original knobs.

Mrs. Peterkin felt more secure, and Agamemnon thought of taking out a patent for this invention. It was, therefore, with some doubt that Elizabeth Eliza proposed sending a tele-

gram to her father. Mrs. Peterkin, however, was pleased with the idea. She herself would touch the knob, while Elizabeth Eliza should write the telegram.

"I think it is the fourth knob from the beginning," she said, looking at one of the rows of knobs. Elizabeth Eliza was sure of this. Agamemnon, she believed, had put three extra knobs at each end.

"But which is the end, and which is the beginning?—the top or the bottom?" Mrs. Peterkin asked, hopelessly.

Still, she bravely selected a knob, and Elizabeth Eliza hastened with her to look out for the messenger. They seemed to have scarcely reached the window when a terrible noise was heard, and down the street the white horses of the fire brigade were seen rushing at a fatal speed!

"I have touched the fire-alarm," Mrs. Peterkin exclaimed.

Both rushed to open the front door in agony. By this time the fire engines were approaching.

"Do not be alarmed," said the chief engineer; "the furniture shall be carefully covered, and we will move all that is necessary."

Elizabeth Eliza strove to explain that she was only sending a telegram to her father who was in Boston.

"It is not important," said the head engineer; "the fire will all be out before it could reach him." And he ran up-stairs, for the engines were beginning to play upon the roof. Mrs. Peterkin rushed to the knobs again, hurriedly.

"Write a telegram to your father," she said to Elizabeth Eliza, "to 'come home directly.'"

"That will take but three words," said Elizabeth Eliza, with presence of mind, "and we need ten."

"What has come now?" exclaimed Mrs. Peterkin, and they hurried again to the window, to see a row of carriages coming down the street.

"I must have touched the carriage knob," cried Mrs. Peterkin, "and I pushed it half a dozen times, I felt so anxious!"

Six hacks stood before the door at once. The village boys were assembling. Again Mrs. Peterkin rushed to the knobs, and a fearful sound arose. She had touched the burglar alarm! A wire attached to the knob moved a spring that could put in motion a number of watchman's rattles, hidden under the eaves of the piazza. All these were now set agoing, and their terrible din roused the neighborhood. At this moment Elizabeth Eliza met the chief engineer.

"You need not send for more help," he said; "we have all the engines in town here, and

have stirred up all the neighborhood; there's no use in springing any more alarms. I can't find the fire yet, but we have water pouring all over the house."

Elizabeth Eliza waved her telegram in the air. "We are only trying to send a telegram to my father and brother, who are in town."

"If it is necessary," said the chief engineer, "you might send it down in one of the carriages. I see a number standing before the door. We'd better begin to move the heavier furniture, and some of you women might fill the carriages with smaller things."

Mrs. Peterkin was ready to fall into hysterics. She controlled herself with a supreme power, and hastened to touch another knob. Elizabeth Eliza corrected her telegram, and deciding to take the advice of the chief engineer, went to the door to give her message to one of the hackmen, when she saw a telegraph-boy appear. Her mother had touched the right knob. It was the fourth from the beginning, but the beginning was at the other end! She went out to meet the boy, when she saw behind him her father and Agamemnon. She clutched her telegram and hurried toward them. Mr. Peterkin was bewildered. Was the house on fire? If so, where were the flames? He saw the row of carriages. Was there a funeral or a wedding?

He seized the telegram that Elizabeth Eliza reached him, and read it aloud: "Come to us directly; the house is NOT on fire!"

The chief engineer was standing on the steps. "The house *not* on fire!" he exclaimed. "What are we all summoned for?"

"It is a mistake," cried Elizabeth Eliza, wringing her hands. "We touched the wrong knob; we wanted the telegraph boy!"

"We touched all the wrong knobs," exclaimed Mrs. Peterkin, from the house.

The chief engineer turned directly to give counter-directions, with a few exclamations of disgust, as the bells of distant fire-engines were heard approaching. The chief engineer grew more and more indignant, as he sent his men to order back the fire-engines from the neighboring towns. The collection of boys followed the procession as it went away. The fire-brigade hastily removed covers from some of the furniture, restored the rest to their places, and took away their ladders.

Elizabeth Eliza took an opportunity to question her father as to the success of their visit to town.

"We saw all the patent agents," answered Mr. Peterkin, in a hollow whisper. "Not one of them will touch the patent, or have anything to do with it."

Elizabeth Eliza looked at Agamemnon as he walked silently into the house. She would not now speak to him of the patent; but she recalled some words when they were discussing the patent, "that many an inventor had grown gray before his discovery was acknowledged by the public. Others might reap the harvest, but it came, perhaps, only when he was going to his grave."—*From Lucretia P. Hale's "Peterkin Papers."*

THE BUILDERS.

ALL are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between:
Think not, because no man sees,
Such things will remain unseen.

In the elder days of art
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house, where gods may dwell,
Beautiful, entire, and clean.

Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build to-day then strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain
And one boundless reach of sky.

—*Henry Wadsworth Longfellow.*

GERMAN IDEAS ABOUT AMERICA.

THE crude ideas respecting the United States entertained in Germany, even by persons otherwise intelligent, are very amusing. In the principal cities visited by Americans this peculiarity is perhaps not so striking, but throughout the more unenlightened parts of Germany the simplicity of the people on the subject of "America"—as they call the United States—is quite surprising.

I will not undertake to say, as some American correspondents of the Atlantic papers do in detailing their experiences in Europe, that Americans are supposed to be a race of Indians; but this much is true, that they are supposed to be a very uncivilized race of white men. Those who appear on this side of the water are generally taken for English because they speak that language; and when it is discovered that they are Americans, it is always a matter of surprise that they are so docile, and many of them even partially civilized. The Germans prefer the Americans to the English. Their free and easy way—their prodigal disregard of money, their readiness to adopt the civilized habits of the country and make themselves at home wherever they go—pleases the Germans amazingly.

They are always disposed to be kind and sociable to Americans; will take any amount of trouble to make them enjoy their visit, and evidently have some hope that, in course of time, those savage traits of character derived from long experience of savage life and want of culture in civilized society will disappear, and the Americans become as polished a race as the Germans.

They consider that the constant emigration from Germany to the United States has produced a sensible difference in this respect within the past ten years; and if it continues for ten more, there can be no doubt, in their opinion, almost every trace of barbarism will have disappeared. By that time it is confidently expected, Sunday afternoon recreations will be introduced; lager beer saloons will become places of general resort; conductors of railroads, clerks in public office, and family servants will wear some honorable badge of distinction; children will not be allowed to dress like butterflies, and women generally will understand their position and get out of the way when distinguished officers and civilians pass along the streets; wives will show proper deference to their husbands, sit up for them of nights when they go to clubs, and not depend upon them as escorts to theaters and other public places; old ladies will wear silks, satins, flashy ribbons, and filigree, appropriate to their

advanced age, and young ladies will modestly content themselves with pudding-bowl hats and dingy colored dresses.

Music, too, will be cultivated; public gardens will be established, where one can pass a social evening of a Sunday, and respectable families drink their beer. Housekeepers will abolish carpets and scrub their floors once a day, instead of saving all their dirt to be breathed by themselves and their visitors.

When people talk to one another, they will use becoming signs and gestures, shrug their shoulders, and express themselves with some enthusiasm by shouting out what they have to say, so that it can be heard at a reasonable distance of half a mile.

Instead of imposing the heavy labors of the field or public highway upon men, who have the right to choose their own occupation, these unpleasant duties will be performed by able-bodied women, assisted by cows.

These improvements in our customs will entitle us to rank with Germany in point of civilization, and it affords me great satisfaction to find that sanguine hopes are entertained of our capacity for refinement. Great allowance should be made for our uncouth manners and ignorance of the polite usages of modern society.

Living among negroes and Indians, constantly quarreling about elections, compelled to defend our individual rights with pistols and bowie knives, surrounded by deserts and mountains, almost out of the world, as it were, in a new but partially explored country, it is remarkable that we are even far enough advanced to publish newspapers, and there is much to commend in the rapidity of our progress. The perfect simplicity with which an intelligent German will give you his views on all these points is charming.

In the course of his miscellaneous reading, he has caught at some truths, while a good many others have escaped him. But it is not so much his want of correct knowledge that is amusing, as the entire self-satisfaction with which he compares the civilization of Germany with the barbarism of America. It is quite useless to undertake to change his views on these points. Politeness often induces him to agree with you that there is much to be said in our favor, but you can plainly see that he remains true to his early convictions, and doesn't believe it.

And yet there are no people who emigrate to the United States and become citizens, more ready to adapt themselves to the customs of the country. They retain their own prejudices a long time, it is true, and never quite get over

their love for the *Faderland*, but the facility with which they accommodate themselves to circumstances is remarkable.--From John Ross Brown's, "*An American Family in Germany*."

THE LOTUS-EATERS.

At last the doom of Paris was accomplished, and Odysseus gathered his men together that they might go to their home in Ithaca. With shouts of joy they sat down to their long oars; and when they had rowed the ship out into the open sea, they spread the white sails to the breeze and watched the Ilian land fade in the far distance. For many a day they went toward the land of the setting sun until a mighty wind from the north drove them into a strange country, where the trees bowed their heads in peaceful slumber and the lagging waves sank lazily to sleep upon the shore.

Then said the men of Odysseus, "Would that our wives and children were here! Truly, Ithaca is but a rough and barren land, and a sore grief it is to leave this happy shore to go home and there find, it may be, that our children remember us no more."

Odysseus bade three of his men go forth and ask the name of the land. So they walked slowly from the beach and wandered along the winding stream, till, deep down in a glen they saw men and fair maidens lying on the soft grass under the shade of the palm trees. Before them was spread a banquet of rich and rosy fruit, and some were eating and others lay asleep.

Then the men of Odysseus drank of the dark wine and ate of the rosy fruit which the fair maidens held out to them. "Eat," they said, "O strangers, of the fruit which kills all pain; eat and forget your labors; for all who eat of it remember no more weary toil and strife and war."

On their ears fell the echo of dreamy music, and they said, "Here let us sit and feast and dream forever."

A long time Odysseus waited on the seashore, and less and less he marveled that they came not back for he felt that over his heart the strange spell was falling. So he rose up as one who goes forth to battle and found the three men in the deep dell. Bidding the others bind them as they sat at the banquet, he hurried them back to the shore and made them drag the ship to the sea.

"Hasten, friends," he said, "from this land of dreams. Hither come the Lotus-Eaters, and their soft voices will beguile our hearts; they will tempt us to taste of their fruit, and then we

shall seek no more to go back again to the land of toiling men."

Then the dash of the waters broke the calm of the still air, and roused the waters from their slumbers as they toiled on their weary way; but the faint and lulling music fell upon their ears, and they saw fair forms of maidens roaming listlessly along the shore. Still the drooping palm trees seemed to beckon them back to

slumber, as they bowed their heads over the flowers which slept in the shade about them. And a deeper peace rested upon the Lotus Land, as the veil of evening fell gently on the plain, and the dying sun kissed the far-off hills.—*From Prof. James A. Harrison's "The Story of Greece."**

*New York: G. P. Putnam's Sons.

TALK ABOUT BOOKS.

The Life of
Thomas Paine.

It would seem that hereafter there can be no light thrown upon the career, literary, religious, and political, of Thomas Paine, but that has been gathered in the work* of Moncure D. Conway. Indefatigable and certainly trustworthy have been the labors of this author to present a view of Paine which forces its truthfulness upon a reader while changing every preconceived notion of the "filthy atheist." No stock or stone is left unturned to discover the real character of the man proven by liberal extracts from his own most serious writings to have been a patriot and a deist of the most earnest character. His painful career in three lands, identified with ideas far in advance of his time, is ascribed by the author to his unworldliness, lack of the instinct of self-preservation, and his absorption in the advocacy of the highest principles. The author's own estimate, stated early in the work, whose two volumes confirm it, places him, "the first to advocate extension of freedom to the negro, the first to arraign monarchy and to point out the danger of its survival in the presidency, the first to advocate international arbitration, the first to expose the criminality of dueling, the first to suggest reform in marriage and divorce, the first to advocate national and international copyright, the first to demand justice for woman."

The biographer makes no attempt to conceal the faults of Paine. His lifetime poverty is ascribed to his lack of ability to manage personal finances with prudence, even while dictating farsighted and wise policies for the new nation, many of whose enlightened provisions found first voice in his magazine. This lack of personal prudence is conjectured to have been the cause of his separation from his wife, a topic upon which the lips of both were forever sealed. The great value of the work is the reclaim-

ing from undeserved odium a man of greatest honesty and unselfishness, whose unsavory name is the legacy of a puritanic age, which would have condemned, equally, many enlightened religious thinkers of this day. Paine, as understood by the present biographer, would have been hailed with acclamation had he been born in this age. Cleanliness of habit, philanthropy of heart, simplicity of life, and purity of purpose are shown to have actuated his conduct through a career of heart-breaking misery. If zeal in this defense be carried to the extreme of overdrawing Paine's virtues, in this biography, the balance may be set against the long-standing debt of the ungrateful time in which Paine worked and suffered.

Other
Biographies.

The claim in Mr. Henry Hall's *Life of Ethan Allen*,* that he was the "Robin Hood of Vermont," is one for which allowances for difference in conditions surrounding the two Robin Hoods must be made. Yet Ethan Allen, while not tormenting invading Normans from impenetrable fastnesses of Sherwood forest, pillaging friars' well-stocked retreats, or terrifying the wicked at large, earned a fairly similar distinction by his doughty martial deeds, daring everything, afraid of nothing. It is fortunate for his fame, considering the violent temper for which he was notorious among his contemporaries, and the estrangement between him and other compatriots, that posterity possesses the deathless memorial of him in his rejoinder, "By the authority of the Great Jehovah and the Continental Congress," made to the English officer, asking under what authority he demanded the surrender of Ticonderoga. His life is interestingly told, a thrilling portion being his own narrative of experiences during his year and a half of impris-

* The Life of Thomas Paine, by Moncure Daniel Conway. In two vols. New York: G. P. Putnam's Sons. \$2.00.

* Ethan Allen. By Henry Hall. New York: D. Appleton and Company. \$1.00.

onment by the British. The account, not quite finished when the author died, has been completed by his daughter.

In a series of easy, informal essays, Dr. Reuben Thomas makes his reader happily acquainted with eight leaders of thought* in the modern church. The style of the essays, being colloquial, adds a grace to the work, which otherwise might easily have become heavy, dealing with such characters as Jonathan Edwards, Wm. E. Channing, John H. Newman, Thomas Chalmers, Frederick W. Robertson, Emanuel Swedenborg, Horace Bushnell, and Frederick D. Maurice. The widely differing characters of these men are treated equally appreciatively, the author's thoughtful analysis of each one rendering the work instructive while unpretentious.

A fresh edition of Laurence Hutton's "Literary Landmarks of London"† is published, to which have been added supplementary notes as an appendix, the sketches being carried up to the present day. The volume industriously ferrets out the home and resorts of London's endless train of literary men. Sketches compiled with studies of personalities and out-of-the-way facts concerning London's celebrities, comprise the volume, forming an excellent reference book in English literature.

"To estimate Pitt as a statesman, to sum up his career, to strike his account with history, one must take adequate means and scales." This is a quotation from the volume on Pitt‡ which appears in the series, *Twelve English Statesmen*. That the author has followed his own demands, a careful reading of the book proves. Pitt's claims and merits for the high position he held are closely scrutinized, the influence of his times and environments carefully considered, and the greatness and ability of the man are shown to have been through all the vicissitudes of his life more than equal to the requirements made upon him.

IN "Equatorial America,"|| Mr. M. M. Ballou again takes up the vocation of a traveling guide, with characteristic pointedness and clearness. Beginning with St. Thomas and the Barbadoes, he enters the tropics at Pará. Tropical forests, Brazilian cities, An-

dean heights, and solitary plains though familiar gain fresh interest from his terse description. With Yankee matter-of-fact way of looking at things, Mr. Ballou makes interesting observations on the commercial growth of the tropical South. Railways, telegraphs, telephones, and electric lights are doing their civilizing work. Corrupt ecclesiastical influences are gradually weakening. The natural resources of the country are brightly treated of. A work from so experienced a hand at description as Mr. Ballou can be taken as the truthful, unbiased report of a competent observer.

"The Jew at Home,"** a rather oddly named narrative, since it deals only with the Austro-Hungarian, Polish, and Russian Jews, presents that race type in a way to stay much of the sympathy that has of late been poured out upon the luckless Israelite. The strongest point in the indictment brought against the race is the statement that the Jew will not work with his hands. This characteristic, developing him as middleman, commission man, and money lender, the author claims, lies at the bottom of the universal aversion felt toward him in Europe. The emphasis placed upon his filthiness and lack of productive energy, might be also applied to his neighbors, few of whom when visited excite admiration for opposite qualities. While strongly drawn the work shows evidence of prejudice.

Whoever aspires to the adventures of "A Tramp Across the Continent"† would do well first to read those of Charles F. Lummis. What is the author's ground for characterizing his tramp from Ohio to California as "joy on legs" is difficult for a reader of his hardships and hairbreadth escapes to detect. If not between the devil and the deep sea at every step, rattlesnakes, centipedes, striped skunks, prickly pears, coyotes, wildcats, and a dog companion finally going mad, served the same purpose. The tramp, however, as described in the graphic, frequently thrilling style of the traveler, is such as any one would delight to take—on paper, between covers. Every step of the way is photographed. The book commends itself especially to the youth yearning for the unfettered luxury of ranch or frontier.

Light of drawing and delicate of color are the charming sketches "In and Out of Three Normandy Inns."‡ Under the spell, apparently, of

* *Leaders of Thought in the Modern Church*. By Reuben Thomas. Boston: D. Lothrop Company.

† *Literary Landmarks of London*. By Laurence Hutton. Revised and Enlarged. With Portraits. New York: Harper and Brothers. \$1.75.

‡ Pitt. By Lord Rosebery. 60c.

|| *Equatorial America*. By Maturin M. Ballou. Boston and New York: Houghton, Mifflin and Company. \$1.50.

** *The Jew at Home*. By Joseph Pennell. With Illustrations by the author. New York: D. Appleton and Company.

† *A Tramp Across the Continent*. By Chas. F. Lummis. New York: Charles Scribner's Sons. \$1.25.

‡ *In and Out of Three Normandy Inns*. By Anna Bowman Dodd. Illustrated by C. S. Reinhart. New York: Lovell, Coryell & Company. \$2.00.

quaint times and curious scenes are daintily penciled the peaceful scenes characteristic of Normandy, which always have allured the artist both of pen and brush. From descriptions of ancient town, cathedral, fishing folk, grand personages, and Normans of every ilk, the author turns to outline beauty of sky, coast, and water. Daintiness of touch and a minute observation in describing a delightful bit of travel, make this work one of rare grace.

Fiction.

Somewhat in line with the purpose of Mrs. Humphry Ward's latest novel is that of Celia P. Woolley in "Roger Hunt."* The subject character, whom the author regards as far from a hero, is an advocate of the emancipated-love theory. Having married foolishly when very young, the downfall of his wife through drunkenness affords him an excuse for suing for the love of a truly noble woman, who, persuaded by his lofty scorn of conventionality, and his claim of the divine right of love, flees with him. The subsequent life of the two is portrayed in a way to re-establish the claim of healthy conscience by our representative fiction writers,—a turn which the late flood of stories based on questionable relations between men and women has made desirable.

The publication of so great a book as "Ramona," based upon the wrongs of the Indians, would seem to preclude the handling of the story by any lesser author. The same theme however is treated and not poorly in "Onoqua."† Trials of Indian life, though not well annealed in this romance, are sympathetically depicted, showing as much as anything else the small effect of the former powerful novel upon practical treatment of the dependent wards of the nation. The interest of the story is well maintained, though events are poorly woven together.

The second novel of the series dealing with the period of voyage and discovery by J. R. Musick is entitled "Estevan,"‡ one of the characters concerned in the first novel, "Columbia," of this series. The author relates with much historic accuracy and considerable dramatic power the knightly events of the Spanish explorations beginning with the sailing of Ojeda

and Nicuesa and ending with the discovery of the Mississippi. These events are imprinted upon a fabric of romance, the love story relating to the daughter of Balboa and the son of the hero. A lively descriptive power sustained throughout the work easily brings the reader into an acquaintance with the misty events of our early history.

Admirers of Jane Austen will be glad to obtain the beautiful new library edition of her novels, to be completed in eleven volumes. Those already out are her first novel, "Sense and Sensibility," "Pride and Prejudice," "Emma," and "Mansfield Park."* The characters in these interesting works are not particularly distinguished either for moral or intellectual qualities, but they are natural, and have all the charm with which only so close a student of nature as Miss Austen could invest them.

"A Subtle Adversary"† deals with the question of strong drink, tracing its deadly course through the home, through politics, and through society, and exposing wily subterfuges of bacchanal devotees. The author is one of the circuit judges of Illinois, and the tale, though conforming with the usual temperance story in its condiments of romance, religion, and politics, is unusual in strength.

Juvenile.

"The Wide, Wide World,"‡ as a family classic, has proved such a success a new edition has been published, attractively dressed, well illustrated, and durable. The healthy tone of this story teaching the beauty of affectionate service unconsciously emanating from a lively well-told tale, assures its good influence on young people while guiltless of priggishness or oversteadiness.—The story of "The Lance of Kanana"|| is evidently written from close acquaintance with the Arabs and their quaint life. The tale, as related, was learned from the Arabs, who preserve the history of the Bedouin boy who saved Arabia from the hand of the Greek. A simple shepherd boy, scorned by his tribe for cowardice in refusing to bear a lance except for Allah or Arabia, the

*Sense and Sensibility. Pride and Prejudice. Emma. Mansfield Park. By Jane Austen. Each in two volumes. \$1.25 per vol. Boston: Roberts Brothers.

†A Subtle Adversary: A Tale of Callitao County. By Charles J. Scofield. Cincinnati, O.: The Standard Publishing Co.

‡The Wide, Wide World. By Elizabeth Wetherell. Illustrated. Philadelphia: J. B. Lippincott Company. \$1.00.

||The Lance of Kanana, a Story of Arabia: By Abd el Ardavan. [Harry W. French.] Illustrated. Boston: D. Lothrop Company. \$1.00.

*Roger Hunt. A Novel. By Celia Parker Woolley. Boston and New York: Houghton, Mifflin and Company. \$1.25.

†Onoqua. By Frances C. Sparhawk. Boston: Lee & Shepard. 50 cts.

‡Estevan. A Story of the Spanish Conquests. By John R. Musick. Illustrated. New York: Funk & Wagnalls Company.

hero undertakes to carry an important message across the desert to the caliph at Mecca, a journey of great peril. His equally brave return, bearing instructions to the Arabian army, his self-sacrifice and nobility of character render the story an inspiring one to juvenile readers.—A simple, pleasing tale of childish adventure and mishaps, suited for juvenile readers, is "The Little Bog-Trotters." * The scene is laid in Ireland, the events, being suited to that locality, having a charm of novelty for young readers on this side the Atlantic.—"Jack

*The Little Bog-Trotters. By Clara Mulholland. Illustrated. Baltimore: John Murphy & Co. 6c.

Brereton," * according to the story of his three months' service, during the time of his father's absence with the army, was a youth too exemplary to be real. The manliness, self-reliance, and ability, however, developed by the extremity of a mother left without other resource, make a very readable story, if overwrought. The ordeal of home life, remote from the battlefield and full of anxiety, are well described. In it all, Jack bears himself as a remarkable home guard.

* Jack Brereton's Three Months' Service. By Maria McIntosh Cox. Illustrated. Boston: D. Lothrop Company.

SUMMARY OF IMPORTANT NEWS FOR OCTOBER, 1892.

HOME NEWS.—August 1. President Harrison signs the act prohibiting all employees of the government from working over eight hours per day, extending the rule to all those working under government contracts.

August 2. Opening Day for Chautauqua Assembly.—Opening in Indianapolis of the twenty-second annual convention of the Catholic Total Abstinence Union of America.

August 3. Andrew D. White accepts the post of minister to Russia.

August 9. Knight Templar conclave in Denver.—The building trades strikes of New York ended.

August 10. The western iron scale of the Amalgamated Association of Iron and Steel Workers agreed upon by the conference committee of the iron manufacturers and the Amalgamated Association.—A bid of \$4,000,000 received by the treasurer of the World's Fair for the \$2,500,000 in souvenir half dollars voted by Congress.

August 12. Appeals for aid in the rescue work among young girls in India, made by the missionaries at Northfield, Mass.

August 13. Riot at Tracy City, Tennessee; the prison stockade burned by the free miners, and the prisoners removed.—Election of Jonas Wolfe, a full-blooded Indian, unable to speak a word of English, as governor of the Chickasaw nation. He is said to be opposed to any legislation tending to advance his nation.

August 14. Switchmen in Buffalo strike for higher wages and a ten-hour day.—Opening in Rochester N. Y., of the American Association for the Advancement of Science.

August 17. Commencement exercises of the Chautauqua Literary and Scientific Circle at Chautauqua.

August 19. President Harrison issues a proclamation of retaliation against Canada, suspending free shipment through the St. Mary's Falls canal.—Grand Army Day at Chautauqua; address by ex-President Hayes.

August 29. Dr. Oliver Wendell Holmes celebrates his eighty-third birthday.

FOREIGN NEWS.—August 2. Celebration at Palos, Spain, of the four hundredth anniversary of the sailing of Columbus on his first voyage of discovery.

August 4. Opening of the new British Parliament; Mr. Peel again speaker of the House, and John Morley chief secretary for Ireland.

August 7. Insurrection in Bolivia and many prominent men exiled.

August 12. Lord Salisbury presents the resignation of his ministry to the queen.—Serious trouble in the Congo Free State, the Arabs killing several whites and destroying various stations.

August 13. Emperor William withdraws all official support to the proposed Berlin exposition.

August 15. The Dominion cabinet decides to terminate the canal toll system at the end of the season.

August 17. First meeting of Mr. Gladstone's new cabinet.

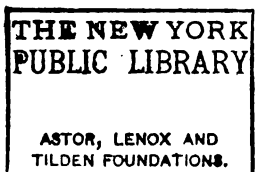
August 18. Two severe earthquake shocks in Wales.—Death of the Duke of Manchester.

August 22. International Peace Congress at Berne, Switzerland.

August 23. Authorities at Hamburg admit the so-called cholera to be true Asiatic cholera.

August 24. Intense heat causes many deaths and great damage to crops throughout Europe.

August 26. John Morley, from Newcastle-on-Tyne, re-elected to the House of Commons by a large majority.





The First Inspiration of the Boy Columbus.
By Guallo Monteverde.
In the Academy of Fine Arts, Boston.

THE CHAUTAUQUAN.

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No. 2.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

INFLUENCE OF GREEK ARCHITECTURE IN THE UNITED STATES.

BY PROFESSOR W. H. GOODYEAR.

Of the Brooklyn Institute.

II.

THERE is a famous passage, or a passage that will be famous, in Carlyle's "History of the French Revolution," where he describes the battle of Valmy, the first battle of the French Revolution and the first defeat of the old eighteenth century idea as against the new idea of the budding republic of France. At this battle was present among the levies of Prince Charles of Brunswick and in attendance on the Duke of Weimar, the German poet Goethe, the greatest poet of the Greek Revival, who happened to be, among other things, not only court poet but also minister of war and a very good one. This was, moreover, the battle where Goethe placed himself under fire just to see how it felt and purely in the cause of science. When the battle was over and the army of the Revolution had scored its first triumph, the poet turned to his companions and said, "From this day a new period of world-history begins."* Doubtless unconsciously inspired by the memory of this latter fact, which he does not quote, Carlyle goes on to say that the armies of the French Revolution, on the one side, and the German poet Goethe on the other, were really counterparts and equivalents in one single movement of the human mind which, at that moment, was controlling and inspiring the future destinies of Europe.

"This is the cannon-fever, as a world-poet feels

it. A man entirely irre recognizable. In whose irre recognizable head, meanwhile, there verily is the spiritual counterpart (and call it complement) of this same huge Death-Birth of the World; which now effectuates itself, outwardly in the Argonne, in such cannon thunder; inwardly in the irre recognizable head, quite otherwise than by thunder. Mark that man, O Reader, as the memorablest of all the memorable in this Argonne campaign. What we say of him is not dream, nor flourish of rhetoric, but scientific historic fact; as many men, now at this distance, see or begin to see."

What this period of the Greek Revival was I have attempted to say roughly in my first paper—to the extent, at least, of pointing out that the Greek architecture of Europe and of the United States was undoubtedly one reflex of it and we shall see among other things, in this paper, that its highest phase and expression was the classic literature of Germany.

According to dates already fixed the active forces of this Greek Revival were strongest between 1775 and 1825 in Europe; but it is always found that the outlying provinces of culture exhibit instances of retarded action, of traditional survivals, and of unconsciously continued imitation. We might come down to the year 1840 in the United States without finding many signs of change. Still some general hints bearing on the point that Greek temple copies are at present writing unquestionably out of date are not without importance.

The finest and most famous monument of the

*Goethe's own account of the battle of Valmy and of this incident will be found in the original German of his "Campaign in France."—W. H. G.



Capitol, Washington, D. C.

style in France is the Church of the Madeleine at Paris, a building planned during the first French Republic and completed under Bonaparte, about 1810. Among leading buildings of this fashion in Europe may be quoted the British Museum, the Royal Exchange, and the Church of St. Pancras in London; the Bank of Ireland in Dublin; the Berlin Museum; the Ruhmeshalle in Munich—all buildings of the earlier part of the nineteenth century. An interesting illustration on this head is furnished by the city of New York; which, having grown constantly in one direction, between the narrow boundaries fixed by the "North" and "East" Rivers, offers many interesting points for the chronology of styles in American architecture. Nearly all the churches in Greek temple style in New York City are below Fourteenth Street. It would be difficult to mention one farther north; I do not remember any. Below Fourteenth Street they are extremely numerous in all parts of the city. The exceptions prove the rule; they are churches like Trinity or Grace, which were naturally, from the culture of their congregations, abreast with the early tendencies of the Gothic Revival and like a few on Fifth Avenue (below Fourteenth Street, understood) which from their location in the fashionable avenue of the city also naturally first reflected these tendencies. (We have

seen, in our first paper, that the Gothic Revival began to show signs of life in Europe as early as 1820.)

For the same important question of dates, Washington and Philadelphia offer excellent illustrations. Philadelphia is probably the only city which offers an important example, and one of the most beautiful in our country, of a recent construction using the Greek temple portico. This is the Ridgway Branch of the Philadelphia Public Library, founded by Dr. Rush.* But Philadelphia was the representative city of the early days of the republic. Its traditions were therefore those of the Greek temple style. It is for this reason that Philadelphia offers so many fine illustrations of it and that we have drawn on them so largely in these papers.

The city of Washington is again in point. The Greek temple portico holds its own there (in government buildings) down to date, because the style is traditional since the early days of the republic and of the Greek Revival.

It must be remembered that I am preparing to show why the Greek temple portico has lost its hold on public favor and to reach this end I must prove the fact before I prove the reason. An appeal to fashion is irresistible

* One condition of the bequest was that no newspaper should ever be allowed inside the library.—*W. H. G.*

when fashion is in the right. To be in the right and also to be in the fashion is the highest achievement of genius. Therefore I am bound to explain a certain class of exceptions to the general rule regarding dates for the Greek temple portico, of which I am reminded by the public buildings of Washington.

To reach this exception we must lay down certain distinctions regarding different phases of influence in Greek architectural detail or construction. The most obvious phase is the direct imitation of the entire exterior appearance and construction of a Greek temple (Girard College, for example). The next and still obvious phase is that where the entire front of the building copies the construction of a Greek temple but omits the surrounding colonnade on the sides and rear (Sub-Treasury, New York; Custom House, Philadelphia). Another phase exhibits sections of the front of a Greek temple projected from the main construction of a building, which does not copy otherwise the plan of a temple (White House, Washington; Ridgway Li-

brary, Philadelphia) found in Roman ruins and revived by the Renaissance Italians (see my first paper).

The reason is obvious. Down to the middle of the eighteenth century and since the downfall of the Gothic in the sixteenth century, Europe, and consequently America, knew only the style of the Renaissance (revived Roman-Greek). Among our illustrations we have selected (first and second papers included) the City Hall of Chicago, the Public Buildings of Philadelphia, the Equitable Life Insurance Building of New York, and the First National Bank of Philadelphia—to illustrate this style. Now in process of time the style of the Renaissance lost vitality of detail and large proportions in composition. Partly because the Italian culture had passed its epoch of culminating power after the first quarter of the sixteenth century—partly because Northern Europe was copying the style of the Roman ruins at second hand—partly because the Renaissance had no interior strength of constructional



Ridgway Library, Philadelphia.

brary, Philadelphia; Patent Office, Washington; Capitol, Washington; Mint, Philadelphia). This phase also exhibits projected Greek temple porticos conceived as taken from the side of the temple, and without the surmounting gable. Now these latter buildings frequently, though not constantly, combine with their copies of Greek construction the unstructural use of Greek construction (see illustrations—Public Buildings, Philadelphia,

truth and was, as such, only a style of ornament—partly because all things ultimately grow old and all things ultimately die (or become dead while they continue to exist)—for these various reasons the Renaissance style did from the first quarter of the sixteenth century constantly and gradually continue to deteriorate. The critics of the Greek Revival recognized this decay and above all held up to admiration the constructional truth and



Executive Mansion, Washington, D. C.

sense of Greek art in its own earlier independence, as contrasted with the unstructural use of Greek forms usual with the later Romans (compare the Renaissance illustrations). But meantime the Greek Revival outmarched the critics, fell into the hands of imitators and copyists of copyists, and amalgamated with the Renaissance, which even in our own latest days continues to be the style of unthinking tradition and brownstone front contractors. Although in very recent days we have seen among other instances of refined eclecticism a return to the purer quality of the older Renaissance, it is undeniably true that the worst buildings ever done in history or in our own time have been those of the traditional Renaissance, of which the brownstone fronts of New York City and the government buildings of our government contractors have been the most frightful examples.

Now comes the point—the Greek style proper of the Greek Revival is dead and was killed by the Gothic; but the *vis inertiae** of the traditional Renaissance, resting on the firm foundation of the Italian influences which created modern history (see my first paper) have carried down to recent years the amalgamated forms described. And thus it is that we find them in many recent buildings of the United States, or

* Latin. The power of inertia; resistance.

municipal governments. The argument is obvious that the progress of American architecture and the tendencies of taste are not illustrated by the buildings of our government. The reason is again obvious that political architecture may be good politics and poor architecture. So much in arrears are our government architects that they have slumbered through the whole Gothic Revival, which has also now passed its day.

If later critics were depending on our government buildings to reconstruct our recent architectural history, there would be a hiatus for the whole Gothic Revival, comparable to those gaps which Darwin has taught us to account for in the geologic record. Our state government architecture is beginning to show signs in some places (City Hall at Albany; State House at Hartford) that it is waking up in the period of so called "Victorian Gothic" or of the modern Romanesque. The new Brooklyn Post Office proves that the United States government buildings are now just beginning to abandon the traditional Renaissance.

It should be said finally on the topic of



Mint, Philadelphia, by Google

American political architecture that it has sometimes been rather of a military origin, for it appears that West Point officers have been frequently employed to design government buildings. This has been an economy the Romans, who were really admirable; let us copy the Parthenon because we have rediscovered Homer and Æschylus." The architectural outcome of the Greek Revival failed because the Greek Revival succeeded,



Patent Office, Washington, D. C.

to the government—possibly not a saving to the country.*

The fact being patent that Greek architecture in American use has had its day and that the day is past, let us endeavor to account for the disappearance of the style. The main explanation turns on the literary character of the Greek Revival. No literary movement can permanently found a style of architecture, literature being one thing and building another. The theory of the Italian Renaissance was practically this,—“The Roman civilization was and is the model of our own; let us copy Roman buildings because we admire Virgil and Pliny.” The unconscious argument of the Greek Revival was similar,—“The Italians were mistaken in admiring the Romans, it was the Greeks who had been misunderstood and badly copied by

*Among the future ruins of our country's greatness the post office of Cincinnati will certainly be the supreme monument of warning to posterity as to what they should not do in architecture and the crowning example to later critics of our Renaissance decadence. It is doubtless the only building in the world which can boast of having transferred the Doric triglyph to the place of the Doric capital throughout its whole façade.—W. H. G.

which is to say simply because Greek literature became a permanent force in modern history. In becoming a permanent force the effervescence of enthusiasm subsided and its ephemeral vagaries disappeared. We are not the less students of Homer because our wives have abandoned the dress of the Directory and of Martha Washington (see my first paper). To say that the style of the Greek Revival was literary architecture is to say in still another way that it was impractical and therefore short-lived. The Greek temple was the shrine of a statue, which was, in the best periods, of glorious beauty and colossal size, in ivory and gold. This statue was lighted from the ceiling (probably), certainly not by windows on the sides of the building. The interior dimensions of a temple were small. To increase them would have dwarfed the appearance of size in the statue. The addition of one other apartment as a treasury did not materially increase the logically small interior dimension. The portico was the exterior expansion of a temple which could not naturally or logically expand within. It was the screen and enlivenment of a

dead wall surface having no windows. It was an invitation extended to all citizens of a state whose religion was patriotism and whose patriotism was religion—to approach the building, come under its shadow, and prepare to enter it. Given the fact that few could enter at once, all were invited to approach and none were obviously excluded. None of these conditions apply to the modern copies of a Greek temple. In no case are they shrines for a statue. In no case are they logically devoid of side windows, which were not used in the Greek temple in order to avoid cross lights and because the upper light was best for the apartment and for the statue. In rare cases has the use of the portico any relation to the use of the building. In rare cases has the portico any use at all. According to common sense business principles there is no common sense in forcing into the form of a Greek shrine the various buildings of a modern bank, college, country house, church, state house, etc. The Greeks themselves would have ridiculed such architecture. Add the point that the stone porticos are extremely expensive and that imitations in

America to abandon the style of the Greek temple. But there is still another explanation, which is that the Greek Revival was displaced and succeeded by the revival of the Gothic. During the taste and period of the



First National Bank, Philadelphia.



Church, cor. Fifteenth and Chestnut Sts., Philadelphia.

stucco, or wood, of Greek architecture are apt to have a flimsy and cheap appearance.

The above are various explanations why the movement of architectural taste tended after 1825 in Europe and after 1840 in

Renaissance the Middle Ages were despised as barbaric in culture and rude in art. There is a passage in Addison's "Spectator" which uses the Gothic cathedral as a typical and obvious illustration of inferior art. In Evelyn's "Diary," written during the reign of Charles II., we find him passing by each Medieval church seen in his French tour with the note that it was "only Gothic." Even John Winckelmann could see nothing beautiful in the Medieval buildings of Florence. Goethe did not visit the Church at Assisi although he made a journey on foot to see its temple of Minerva. Lessing showed the same prejudices. And yet the Gothic Revival grew logically out of the Greek Revival. The Greek Revival had broken down prejudice in favor of the taste of the Renaissance Italians. So far it cleared the way for the overthrow of the prejudice against the culture of the Middle Ages. More than this the Greek Revival began and culminated in Germany. In the order of time and importance its creators were Winckelmann, Lessing, Goethe, and Schiller—all Germans. The Greek Revival taught the Germans to appreciate and value themselves, partly because they became great through it and were appreciated through it by foreign nations—partly because it created a standard of nature, of simplicity, and of vitality and vigor, a standard of form which presupposes a meaning in the form as being all that gives it value. This standard was based on the study

of the Greeks, but when it was applied to the Middle Ages, they stood the test. Now the Middle Ages had been the Germanic period of European history. In the early eighteenth century Germany took the lowest place in European culture next to Russia. In the tenth, eleventh, and twelfth centuries Germany headed Europe. Feudal institutions were Germanic. In the fifth and sixth centuries German tribes founded the states in every territory of Europe which grew into our modern nations. Thus when German literature became great in the late eighteenth century through the Greek Revival the Ger-

Medieval times—when he wrote "Ivanhoe" and "The Talisman"—he too was continuing a movement which began in Germany. Its father was the German poet Goethe, the first modern man in Europe who ever called attention to the beauties of the Gothic (in his essay on the Strassburg Cathedral), the first man in Europe who ever based a drama on Medieval life (in his "Goetz von Berlichingen"). Goethe went back to his love of the Greeks and in his Italian tour we have seen that the Church of Assisi was unvisited, but in later years and after the opening of the nineteenth century he became the founder of the so-



Public Buildings, Philadelphia.

mans began to respect themselves and consequently began to respect their past. They turned as Germans to the study of the Middle Ages and applying the standards which they had drawn from the study of the Greeks they created for modern times the appreciation and study of the languages, history, art, and culture of the Middle Ages. When Samuel Coleridge said that "the Dark Ages are called dark because we are in the dark about them," he took the point from Germany. When Walter Scott filled with poetry and romance for modern readers the life of

called "Romantic School" and of the Medieval studies of modern Europe. Hence the revival after 1825 in Europe and after 1840 in America of the Gothic style, which is separated in modern use by a gap of nearly three hundred years from its original forms. I have thought it necessary to show how and why this Medieval movement grew out of the Greek Revival logically and yet destroyed its architectural expression, viz., the modern copy of the Greek temple and its portico, by creating a third and last literary style of architecture, the modern Gothic.

(To be concluded.)



Bust of Columbus in the Red Palace, Genoa.

THE COLUMBUS MONUMENTS.

BY WILLIAM ELEROY CURTIS.

IT is a common error of historical writers to lament that art has done so little to commemorate the event that stands most conspicuous among the achievements of men. Although it is true that no monument of appropriate proportions has ever been erected in honor of Columbus, like the stately shaft that bears testimony to the greatness of Washington in the city of his name, or the Statue of Liberty at the shores of our metropolis, it is nevertheless a fact that the effigy of "the admiral of the Indies" has been painted and carved and graven more often, perhaps, than any other except the Savior of Mankind, and that the world is reminded of its obligations to him by more monuments than have been reared to the honor of any other hero of history. There are no less than twenty-nine statues and monuments to Columbus in America alone, and the revival of interest in his career, because of the four-hundredth anniversary of the discovery, will result in the erection of several more. There

are six monuments to Columbus in Spain and seven in Italy, but the other nations of Europe have thus far neglected to pay such tribute to his memory, because, perhaps, they had no association with his career.

The first monument to Columbus was that which is said to have been placed by King Ferdinand over his grave in the church of the Carthusian Friars at Seville, but the stone has disappeared if it ever existed, of which there is much doubt.

The first erected in America still stands in the grounds of the Samuel Ready Orphan Asylum within the city limits of Baltimore. It is a plain shaft about thirty feet high, resting upon a turf covered mound, and surrounded by a group of stately cedars. It bears the inscription, "Sacred to the Memory of Chris. Columbus, October XII., MDCCVIIIC.," and was erected by a French soldier of fortune who came to the United States with Count de Grasse to serve in the Revolutionary Army. The monument was

dedicated on the 300th anniversary of the discovery of America.

When the main portion of the Capitol at Washington was completed, in 1846, a semi-colossal group in marble was placed upon the southern buttress of the eastern portico at the right of the main entrance. It was carved in Italy by Signor Persico and cost \$24,000,—the first piece of statuary that was ever purchased by the government of the United States. An armor-clad figure of the discoverer stands in a dramatic advancing posture, holding aloft in the right hand a small globe on which is carved the word "America." A nude Indian girl crouches awe-stricken at his side.

A bill has been introduced in the Congress of the United States and passed the Senate, appropriating \$75,000 for the erection of a monument at the western entrance to the Capitol grounds at the head of Pennsylvania Avenue, where a "peace monument" now stands. It is also proposed to erect a triumphal arch in honor of Columbus at the crest of the hill at the end of Sixteenth Street.

In 1867 a fine statue of Columbus was erected in Central Park, New York, by Mrs. Marshall O. Roberts, as a gift to that city. It was designed and executed in Rome, by Miss Emma Stebbins, sister of the Hon. Henry G. Stebbins, who also designed the fountain at the terrace in that park. The statue is seven feet high, and the base thirty-one inches. It represents Columbus in the garb of a sailor with a mantle thrown over his shoulder. The face is copied from the accepted portraits of the Giovin type.

Mr. Napoleon Sarony, the well-known photographer of New York, has a beautiful group by D'Anvers of Naples, representing Columbus on the deck of his caravel, pointing out the light he is said to have seen on the night before the discovery of land to Pedro Gutierrez, a gentleman of the king's bedchamber, who accompanied him on the voyage.

In 1886, a statue of Columbus was inaugurated at St. Louis, the gift of Mr. Henry Shaw, a public-spirited citizen of that place. It consists of the single figure of Columbus, in gilt bronze, of heroic size, standing on a somewhat lofty granite pedestal, which is enriched by four bronze panels with reliefs portraying prominent events in his career. He is represented at the moment when, on the evening of the 11th of October, 1492, he imag-

ines he sees a light in the westward, and is looking forward with an expression half anxious, half triumphant, to this beacon of an unknown world. The face of this statue is copied from that at Genoa. The figure was modeled and cast in the Mueller foundry at Munich.

Some years ago Mr. A. P. Chamberlaine of Concord, Mass., presented to the Academy of Fine Arts, Boston, a beautiful piece of marble representing "The First Inspiration of the Boy Columbus." He is represented as a youth in the costume of the period, sitting upon the capstan of a vessel with an open book in his hand, and his foot carelessly swinging in an iron ring that hangs from a staple in the capstan. It is the work of Giulio Monteverde, a young artist of Rome, in 1871, and was awarded the first gold medal at the National Art Exhibition at Parma that year. A duplicate is owned by Prince Giovannelli of Florence. Monteverde is now a senator in the Italian parliament.

There is another statue in Boston of Colum-



The first monument erected to Columbus in America.
In the grounds of the
Samuel Ready Orphan Asylum, Baltimore, Md.

bus as a boy which stands in Louisburg Square and was presented to the city in 1849, by Joseph Isigi, a wealthy resident of Grecian nativity. It was carved in Leghorn. In one of the private parks near San Fran-

cisco is a marble group representing Columbus explaining to Queen Isabella his theory of a western passage to the Indies.

The most conspicuous ornament on the building of the Long Island Historical Li-



The Genius of Columbus.
In the Royal Palace at Genoa.

brary, Brooklyn, is a terra cotta bust of Columbus of modern but artistic workmanship, by Olin Warner of New York, who took for his model the bust at Genoa, but introduced some changes in costume, including a head-dress.

In the main vestibule of the White House at Washington is a bust in marble, but its origin and authorship have been forgotten.

After the Centennial Exposition in 1876, the Italian residents of Philadelphia purchased a statue of Columbus then exhibited by one of their countrymen, and presented it to the park commissioners by whom it was placed in Fairmount Park.

In 1891 the Chicago *Herald* sent an expedition to Watling Island, and, at or near the point where Columbus is supposed to have landed, erected a column of masonry which is surmounted by a marble globe bearing the appropriate inscription: "On this spot Columbus first set foot on the soil of the New World. Erected by the Chicago *Herald*, June 9, 1891."

There is to be erected in New York as a tribute and gift from the children of Italy living in that city, a beautiful monument to Columbus. The somewhat ambitious design selected is that of Gaitano Russo, an Italian sculptor, and the work will be done in Italy. The conception contemplates a round marble shaft, some sixty feet in height, ornamented by twelve vessels' prows. The Columbus figure will be about thirteen feet high, and the whole structure will reach a height of eighty-four feet. The platform upon which it rests will be thirty-six feet square, and at the foot of the column four figures will be placed, one representing an American, one a Spaniard, another an Italian, and the fourth a winged *genie*.

Not to be outdone by their neighbors of Italian birth the Spanish residents in New York propose to place in Central Park a magnificent fountain, from the base of which will rise a half globe. Upon its summit will stand a colossal figure of Columbus explaining a chart to the two Pinzon brothers, his companions in the first voyage. It was designed by Fernando Miranda.

The people of Columbus, Ohio, propose to erect a monument to the man in whose honor their city was christened, and designs have been asked for from prominent artists.

It is proposed by Mr. Harlow N. Higginbotham, Ferd. S. Peck, and other patriotic citizens of Chicago, to erect a monument to Columbus on the lake front of that city, and its dedication will be part of the services of the World's Fair. The monument will be placed on a quadrangular terrace, at each angle of which will be a lamp-post with torches, an anchor, and a chain, the links of which are symbolical of Columbus' days of captivity. Four long steps will be placed at either side, and the monument will consist of a pedestal ornamented on its principal front with a tablet in the shape of a medallion destined for an inscription. The other fronts will contain each a bas-relief representing the following subjects: 1st, the appearance of Columbus at the convent of La Rabida; 2nd, Queen Isabella offering her jewels; 3rd, the reception of Columbus at Barcelona on his return from his fourth voyage; and 4th, his reception by Queen Isabella. On the principal front of the base will be the prow of a vessel terminated by a figure, the genius of Columbus, holding in each hand a torch and showing him the route to take. Above the vessel's

pro, but back, will be the principal group, Columbus surrounded by a few of his companions, and illustrative of his pointing to the new land promised and for which he had searched so long. On the lateral sides, about the height of the prow, and sitting on a small pedestal, Fame is proclaiming, to the sound of a trumpet, the glories of Christopher Columbus. The figure on the posterior side personifies the city of Chicago supporting an escutcheon with this inscription: "The City of Chicago to Christopher Columbus."

The principal group as well as the three statues is on a pylon, which rises in the middle of the monument and serves as a pedestal for Columbus. This pedestal is crowned with an entablature ornamented by medallions, and the real column rests on a slightly raised circular stylobate, decorated with *encarpi*. It is ornamented by emblems formed of anchors and crowns intermingled with olive branches, and terminates with a top piece that supports four eagles, each holding in its claws an American shield and bearing on their outspread wings a globe, on which sits Genius, holding a crown above the head of Columbus. Lastly, an American flag held by eagles' talons fronts the principal part of the monument and floats over the column. The total height of the monument, not including the terrace, that is to say, reckoning from the base to the summit, will be ninety-eight feet.

A statue of Columbus at Nassau, New Providence, in the Bahama Islands, was presented to the colony by Sir James Carmichael Smyth, governor of the Bahamas from 1829 to 1833. It was modeled in London in 1831 by an artist named Groggon. The monument stands directly in front of the Government House, is made of metal and painted white. The

figure is nine feet high, and is placed upon a pedestal six feet high and five feet square. On the northern and seaward side of the pedestal is the inscription, "Columbus, 1492." It was erected in the month of May, 1832.

There is a statue at Cardenas, Cuba, which was erected by the celebrated Cuban authoress, Sefiora G. Gomez de Avellaneda, the wife of a former governor. It was carved by J. Piquer of Madrid.

In addition to the marble tablet that is imbedded in the wall of the cathedral at Havana where the remains of Columbus are supposed to rest, there are three statues to the discoverer in that city. One, a full-length heroic figure in marble, stands upon a lofty pedestal in the courtyard of the palace of the captain-general. The second is a marble bust upon a column in front of the little chapel, *El Temple*, which marks the spot where the first mass was celebrated on the island of Cuba,

and the third is an impressive figure of an old man in chains sitting on the deck of a vessel, which ornaments the library of the Bibliotheca Publica of the Royal Economical Society of the Friends of the Country. It was modeled by Valtmijana at Barcelona, Spain.*

Mr. Miguel Melero, director of the Academy of Painting and Sculpture at Havana, has designed and finished in gypsum a statue of Columbus that will be cast in bronze for the city of Colon, in the state of Matanzas, Cuba. The work is paid for by the generosity of a rich sugar planter of Matanzas.



Monument to Columbus at Cogoletto.

On February 25, 1891, a royal decree was issued by the government of Spain through the ministry of colonies inviting competition

* A representation of this figure appeared in *THE CHAUTAUQUAN* for September, 1891.

THE COLUMBUS MONUMENTS.



Statue to Columbus at Barcelona.

between Spanish artists for the erection of an appropriate sepulcher in which to preserve the alleged remains of Christopher Columbus in the cathedral at Havana. Several designs were submitted to a jury who accorded the first prize to Arthur Melida and a premium of five thousand dollars ; the second prize was given to Don Antonio Alsina ; and the third to Don Francisco Fons. The sepulcher is now being erected upon the Melida design at Havana. The design represents a bier covered with a heavily embroidered pall borne upon the shoulders of four heralds, in garments richly carved to represent lace and embroidered work. The two front figures bear scepters surmounted by images of the Madonna and St. James, the patron saint of Spain.

On the front of their garments are represented the arms of Castile and Leon. The rear bearers represent Aragon and Navarre, the former being indicated by four red staffs on a gold field, and the fourth has gold linked chains on a red field. The group is supported on a pedestal ornamented about its edge with a Greek fret.

The design submitted by Antonio Alsina represents Spain and America united by the symbol of the Christian faith. The sitting statues represent Hope, Cosmography, and Navigation. The Spanish lion supports the shield of the Catholic king. The statue of Fame, whose wings partly appear behind the upper group, is pointing to the name of Columbus inscribed on a medallion placed on the rear of the funeral urn.

The design of Francisco Fons represents a sarcophagus supported by six pillars, three at the head and three at the feet. Upon it lies Columbus represented as in his dying bed, with a cross at his head, before which an angel is standing. One hand of the angel is resting on his shoulder and the other is pointing upward. At each corner of the sarcophagus is a winged figure representing Fame. Below it is a globe covered with tropical foliage in relief. About it sit four allegorical figures; and on the sides of the base supporting the pillars are symbolical figures in high relief.

A design submitted by Don Antonio Gusillo represents a globe supporting a vessel, which has carved on its bow the date 1492. In it are two figures, one of an Indian and the other of a white bearing a cross. On one side is a large medallion of Ferdinand and Isabella. The globe rests on a truncated pyramidal base which in turn is supported by a pedestal having at each of its four angles an allegorical figure, and on each of its faces a bronze bas-relief.

The statue of Columbus in the city of Santo Domingo, which was founded by Columbus, in front of the cathedral in which his bones lay for two hundred and fifty years and where it is claimed they still remain, is a heroic figure in bronze. It stands in the center of the plaza opposite the government palace. It was cast in France by order of the Dominican government about 1880. It represents Columbus in heroic size, pointing to the westward. At the base is a life-size figure of an Indian girl representing Anacaona, the unfortunate wife of the no less unfortunate Cacique of Cibao, tracing an inscription which reads: "Yllustre y Esclarecido Varon, Don Cristoval Colon."

Some enterprising and patriotic citizens of Boston have raised funds for the erection on the site of Isabella, the first civilized settlement in the new world, a statue to commemorate the event and the man. It is to be a bronze figure of Columbus, designed by the sculptor Buyens of Ghent, and will be cast at Chicopee, Massachusetts. It will stand upon a massive pedestal of Cape Anne granite.

The capital of Mexico has long had in one of its public thoroughfares a truly artistic monument to the great discoverer. It was executed by Cordier, a French sculptor, and was the gift to the city of one of her sons, Señor Don Antonio Escandon, by name.

The sub-base of this monument is a large platform of basalt, surrounded by a balustrade of iron, from which spring five lanterns. From the platform rises a square mass of red marble ornamented with four basso-relievos. One of these represents the arms of Columbus, surrounded with garlands of laurel; another portrays the rebuilding of the monastery of Santa Maria de la Rabida; the third represents the discovery of the island of San Salvador, while the fourth reproduces a fragment of a letter from Columbus to Raphael Sanchez, beneath which is placed the dedication of the monument by the patriotic gentlemen to whose munificence the city is indebted for the memorial. Surrounding the pedestal, four life-size figures, in bronze, stand above the basso-relievos, representing respectively Padre Marchena, guardian of the monastery of Santa de la Rabida; Padre Fra Diego Deza, confessor of King Ferdinand, to the encouragement and support of which two men the hardy adventurer owed the royal favor; Fra Pedro de Gante and Fra Bartolome de las Casas, the two missionaries who most earnestly gave their protection and services to the Indian natives of the soil. Surmounting the whole is the dignified effigy of Columbus, in the act of drawing aside the veil which hides the New World. In both conception and treatment this monument is conceded to rank with the best of its class, even in the Old World.

In the National Museum of Mexico is a second statue, a colossal figure in marble by Pilar.

In the Colombian seaport which was christened Colon, in honor of the famous discoverer, but to which modern commerce has given the less distinguished and less appropriate name of Aspinwall, stands a bronze group of Columbus, by Vicente Vela, an Italian sculptor, the gift to that place of Eugénie, late unfortunate empress of the French. It represents its subject clothed in the semi-monkish garb which he sometimes wore, with his right hand touching, as if to protect, the half-clad Indian woman by his side, and is a pleasing and artistic monument.

A fountain at Colon is also dedicated to Columbus, and in one side of the column is a bas-relief in marble representing the landing at Guanahani.

The statue of Columbus at Lima, Peru, was erected in 1850 by Salvatore Rovelli, an Italian, at the expense of the republic, and

was dedicated with great ceremony. It is a handsome group representing Columbus in the costume of a courtier of the sixteenth century raising an Indian girl from the ground. The pedestal is of marble bearing the inscription "A Cristoval Colon" upon one face, and upon the other three faces handsome urns intended for tropical plants; the

A bust of Columbus at Santiago, Chile, is of marble and represents a face of the De Bry type, with a Dutch cap and garments.

That which is admitted to be the finest existing monument to Columbus stands near the railway station in Genoa, the city of his birth. The Genoese monument was erected in 1862. It was first ordered from the sculp-



Monument to Columbus in Madrid.

bust is elaborately carved with geographical and astronomical designs.

At Valparaiso, Chile, is a marble statue of the discoverer, of heroic size. It stands at an angle of two streets and in front of one of the handsomest houses of the city. The figure is of bronze, and the pedestal of marble. On the several faces of the latter are appropriate inscriptions and representations of nautical instruments. In the figure Columbus stands holding a cross in his right hand.

tor Bartolini, who shortly after died. Freccia then took it up, but only just finished a rough model; however, it was finished by Franzone and Svanascini of Carrara. It consists of a huge quadrangular pediment, at the angles of which are seated allegorical figures of Religion, Geography, Strength, and Wisdom. Resting on this pediment is a large cylindrical pedestal, decorated with ships' prows, upon which stands a colossal statue of Columbus, with his left hand rest-

ing upon an anchor. At his feet, in a half sitting, half kneeling posture, is an allegorical figure of America in the act of adorning a crucifix which she holds in her right hand. The four bas-reliefs on the sides of the pediment represent the most important events in the life of Columbus: (1) Columbus before the council of Salamanca; (2) Columbus taking formal possession of the New World; (3) his flattering reception on his return by the Spanish sovereigns; and (4) Columbus in chains.

The bust of Columbus which surmounts the hollow shaft called the "custodia" at Genoa, in which the manuscripts and autographs of Columbus are preserved, was carved by Peachiera in 1826, but it has been repudiated by De Conchas, a learned critic, who claims that it is the head of a Roman emperor by a deaf-mute named Castilli.

A statue of Columbus in the Red Palace, Genoa, represents him standing upon the deck of the ship, pointing out land to his incredulous sailors, while behind him stands a *padre* with a cross. The pedestal is ornamented with prows of caravels, and on each side of it are mythological figures representing Discovery and Industry.

The bust of Columbus in the Red Palace at Genoa was carved from the Capriola portrait, which was submitted to the committee in charge by the Duke of Veragua, a descendant of Columbus.

A beautiful figure in marble, called "The Genius of Columbus," stands in the Royal Palace at Genoa. It represents a young man with wings, surrounded by nautical instruments.

There is a bust of Columbus in the Capitoline Museum, Rome, but its origin and artist are unknown. A copy in marble is in the rooms of the Historical Society at New York.

At the town of Cogoleto, which claims to have been the birthplace of Columbus, is a heroic bust of the Giovian type, upon a pedestal of granite bearing an appropriate inscription. The pedestal bears nautical designs, and upon each side is a griffin in marble.

The monument to Columbus at Barcelona was unveiled in the presence of Queen Christina and the ministers of state on May 2, 1888. It cost \$200,000. It is two hundred and forty feet high and a hydraulic elevator carries visitors to the top. It was cast in eight pieces at Barcelona. The plan commenced Nov.

prises an extensive landing stage at the harbor in front of the city, flanked on either side by the prow of a vessel, one representing the *Pinta* and the other the *Nina*, with a magnificent balustrade, adorned by statues of famous explorers of various nations. Behind stretches an ample paved square, shaded on its sides and rear by rows of ornamental trees, and from this in turn rises a lofty and elaborately decorated column, surmounted by the colossal figure of Columbus, holding in his left hand a marine chart, and pointing with his right to the newly discovered land. The base and accessory figures—one group of which represents the provinces of Leon, Castile, Aragon, and Catalonia, the other portraying the patrons and friends of the intrepid admiral—are of stone; the eight colossal lions guarding its base, and the main shaft itself are of iron; while the four graceful figures of Fame or Renown, the panels, with their elaborate reliefs, and the other decorative devices which enrich the monument, and the crowning effigy of Columbus—which is a little over eighteen feet in height, and weighs some thirty tons—are all bronze, cast from the cannons contributed for the purpose by the Spanish government. This monument was the work of several artists, the principal figure being the conception of Raphael Atche, a Catalan sculptor.

The city of Madrid has honored itself, while honoring Columbus, by the recent erection of his effigy in bronze, of heroic size, in the Paseo de Recoletos, one of the principal promenades in the Spanish capital. This representation portrays a benign and reverent expression of countenance, with the figure clothed in the ordinary costume of his period, wearing over it a short fur-trimmed over-garment. He stands on a lofty pedestal, or, rather, crowns a column of considerable height, his left hand outstretched, as if pointing to the newly discovered land, while the right upholds the furled flag of Spain, the cross-tipped staff of which rests upon a miniature semblance of the globe; this, in turn, rests upon the head of a capstan, about which a cordage cable is gracefully coiled. The statue of Columbus at the top of the monument is by a Spanish artist named Sunol and is considered a very fine figure. There is a similar statue in the offices of the ministry of colonies, Madrid, by J. Samartin.

The government of Spain has provided for the erection of a magnificent monument at

Palos in honor of Columbus and the Pinzon brothers, who accompanied him on his first voyage. It represents a fluted Corinthian column, capped by a crown supporting an orb surmounted by a cross. The column rests upon a prismatic support from which protrude four prows of vessels, and the pedestal of the whole is in the form of a tomb with an Egyptian-like entrance, to which broad staircases lead on four sides. The orb bears two bands, one about its equator, and the other representing the zodiac. On the Corinthian column are the names M. Pinzon and V. Pinzon. Under the prows of the vessels is the name C. Colon, with a list of the persons who accompanied him.

In the Royal Academy at Madrid is a beautiful allegory in marble entitled *Plus ultra*, or, "There is more beyond." The author was J. Gandarias, and he intended this work to illustrate the discovery of the New World. It represents a female figure upon the back of a winged lion treading upon globes.

There is another monumental group in Madrid which, while it was erected in honor of Queen Isabella, may be said to honor Columbus in equal degree, though his effigy is no part of it. This conception represents his royal patroness in bronze, holding aloft a cross, and seated on a richly caparisoned horse, whose reins are held on the one side by a monk, and on the other by a soldier, with an unsheathed sword resting on his left arm.

There is in the royal armory at Madrid a remarkable shield intended to commemorate the discoveries of Columbus, which was designed by Julio Romano, one of the most celebrated pupils of Raphael. It is said to

have been made at the order of Charles V. According to mythology, Hercules divided the two mountains, Calpe and Abyla, which stood where now is Gibraltar at the entrance of the Mediterranean Sea, placing one in Europe and the other in Africa, and then erected two pillars on their summits bearing the inscription, *Non plus ultra*. The design of the shield represents the moment when the pillars of Hercules are being extended to include the countries discovered by Columbus. Charles V. stands upon a richly ornamented vessel, holding the standard of Spain, and crowned by Victory. Fame, with her trumpet, is before him, and hands him a shield upon which are the words *Plus ultra*. In the background Hercules appears bearing his pillars away, to the astonishment of Neptune and the other gods.

The contracts, commissions, and other papers of Columbus have been published in a book called the *Codice Diplomatico*, with some facsimiles. Among other relics is a sketch called "The Triumph of Columbus," which is alleged to have been made by himself at Seville in 1502, perhaps as a suggestion to some artist who might wish to commemorate his deeds. In the sketch Columbus appears seated in a chariot with Providence by his side. Envy and Ignorance are monsters following in his wake, while Constancy, Tolerance, Christianity, Victory, and Hope, in the form of seraphim, attend him. Above all is the floating figure of Fame, blowing two trumpets, one marked Genoa and the other *Fama Columbi*.

Harris in his "Notes on Columbus" says that good judges assign this picture to Columbus' own hand.

MORTALITY IN THE UNITED STATES.

BY JOHN S. BILLINGS, M.D.

OUT of every 1,000 person living a year in the United States, 18 die in the course of the year, in other words, the average annual death rate, or mortality, is about 18 per 1,000 of mean population, and, taking the whole country together, an average of over two persons die in it every minute. We say "about" because we do not know, and have no means of ascertaining precisely, what the mortality

of the whole country is in any given year.

To ascertain the mortality of a country, or of a city, during any given period of time, we must know the number of people living in it and the number of deaths which occurred among them during the period in question. For the number of people we must rely on the census, for the number of deaths upon records of deaths. But the United States, as a whole, has no system of registration of

deaths, such as is enforced in all other civilized countries, and only a few of the states have such a system properly organized and enforced. The only means by which we can make even an approximate estimate as to the number of deaths occurring in the United States in the course of the year is to use the data on this point collected once every ten years by the census enumerators. These officials are instructed to make for every habitation a list of those living in it, or belonging to it, on the day of the census, and another list of those of the family who have died during the preceding year. But many families in which deaths have occurred have been broken up and scattered during the year, and many of the deaths are either unknown to, or forgotten by, the person who gives the information to the enumerator. The result is that the enumerators' returns of deaths are deficient by from 30 to 40 per cent, as appears by comparing their returns with the registration records in some of those states which have fairly complete and accurate records. The death rates derived from the enumerators' figures were, 1870, 12.8; in 1880, 15.09; and in 1890, 13.98 per 1,000, but the differences in these figures are probably much more due to differences in the completeness of the enumerators' returns than to any actual changes in the death rate.

The states of Connecticut, Massachusetts, New Hampshire, New Jersey, New York, Rhode Island, and Vermont, the District of Columbia, and most of the large cities in the other states have a fairly complete registration of deaths. To these may be added Alabama and Delaware, the registration systems of which, though not complete, are better than those of most of the states. The aggregate population of the above mentioned states and cities, which we will group together under the name of "registration area," was, in 1890, 21,093,320, and the number of deaths recorded as having occurred in this area during the census year was 427,538. To calculate the death rate we ought to use the figures for the population—not at the end of the census year, but in the middle of it, the "mean population" as it is called, but we will disregard this, as the resulting error is small, and thus we find that the mortality in the registration area was 20.27 per 1,000.

The rest of the country, or the nonregistration area, had a population of 41,528,930, and the number of deaths reported by the enumer-

ators in this area was 447,983, which would give a mortality of 10.79 per 1,000. While this is evidently much too low, it must be remembered that the nonregistration area does not include the large cities with their high death rates, and that it does include the western states, where the proportion of adults having a low death rate is greater than it is in the older settled states and large cities.

If the mortality for the whole country for the census year ending June 1, 1890, be taken at 18 per 1,000, it was lower than that of most other civilized countries. For the year 1890 the mortality was, in Austria, 29.4; in Italy, 26.4; in the German Empire, 24.4; in France, 22.8; in Switzerland, 20.9; in Belgium, 20.6; in the Netherlands, 20.5; in Scotland, 19.7; in England and Wales, 19.5; in Denmark, 19; in Ireland, 18.2; and in Norway, 17.8.

The average death rate of the whole United States is, however, a matter of speculative rather than of practical interest,—what we really want to know is the death rates in different parts of the country, or in different races, or at different ages, and some of the principal causes of these differences.

On the first of June, 1890, the registration states had a population of 13,394,347, of which 7,254,534, or a little more than half, were living in cities of 5,000 population and upward. The average death rate for these states was 19.64 per 1,000, being for males 20.68, and for females 18.62. As usual, it was the highest in the cities—being 23.58, while in the rural districts it was only 14.99. A little over six millions of the people in these states were native born whites of native born parents, and the death rate among these was 17. About 3,250,000 were native born whites having one or both parents of foreign birth, with a death rate of 24.42; about 3,000,000 were foreign born, with a death rate of 19.85; and 951,407 were colored, with a death rate of 19.57. The reason why the native born whites of foreign born parents have a higher death rate than the others is because this class includes an unusually large proportion of young children of recent emigrants living in cities.

In the cities, the death rate of the colored people is 34.52, while that of the whites is 23.22. In the rural districts of the southern states, where the relative proportion of the colored population is greatest, the death rate of the whites is from 15 to 16, and that of the colored from 18 to 20 per 1,000.

The following table, taken from the Census Compendium, shows the death rates for some of the principal cities during the census year, with distinction of white and colored :

Cities.	White.	Colored.
New York,	28.47	37.46
Chicago,	21.03	23.30
Philadelphia,	22.28	32.43
Brooklyn,	25.41	34.99
St. Louis,	18.15	34.65
Boston,	24.62	33.29
Baltimore,	22.61	36.41
San Francisco,	23.57	24.06
Cincinnati,	21.93	33.04
Cleveland,	21.83	31.63
Buffalo,	19.83	34.22
New Orleans,	25.41	36.61
Pittsburg,	21.56	29.16
Washington, D. C.,	19.79	38.22
Detroit,	20.36	23.45
Newark,	28.67	44.48
Jersey City,	27.48	29.50
Louisville,	19.61	31.98
Rochester,	17.39	6.92
Providence,	21.97	34.81
Indianapolis,	17.78	30.04
Allegheny,	20.06	24.13
Albany,	25.34	39.44
Syracuse,	19.74	11.53
Worcester,	19.14	15.37
Richmond,	22.25	40.80
New Haven,	20.90	29.17
Paterson,	23.62	35.56
Lowell,	27.42	
Nashville,	14.39	23.92
Atlanta,	18.28	33.57
Memphis,	23.37	29.97
Charleston,	24.75	53.94
Savannah,	29.04	41.47
Galveston,	24.37	25.28
Mobile,	26.05	43.75

Some of these death rates in our cities are much higher than they ought to be, for the death rate of no city in the United States should exceed 21 per 1,000, and for the great majority of the above-named cities it should not exceed 18 per 1,000. Evidently the mortality of the colored people in cities is much greater than that of the whites, and, therefore, in computing the death rates of cities, and especially of southern cities, the ratios for the white and colored should be given separately.

The causes of the higher death rate among the colored residents of our cities are mainly poverty and ignorance, producing overcrowding, want of cleanliness, and insufficient care

of infants and young children. It is, in fact, chiefly among these last that the excessive death rates of the colored race occurs, and, in some localities, one half of the colored children born die before they reach five years of age.

With the above municipal death rates may be compared those of the six largest cities in Canada for the year 1891, namely, Montreal, 28.11 ; Toronto, 15.61 ; Quebec, 41.11 ; Hamilton, 16.23 ; Halifax, 20.51 ; and Ottawa, 21.35. As the death rate of young children is much greater than that of adults, it is evident that to make fair and instructive comparisons of the death rates of two different places, we ought to have the death rates of the children separate, as well as those of the white and colored. Thus in the registration states the mortality of the infants under one year of age was in the cities, for whites, 297.25, and for colored, 564.87, for each 1000 infants living of that age ; while in the rural districts, for the same class it was, whites 125.69, colored 115.95. In other words, in the country in the South the negro baby has quite as good a prospect of living a year as the white one has, while in the city his chance is only about half as good. If we take the mortality of children under five years of age, the results are much the same ; in the cities the death rates of this class are, for white children 91.43 and for colored children 176.65, while in the rural districts they are, for the whites 37.81, and for the colored 37.55. Evidently the increase of the colored race is greatly checked by residing in cities.

For the year ending June 1, 1890, the death rate in Massachusetts was about 20.2 ; in Connecticut, 19.4 ; in New Hampshire, 18.8 ; in Vermont, 16.4 ; in Rhode Island, 22 ; in New York, 21 ; in New Jersey, 21.5 ; in Delaware, 18.5 per 1,000. The differences in these rates are mainly due to the relative proportion of young children living in cities in the different states. The death rate of white children under five years of age was greatest in Rhode Island, where it was about 84.5, and least in Vermont, where it was 38.8 per 1,000. In Connecticut it was about 61.5 ; in Delaware 55.2 ; in the District of Columbia 79.3 ; in Massachusetts 74.2 ; in New Hampshire 59.8 ; in New Jersey 79.5 ; and in New York 73.3 per 1,000. In Alabama the death rate of white children under five years is reported at 31.9, and of colored children of the same age 123.5, but these figures are too small,

the total number of deaths not having been reported. In the District of Columbia during the year in question, over half the colored infants under one year of age died.

The next question to be considered in connection with mortality in the United States is, what are the principal causes of death in this country? Investigating this we find that of every hundred deaths in the course of a year, only about two can be said to be due to the natural processes of decay, that is to old age. Seventeen per cent of all deaths are of infants less than one year old and 30 per cent of children under 5 years old. About 25 per cent, or one quarter of all deaths, are due to diseases of the respiratory organs. Consumption, or tubercular disease of the lungs, kills more than any other single cause, since 12 per cent of all deaths are due to it. Nine out of every hundred deaths are caused by pneumonia. Diseases of the digestive organs cause 12 per cent; 10 per cent are caused by diseases of the brain and nervous system; 7 per cent by diphtheria and croup; 5 per cent by accidents; 4 per cent by heart disease; 3 per cent each by typhoid fever and malarial fevers; 2 per cent each by scarlet fever, cancer, and tumors, diseases of the kidney, and childbirth; and 1 per cent each by measles and whooping cough. Fully half of all the deaths are probably due directly or indirectly to various forms of micro-organisms.

In the state of New York, during the year ending June 1, 1890, out of every 100,000 people, there died from consumption 247.7; from pneumonia 215.8; from diarrheal diseases 189.2; from diphtheria and croup 94.2; from cancer and tumor 53.2; from the effects of childbirth 28.9; from typhoid fever 28.6; from whooping cough 18; from measles 13; and from scarlet fever 16. The proportion of deaths due to different causes varies in different parts of the country, as might be expected; thus diphtheria and scarlet fever are most fatal in the northern states, consumption and cancer in the northeastern states, and malarial diseases in the southern states; but everywhere consumption and pneumonia are the most fatal forms of disease.

Typhoid fever causes a greater proportion of deaths in small towns, villages, and rural districts than it does in the large cities, and more in the northern than in the southern states. During the last census year, out of every 1,000 deaths from known causes, ty-

phoid fever produced 17 in the cities and 25.4 in the rural districts of the registration states; in Denver, Col., 90; in Danbury, Conn., 79; in Pittsburg, 58; in Philadelphia, 32; and in Chicago, 34; while the corresponding number for Detroit was 9.5; Brooklyn, 9.4; New York City, 8; and New Orleans, 6.5.

Until within the last ten years diphtheria, like typhoid, caused relatively more deaths in the rural districts than in the cities, and between 1875 and 1880 it was especially fatal in the villages of the northwestern states. Recently, however, it is causing an increased mortality in the cities, so that in 1890 it caused in New England more deaths relatively in the cities than it did in the country. The great majority of the cases of death reported as caused by croup are really caused by diphtheria, hence it is necessary to consider these two causes of death together in making comparisons between different localities. Of every thousand deaths from known causes, the number of deaths due to croup and diphtheria during the year ending June 1, 1890, was in the cities of the registration states, 51.6, and in the rural districts, 34. In each 100,000 of population they caused, in New Jersey, 104.9; in Massachusetts, 98.8; in Delaware, 96.7; in Connecticut, 96; in New York, 94.2; in New Hampshire, 86.5; in Vermont, 83.3; and in Rhode Island, 81.9 deaths.

I will not weary the reader with further details of figures or percentages as to differences of mortality in different localities, for if he is specially interested in the death rate of any particular place, it is probably a place much smaller than even the smallest state. It casts a curious light upon places of residence, or on occupations, to consider them solely from the point of view of the deaths which they produce. Walter Besant tells a story of a girl who was brought up in the gardener's lodge of a large cemetery and spent the first sixteen years of her life wholly within its walls. She knew nothing of the outside world except a long, empty road leading to the cemetery. She knew there were people who lived outside, for she saw them come with the funerals, but she supposed they must be chiefly engaged in providing for the dead—that some made coffins, some shrouds, some black coats (no one wore anything but black), and some took care of hearses—that clergymen existed for the purpose of reading funeral services, and that the

head undertaker was probably the governor of the country,—in short, that life was all death, and that all the world was but an appendage to the cemetery. One can best appreciate this point of view after a prolonged study of mortality statistics of a country, or of different countries; whether such study be made from a purely business point of view, as in fixing rates for life insurance, or from the medical or sanitary point of view to determine where unnecessary and preventable loss of life exists; and for the time being it seems as if the liability to death, and the means of lessening this liability, were among the most important subjects for man's consideration. This, however, is not the popular opinion, and one of the first things that surprises the investigator of vital statistics in the United States is the discovery that the majority of the states do not think it worth while to keep any records of the deaths of their people.

We know in a vague general way that different races of men appear to have special liabilities to certain forms of disease—that, for example, the Jewish people are longer lived and less liable to consumption than the Anglo-Germanic peoples, that the negro is less liable to cancer and more liable to lung disease than the white man, that the offspring of mulattoes have less vitality than either the pure whites or the pure blacks,—but our information on these points is entirely insufficient to be of any practical use.

We know that every individual when born into this world has a certain capacity for life which he cannot exceed, and that this differs with different people—that in some families death at eighty years or upward is the rule,

while in others it is the rare exception,—but we also know that there are a vast number of deaths due to damp houses, impure water, foul air, contagions, and accidents, which are the cause of much sorrow and suffering, and of much cost to individuals and to the community, and which might to a very considerable extent be prevented. It is not probable, however, that much will be done toward stopping the leaks through which the life of the community is unnecessarily wasted until we adopt means to ascertain where these leaks are, and how large and relatively important each one is. The establishment of a state board of health will have no effect in reducing the mortality of a state, unless there is also established a system of registration of deaths which will enable that board to know promptly just where an undue number of deaths is taking place. At present we have a lower death rate than most other countries, probably because we have fewer of the very poor, and good food is relatively cheap and abundant, but already in some places there is overcrowding and destitution, and we are now receiving a class of immigrants which will tend to increase the death rates of whatever places they settle in. The time is not far distant when the death rates of different cities, towns, and villages will become matters of great interest, not merely to a few statisticians, but to all intelligent people, and when that time comes, our legislators and officials will find it necessary to give them careful consideration and to try to give to all the people—poor and rich—young and old, a fair chance for life by removing those unnecessary causes of death which are beyond the reach of individual effort.

THE GREEK AND THE AMERICAN DEMOCRACIES.*

BY DAVID H. WHEELER, D.D., LL.D.

President of Allegheny College.

SECOND ARTICLE.

THE CONSTITUTIONS.

THE representative idea found a place in the Greek system in two forms.

(1) The system of embassies composed of several persons in each case. These embassies ordinarily had definite instructions, but their orders could be differently in-

terpreted or could be evaded; and it was not often that an embassy did just what it was expected to do. The members of an embassy often secured private advantages by betraying their country, and there was rarely any unanimity among them. The states of Greece held intercourse with each other by means of this imperfect device, the less useful because each embassy was constituted for a particular occasion, and no executive

*Special Course for C. L. S. C. Graduates.

officer at home could as a rule send any instructions to meet changed conditions. The general effect of the system was to embitter home politics and to damage each state abroad.

Whatever of wholesomeness came out of the system may be credited to the fact that the several deputations met before the local assembly of the city visited by them and each in turn presented the case of his own city and argued it at full length. These meetings of deputations constituted on each occasion a sort of temporary national convention, in which national interests found expression in debates which sometimes led to decisive and important action. They sometimes assumed the character of a national Assembly of Greece, and they furnished the basis on which a national representation might have been built if localism had been less strong and intense, or if the presence of foreign dangers had been felt as they were during the Persian wars, and if a less narrow partisanship had marked the debates—three *ifs* of fatal consequence.

(2) The Am-phic-ty-on'ic Council furnished another lost opportunity of developing a national representation. The earlier history of this body is lost in obscurity. It had, however, in the time of democratic Athens, very carefully defined powers and a distinctly representative character. The cities in the league each sent one representative, and the oath taken by each representative gave the Council a political character. This oath forbade the Amphictyons to destroy any town belonging to the league, and to turn away its running waters during either war or peace. It is a very singular fact that the league did on several occasions the very things which each delegate had sworn not to do. The dominating idea in the league was, however, not political but religious and social. Its chief functions were to maintain the Delphic temple and worship and to promote the assembling of the Greeks twice a year for religious, mercantile, and social purposes. There were also on these occasions popular assemblies, probably composed of visitors from the towns of the league. We may fancy the transformation of the regular body of delegates into a Senate like our own and the gradual formation of a House of Representatives out of the popular assemblies composed of men from the different cities. These germs of a national Greek congress were killed by the

unwisdom of keen local rivalries and animosities.

The Amphictyonic Council was the agent in causing and carrying on to terrible consequences at least three religious wars—in the second and third cases religious only in name, for their causes were distinctly political. In the first one, which lasted nine years (594–585 B. C.), Crissa was utterly destroyed, her harbor ruined, and her land transformed into desert. The memory of Solon rests under the charge that he devised the scheme of poisoning the stream which flowed through Crissa and thus capturing the city—a clear violation of the spirit of the Amphictyonic oath of office.

In the second war (355–346 B. C.), Phocæa [fō-sē'a] was ruined and twenty-two of her towns were destroyed, after a war of almost unparalleled barbarity. The third war broke out in 338 B. C. against Amphissa and ended in the ruin of Greece at the battle of Chæroneia [kēr-o-nē'a]. The last of these sacred wars was caused by the intrigues of Philip of Macedon; the second had given him a place in the Council and probably he brought it about. The first one against Crissa had a less ignoble origin and disclosed the fatal vice of the Amphictyonic system—its union—to adopt our modern speech—of church and state. The primary function was religious. The people of Crissa were accused of outraging visitors landing at that port on their way to Delphi. To punish them came within the religious duties of the Council. The barbarity of the vengeance against Crissa set the example for the wars in the second succeeding century.

This national council had a treasury, a recognized power of taxation, and a representative character; but the religious fanaticism which it represented made its political power the most dangerous force in Greek public life. Religion was the most distinctly recognized national institution and naturally the religious form of federation reached the highest degree of perfection which Greece was able to attain. The reader will hardly need any help toward understanding the superior value of representation in American democracy. The one thing specially noteworthy is the happy stroke by which our Congress is in the Constitution excluded from meddling with religion.

The constitutional idea had germinated in the Greek mind; and Athenian citizens of

the post-Solonic period enjoyed a large and increasing measure of constitutional protection for their persons and property. The laws of Solon were as much above the acts of the Athenian Assembly as our Constitution is above the acts of Congress. Orators refer to the laws of Solon as *the* laws of Athens. They appeal even to details in these laws as entitled to obedience and reverence. Demosthenes, for example, alludes to the oath of the jurors as a valuable gift of Solon. The supremacy of this legislation in the Athenian feeling is the more remarkable from the fact that, on the one hand, the people had not framed these laws, and, on the other hand, the most serious changes were made in them by succeeding generations. The explanation of these apparent contradictions is found in the fact that Solon enlarged the liberties of the people and it probably seemed Solonic to enlarge them still more. For the modifications of this Constitution were simply advances toward a more democratic government. They may be compared to the extension of the suffrage in England, and more exactly to the abolition of property qualification for voters by our American democracy. It should be said, however, that the Constitution of Athens had not an exclusively Solonic origin. It had grown up before him, it continued to grow after him.

The Athenian citizen enjoyed the double privilege of electing executive officers and of regulating their action by speech and vote in the Assembly. In this popular body every citizen could speak and vote. There was a perpetual appeal to the people through this popular body. But its powers were in the most fortunate period, limited in two conspicuous ways. (1) Many things were practically excluded from its action. It could not alter the laws of its democratic existence, could not silence its members when speaking in order, could not change the basis of rights and liberties. (2) It could only act on matters submitted to it by the Senate. It was a town meeting acting by virtue of law. It approved or rejected decrees prepared by the Council. Doubtless this theory often failed in practice; but there still remained a very strong constitutional check on popular control. As a rule only two forces could set aside the Constitution: (1) popular despair, as in the time of Solon, or (2) very great personal power in some leader. In point of fact much of the democratic

Constitution remained in force even under the supremacy founded by Pi-sis' tra-tus. Athens owed the considerable measure of success which she attained as a democracy to those laws, customs, and usages, gradually accumulating through centuries, which remained supreme in the minds of her citizens and regulated personal life as well as political action.

A very important part of this supreme law consisted of what Francis Lieber called self-developing institutions. The archon[kon]-ship, the Senate, the A-re-op' a-gus (courts) were self-developing institutions, occasionally modified by a stroke of reform but not until the change had ripened in the minds of the citizens. Lieber ascribes the success of English and American liberty to the free growth of institutions. The method was different at Athens, and the absence of federalism introduced an element of precariousness, but the most important of the institutions enumerated by Lieber in his "Civil Liberty" grew into considerable power and some of them endured long after Athens ceased to be independent.

The division of power is one of the earliest lessons learned by a democracy. The Athenians effected this division in a way different from that recognized in modern democracy but their way was better adapted to a nation consisting of a city than ours would be.

To get liberty they had to dispense with an independent executive, to divide that executive into several offices (the nine archons), and to clothe the Council and Assembly with executive functions. It appears from a passage in Demosthenes that the Assembly might intervene in a case of illegal arrest, and then retreat from its own hasty actions under the advice of the highest court. This is an extreme example; but it seems to have become the rule that the Assembly, which might consist of every citizen, had the supreme executive functions—that is the directing what should be done even in small details. The Council had the initiative, however, as the popular body could act only on decrees sent down by this smaller body.

The nine archons resembled our cabinet rather than our president. Archon means simply ruler, and the function may be more precisely described as administrative, and yet so mixed was the system that the archons

seem to have exercised judicial functions down to the time of Pericles [per'i-klēs], if not to the last.

Athens was first governed by a king whose powers were restrained by an aristocracy of birth. Next by an archon who had probably all the powers of a king whose place he took and who inherited his office. Thirteen descendants of the last king (Codrus) inherited the office of archon. Next, the time of office was reduced from during life to ten years, the office remaining hereditary. In 714 B. C. it ceased to be hereditary and the exclusive right of the royal family was abolished. Twenty-six years later the office was made annual and the office was distributed among nine persons, all of whom held the title of archon, but only the nobles were eligible. Solon abolished the hereditary principle and every one who had property enough to belong to the richest of the four classes became eligible. Ar-is-ti' des in 479 B. C. threw the office open to all citizens. After 508 B. C. the archons were elected by the people, before that date by the nobles. It will be noticed that the archonship did not pass into the power of democracy until two centuries after it had ceased to be hereditary. The Athenian people came very slowly into possession of full control over this supreme office; and it had long ceased to be a really supreme office. The several changes were produced by popular pressure and when it is said that Solon, Clis'the-nēs, and Aristides introduced changes it must be understood that their measures were adopted by the people, with or without formal action.

Our nearest analogy to the archonship in its ultimate form is a president's cabinet, but the nine archons were not constitutional advisers of anybody. Duties of administration were distributed among them in what seems to us rather a haphazard and illogical manner. But in reality the system grew up gradually. For example, the first archon had under his care all widows and orphans. The second was called king and was a sort of high priest. The third was a sort of secretary of war. The other six have been called a college of justice. The general movement was a steady drift toward loss of power until they became little more than clerks with precisely defined duties. The Athenians disposed of their archons in a very happy manner. They passed into the court of Areopagus where they served for life.

This gradual extinction of executive authority was necessary. A city-state could not trust itself to a strong executive. On the other hand the movement of democracy in this country is now strongly toward strengthening the executive. The federated democracy needs and trusts to a responsible head. The presidency passed through some trials from 1868 to 1885; but the conflict ended in a complete victory for the presidency. In city government, the mayor is steadily acquiring more power. We are obliged to delegate all functions and our experience favors the system of a single person responsible for the execution of the laws. The Athenians did not dare to delegate large power and their Assembly could at any time enact a decree concerning even trivial matters of detail.

The Council of five hundred, probably elected by the Assembly, was a very valuable device for restraining an Assembly composed of all citizens. It was not a perfect check, for the Assembly could (probably annually) change the *personnel* of the Council and secure the popular ends. But the Council, which prepared business for the Assembly, could check any temporary madness and compel the people to take time to reflect. In practice, the scheme may have been both a success and a failure. It did something to temper the heat of popular passion, but it could not do enough to secure the general interests of the state from sudden tempests of passion and from the intrigues of traitors and the follies of demagogues. American democracy is vastly better served by the two-house system of legislation and their rules in restraint of hasty action. In fact, the Council was merely a committee to prepare business for the Assembly; and much of this business was properly executive in its nature. Having destroyed all initiative in the archonship the Assembly (all citizens) had to decide every course of action and the Council merely formulated the action required by public opinion.

The introduction of the lot in elections, probably under the influence of Pericles, seriously impaired all constitutional powers. The candidates for archons competed only so far as to get their names into the lottery; the jurors (6,000 annually) were chosen by lot; and the system gradually extended over the whole area of public life. It was undemocratic in our modern sense; the people ceased to exercise a choice and handed it over to

chance. The theory was, of course, that of *equal merit* of all citizens; a very different thing from our legal equality.

The courts of Athens were for a long period regulated by constitutional provisions which may well call forth our admiration. They had a firm position above the changeful action of the Assembly; and though they were several times modified by what seemed to us revolutionary methods, they still preserved a high degree of self-development down to the age of Pericles. The change by which the retiring archons passed into the court of Areopagus was a sort of revolution but it was an admirable scheme for creating a court removed from popular clamor, and it tended to dignify the archonship and secure the selection of men of ability as archons until the lot system came in. Our analogy is courts filled by men appointed by the president and confirmed by the Senate. The likeness would be closer (though very far from exact) if presidents could not be re-elected and passed from the chief magistracy to the supreme bench. It can hardly be doubted that a change of this sort would be a wholesome one. However, we could not imitate the Athenian method of subjecting a retiring archon to a double examination by their Council and by their Assembly. The poorest peasant could challenge the integrity of an archon.

The chief function of the court of Areopagus was to try cases of willful murder and they condemned or acquitted by a majority vote, the number of the judges being about fifty.

There are uncertainties about some other duties of the Areopagites [ar-e-op'a-jit'ic], but they were certainly the most influential body at Athens from Solon to Pericles. Their powers practically varied from age to age; perhaps the constitutional idea was that they were an advisory body. For this function they were qualified by age, by experience, and by their secure tenure of office. This body retained its weight, dignity, honor, and usefulness longer than any other Athenian institution. Demosthenes said that no tyrant, oligarchy, or democracy had ever deprived the Areopagus of its jurisdiction over high crimes. It retained also some forms of jurisdiction in matters of religion long after Demosthenes; for St. Paul appeared before this court on a charge of introducing a new deity. A mass of details respecting the duties and influence of this body may be neglected in this short

study. Only a few leading principles deserve special attention here. One is that the body contained the administrative wisdom of Athens. The only men who had large practical experience in the details of public affairs were in this Senate-court. They weighed a great deal in the pure democratic age, because a democracy must find wisdom outside of itself or find an early grave. Even after the revolutionary restricting of the powers of the Areopagites under the influence of Pericles (about 460 B. C.) the Senate-court recovered its influence and continued to be the conservative force at Athens. Its powers were always, in public concerns, those of an influential body of men, and it is probably to their credit that the nearest analogue to our party systems was the divisions for and against the Areopagites. The conservative party was Areopagitic [ar-e-op'a-jit'ic]; the radical party in most cases had its grievances to plead against the Senate-court's influence.

The four other courts, having jurisdiction in criminal cases of less gravity than willful murder, were also removed from the direct influence of the changeful will of the people as expressed in an Assembly. All these courts grew up before the democratic age and, though modified by legislation, they retained a remarkable degree of independence of popular control down to the introduction of large juries. The American democracy can hardly claim up to this point any superiority in jurisprudence. Some of our most serious mistakes in state judiciary matters are found in our treatment of the bench. As a rule the judge is elected by the people in small divisions—one or more counties, and he serves for a limited period. This period has for some time been growing longer, a wholesome change. The independence of the judge is far from being perfect and some device for increasing that independence will probably be found. A judge elected by those whose cases he tries, and eligible to re-election by them, is not an ideal representative of justice.

Practically the Athenians had little reason to complain of their judicial system and the stability of the system is proof that the courts commanded the highest respect. Probably their jury system, for the service of which 6,000 Athenians were annually chosen by lot, was far less satisfactory than the bench and from the date of this change we may trace their downfall. The greatest mistakes, such as the condemnation of Socrates, were wholly

due to the failings of the Athenian jury. If Socrates had been tried by the Areopagites, he would have gotten off as easily as St. Paul did four centuries later; and his nominal offense was substantially the same.

The first obvious defect of these juries was their vast size. (1) A jury of five hundred could not be weighted with any sense of responsibility and in seasons of exasperated feeling it could be little better than a mob. (2) This jury practically decided questions of law as well as of fact. (3) Individual liberty was imperiled by the special duties and powers of these jury-courts. They had jurisdiction over political offenses and almost anything might become a political offense.

The "political offense" was in nature our high treason. Athens had need enough for a court clothed with power to make treason odious. The city at times swarmed with traitors. Nor could the trial of charges of treason have been taken from the people with safety. But the system was one of the great failures. We owe to its principle, indeed, the history of the vindication of Demosthenes; but this is much more than balanced by the condemnation of Socrates. It is plain enough that these large juries would decide every case of political crime in a partisan spirit.

American democracy has practically no court and no punishment for treason. Theoretically there is such a crime as treason, and court, jury, witnesses, and punishments are provided for. But the simple fact that after our Civil War there was no trial for treason is clear evidence that there is not practically any such offense. The reason is not far to seek. We perceive clearly as a people the easy transformation of a wrong opinion or a mistake in politics into a political crime; and we have with remarkable steadfastness refused to develop and define treasonable conduct in the statutes of the republic. Our jury system is the object of much criticism. It must fail in cases involving social questions such as rioting by strikers or locked-out workmen. It is generally condemned in civil cases. But in

criminal trials it could not be safely dispensed with or seriously modified. In time the Constitution will be so changed as to commit the decision of civil cases to the judgment of judicial officers and this will remove the only serious defect of our jury system.

Church and state were in close alliance in all Greece and their union is conspicuous in the Athenian Constitution. This union is utterly absent in all the methods of the American democracy. This union was inevitable at Athens. All fundamental institutions had a religious element from their origin down to the loss of independence. St. Paul long afterwards found the Athenians "very religious." No doubt the glory of the state was largely caused by the alliance with religion. Just as surely, the conspicuous shames of the state had a religious origin; and the triumph of Philip over the heroic little republic was achieved by use of the religious feeling of the Amphictyonic cities. The evil of this alliance became greater when the life began to depart from religion. When the forms had to be zealously maintained to supply the place of the religious spirit, it became easier to persecute in the name of religion. And yet if the union of church and state could ever be consistent with democratic aims Athens was the place and her great age the time. Practically diversity of religious beliefs did not exist. The faith of all the people was the same. Philosophy had as yet no or few accents of irreverence and skepticism. None of our battles between science and religion had yet been fought. No religious divisions that affected the common faith; no destructive criticism; no oppositions of science. It was the halcyon moment for the union of church and state. The baneful effect of the alliance at Athens, under the most favorable conditions for happy results, is the best proof that democracy cannot endure the union of church and state. Kings and oligarchies thrive by uniting religious and state craft. The people perish by the same arts.

(To be concluded.)

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

Resist the devil and he will flee from you.—*James iv., 7.*

[*November 6.*]

HERE is first a duty, "Resist the devil," and then a promise linked with the fulfillment of that duty, "he will flee from you." I shall occupy your attention first and chiefly with the duty and the ways in which we may best fulfill it; at the same time not leaving wholly untouched the second portion of my subject,—the blessed promise which is connected with that duty, and whereby we are encouraged to an earnest and persevering and manful fulfillment of it.

And first the duty, "Resist the devil." Now the adversary whom we are here bidden to resist is only known to us through temptations, through the evil suggestions which he causes to rise up out of the deep of our hearts, through the fiery darts with which he seeks to set on fire in us the whole course of nature. Him we are not brought into personal immediate contact with, as was our Lord when He was tempted of the devil in the wilderness. Temptations, suggestions of evil, solicitations to evil, these are the signs and tokens of that mighty though fallen spirit's presence and power and working among us; so that for practical purposes the words of St. James might be translated into such language as this: Strive manfully against temptations, and you have God's promise and pledge that these, instead of overcoming you, shall be overcome by you.

I do not think that we shall ill employ our time if we a little consider some of the means and methods by which we may best fulfill that command, and inherit this promise. For, indeed, occupying ourselves with this matter, we shall occupy ourselves with one which concerns most nearly every one of us. All of us are tempted. Our temptations may be of the most infinitely different kinds, but the fact of temptation is common to us all. There is not one of us, young or old, rich or poor, learned or simple, whose whole life is not, in one shape or another, and whether he will acknowledge it or no, one long temptation. There are temptations in adversity, temptations in prosperity, temptations in sickness, and temptations in

health; temptations for the poor, and temptations for the rich; temptations for the young and temptations for the old; things pleasant to the flesh seeking to allure and entice us from our allegiance to God, and things painful seeking to terrify us from that allegiance; the adversary trying with us, as with our Lord, now the door of desire, and now that of fear.

If, then, we would resist him, what shall be our first wisdom? Plainly this, to resist him in the only strength in which he can be effectually resisted, in the strength of Him who has said, "My strength is sufficient for thee," putting on the armor of God. How often we forget this; not altogether perhaps, but in part; relying on some strength of our own; wielding weapons which are carnal; acting as foolishly herein as David would have acted if, going to fight with the Philistine, he had encased and encumbered himself with the unserviceable armor of Saul. In all human likelihood this would have proved fatal to him. He would have forfeited and foregone the secret of his strength, that strength lying in the weakness which caused him to lean upon God, and thus to become partaker of a heavenly strength. So, too, let our strength be a strength in God and from God; a strength gotten in prayer, gotten from the Word, gotten through sacraments; a strength not such as that which the rude boisterous Esaus of this world may boast of, but such as the Jacobs know, who have wrestled with God's angel and have prevailed. And how prevailed? with tears and supplications, which are the only prevailing arms of man with God, refusing to let Him go until He bless them. For of this let us be sure that, if we lean upon any strength of our own, or trust in our own hearts, there is no temptation so weak but it may prove too strong for us; while on the other hand, if we lean upon the strength of God, put on His armor, seek His grace, there is no temptation so strong but that we may and shall prove stronger than it.

[*November 13.*]

But, secondly, let it be ours to resist temp-

tations at the beginning, when they first display themselves as such. This is the only wisdom. Then the temptation is comparatively weak, and you are strong. But if you let it grow, dally with it, entertain it ever so little, the positions will be reversed, and it will be strong and you weak. Now it is a dwarf; do not wait to engage in a death-struggle with it till it has grown to be a giant. The darts of Satan, that is the temptations which he injects into our hearts, are called "fiery darts" by St. Paul with allusion to a practice in ancient warfare of shooting darts or arrows wrapped round with lighted tow into a besieged city, that these, kindling a flame where they lighted, might presently set all in a blaze. Nothing could have availed to hinder this catastrophe but extreme watchfulness on the part of the besieged, treading out, or otherwise extinguishing these fiery missiles as they fell.

Now temptations are exactly in this same way "fiery darts," the messengers of mischief, which our ghostly enemy launches against us. He means that where they light upon our hearts they should kindle there; and with so much in us all which is akin to the temptation, nothing will hinder this except utmost vigilance on our parts, and a treading out of these sparks of hell before they have burst into a blaze. That fire which did nearly one half of a city in ashes, which defied for days and days the efforts of thousands of men, there was no doubt a moment when a pitcher of water in the hands of a little child might have quenched it. So, too, the sin which has now grown to such a fearful mastery over a man that it is the tyrant of his life, it was once but a wandering temptation, a vague floating suggestion to evil, against which, if he had resolutely shut the door of his heart when it first presented itself for admission, he might perhaps never have heard of it again. That verse of the Psalmist has perplexed many, "Blessed shall be he who taketh thy children and dasheth them against the stones"; but it need perplex none as applied to the brood of Satan, sinful thoughts and sinful desires, which cannot be too early dashed against the stones of God's law. If David, on that occasion known too well, had made a covenant with his eyes, and withdrawn them at once, what a blurred and blotted page in his history might have been spared.

Yet it must be owned that this which I

spoke of just now, namely, of temptations small at the beginning and only great through neglect, though the general, is not the invariable rule with them; for sometimes they present themselves full grown at the first, challenging the very utmost strength which we have, if we are not to be overmastered by them. And therefore I would urge, as another branch of Christian prudence in the resisting of evil, that we do not wait till the temptation comes, and then begin our preparations against it. Arm yourself against it beforehand. What were he for a soldier who only when the signal of battle had been already given, and when he stood face to face with his foe, began to rivet the joints of his armor, and to put a sharper edge on his sword? Or how would that nation fare which should be providing for the first time fleets and armies and arsenals, when it was already committed to deadly strife with another people as mighty as itself? The conflict is a time for using weapons, not for preparing them. And who can say how suddenly, how fiercely, from what unlooked-for side, a temptation may assail him? How, think you, would it have fared with Joseph, if, cast suddenly as he was into that fiery furnace of temptation, his wanton mistress seeking to entice him to sin, he had not already, and by many prayers going before, sought and obtained the gift and grace of chastity from God? Do we not feel sure, if he had needed then for the first time to seek this grace, he would not have sought, he would not have obtained it, but have been in that fierce furnace scorched and utterly consumed?

Say then often to yourself: I am in a world full of temptation, the fiery darts of the wicked one are flying thick and fast above me; if one lights not on my heart to-day, it will light to-morrow or the next day; my wisdom, my safety, is to seek betimes that grace which sooner or later I must need. It will be too late then first to seek it when the need of it has actually arrived.

[November 20.]

But once more, while we desire to arm ourselves against the whole circle of temptations, known and unknown, future as well as present, it will be our wisdom to make especially strong our defenses against the temptations which are the most threatening to our own spiritual life. You remember the Apostle warns the Hebrews that they lay aside the

sin which so easily besets them ; and we have learned from those words of his to speak of men's "besetting sin." Whether what we mean by besetting sin did lie in his intention is doubtful ; but the phrase itself is a most valuable one, does express a most important truth bearing on the spiritual life of each one among us. We have every one of us besetting sins. I use the plural, for they are sometimes, alas ! not one but many ; sins, that is, which more easily get advantage over us than others, to which we have a mournful proclivity, an especial predisposition ; it may be through natural temperament, it may be through faults in our education, it may be through circumstances in which we are placed, it may be through having given way to them in times past, and thus broken down on their side more than on any other the moral defenses of our soul ; the soul in this resembling paper, which, where it has been blotted once, however careful the erasure of the blot may have been, there more easily blots and runs anew than elsewhere. It is, then, a point of obvious prudence to strengthen the defenses of the city of the soul there where they are felt and known to be the weakest—where that is, every one who has kept any close record of the sad secrets of his own spiritual life, will in his own case abundantly know—to watch and pray against all sin, but above all, and with especial emphasis and earnestness, against the sin which most easily besets us.

And yet this must not be to the neglect of the other avenues by which temptation may find an entrance into the fortress of our hearts. If many a city has been taken on its weakest side, it is also true that many a city has been taken on its strongest side ; which was counted so strong that no watch was kept, even as no danger was dreaded there. As regards the spiritual life of men, we are not without solemn warnings and proofs in the Scripture that this may easily come to pass. Who so wise as Solomon ? and yet this wisest king is betrayed into the gross folly of idolatry. What man braver and bolder by nature than Peter ever walked this earth ? and yet the taunt of a maid-servant is sufficient to terrify him, and cause him to deny his faith and his Lord. We think that we are not exposed to one particular form of temptation. Let no one be too sure of this ; and in resisting one form of evil, never let us forget that there are others in the world. Fleshly sins may be watched against, and yet room may be given

in the heart for spiritual wickednesses, pride, self-righteousness, and the like. Yea, the victories gained over the lusts of the flesh may themselves minister to those subtler mischiefs of the spirit.

But one counsel of Christian prudence more. Never count a temptation so triumphed over, so beaten off, that it will never assault you any more. Satan has been called Beelzebub, or the god of flies, some tell us, because he will not take a repulse, because he comes back again and again, because it is impossible so to drive him away that he will not return. Consider the Lord of Glory Himself. When the tempter, thrice encountered and thrice defeated in the wilderness, left Him, it was only, as we are expressly told, "for a season."

[November 27.]

When you seem to have got the better in the struggle with some sin, let not this content you. Be not contented to have just escaped defeat, nor say, like some timid commander who knows not how to use success, that this victory is enough, but rather follow up the victory, make the most of it, not for the moment only, but for ever. In the struggles of this world it sometimes may be, it often is, a point of generosity, or even of wisdom, to spare a conquered foe, but in the conflicts of the soul never. We are only too ready to spare a lust. We do not, perhaps, desire that it should get dominion over us ; but there is something in us which so takes its part that we shrink back from inflicting anything like a deathblow upon it. And yet be sure that such pity, such mercy, is as ill-timed and misplaced, as much displeasing to God, as the self-interested pity of Saul when he spared Agag, as the weak pity of Ahab when he let go out of his hand Benhadad, a man whom God had appointed to utter destruction, and Ahab to execute the doom upon him. Our sins, God has, in like manner, appointed to utter destruction and us to destroy them ; but if we spare them, or if we are satisfied with just so much triumph over them as shall prevent them from altogether triumphing over us, and this done, suffer them to live and move, what can we expect ? What but that which the children of Israel found, when they would not obey God's commands, and, root and branch, extirpate the wicked inhabitants of Canaan ? They were content if only they could find room for themselves in a land which had been wholly given

them ; but that of driving out the Canaanites altogether, it was too toilsome, too painful a task for them to undertake ; it would have deprived them, moreover, of serviceable vassals. The Canaanite would dwell in the land ; and they suffered him there, leaving half their commission unfulfilled. But with what results ? Those whom they spared were traps in their way and thorns in their side ; yea, from time to time taking advantage of their weakness, rose up in strength, and brought them into bitter bondage again. I leave the application to yourselves ; for the very few words which I can add must refer, not to the duty, " Resist the devil," but to the promise annexed to the duty, " he will flee from you."

I can conceive some thoughtful hearer saying in his heart, How does this promise agree with what has just been spoken, and what, indeed, our own experience bears out, namely, that temptations, though beaten off, will return again and again, that we may never dare to count a corruption to be so absolutely dead as that it can never revive, never trouble us again ? Is this consistent with the promise, " Resist the devil, and he will flee from you " ? We are quite sure that it must be, and a little consideration will show us in what way it actually is. The words cannot mean, that after one earnest, successful struggle against temptation, or the devil who is the author of temptation, he will so leave us as never to return and vex us any more. To give such a latitude to the words would be absurd. This was not true even of Christ Himself. But the words of the promise do meet a very crying need and necessity of the

heart ; and there are times when they have an exceeding preciousness for the soul. Take some poor, perplexed, tempted man : he is in the fires of some fierce temptation ; hitherto he has not been scorched and consumed by them, but he feels as if they must soon kindle upon him. Satan is lying in wait for his soul ; he has escaped hitherto, but it seems to him as by miracle. Some hideous suggestion of the Evil One presents itself again and again to his soul, and he asks himself, almost in despair, Must it ever be thus ? must I feel at each moment of my spiritual life that there is but a step between me and death ? must I go on through my whole life in this never-ceasing struggle with impure, defiling, hateful, blasphemous thoughts ?

The words of the promise of my text say, No ; this is not thy portion, this is not the portion of any faithful servant of the Lord. Thou shalt, indeed, always need to stand upon thy guard ; from time to time, during thy whole life, thou shalt have to do most strong and earnest battle against thy foes ; but this temptation, the devil in the shape he now wears, resist him by faith, and he will flee from thee presently. Whatever else may hereafter come, the stress of the present temptation will pass away from thee, even as the stress of a mightier passed away from thy Lord ; and thou, too, shalt know something of the joy of a temptation met and overcome, something of the joy which thy Lord and Savior knew, when, after He had fought and conquered for thee, angels came in the wilderness and ministered unto Him.—*Archbishop Richard Chenevix Trench.*

MEDICAL SCIENCE.

BY C. R. HAMMERTON.

THERE is a close analogy between the recent history of medical science and the modern development of theology. In the one case, there has been steady progress toward complete harmony with the natural laws which govern the human body. The other is a record of the gradual repudiation of theories which are inconsistent with the God-given impulses of the human heart.

Co-operation with nature is now the cardinal principle of every true physician. It is perhaps a libel upon the medical profession

of the century to intimate that some other rule of practice obtained during the earlier decades. The recollections of our grandparents, who have told us of the cupping and leeching and nauseous dosing which formed so large a part of the heroic medical treatment of their time, indicate an arrogant independence of nature's aid on the part of the medical men of their day which no modern practitioner would dare assume. The physician of two or three generations ago was a man of mystery. His patients and the laity in gen-

eral were for the most part kept in ignorance of the weapons which he used in combating disease. The dreadful and universal calomel is the only drug in old practice which we have all heard about. A conservatism which amounted to intolerance fettered the profession until within comparatively recent years. Some of us think the medical world is to-day too slow in the recognition of discoveries and new processes; but on the whole I believe this to be an unwise criticism, in view of the many disappointments which have come in the thorough testing of most promising theories.

We are in the midst of a transition period which will mark a great epoch in medical progress. It is well to discriminate between medicine and surgery in making this statement. In surgery, the epoch is perhaps fully rounded; in medicine, it is scarcely at its height. A few months ago, I described in these pages some of the marvelous triumphs of modern surgery which I have witnessed in the operating rooms of famous hospitals. Let me again name the two great allies which the surgeon has called to his aid. They are anæsthetics and antiseptics—the pain-killing and germ-destroying agents now used in all operations. Fifty years ago, anæsthesia was practically unknown; a quarter of a century later, all operations were still undertaken without antiseptic precautions. It would be difficult to determine the relative importance of the two discoveries. They have opened every organ of the human body save the heart itself, to the merciful invasion of the surgeon's knife. Operations which two generations ago were not deemed possible are now of daily occurrence, and with the element of danger almost completely eliminated.

If the strictly medical portion of the profession had kept pace with the surgical division, the vital statistics of the world would have shown a wonderful lengthening of the span of human life in the last generation. And yet in an important sense this statement should be exactly reversed. Anæsthetics and antiseptics were discoveries of the laboratory and not of the operating room. It is not fair to argue that modern surgeons have greater manual skill than their predecessors. It is quite likely that the contrary is true, for even more depended upon skill and dexterity then than now. There were some grand surgeons in the early days of the century and the records of their achievements show some

splendid triumphs, when it is considered that their resources were confined to their own skill and mere mechanical aids. Speed was then the great desideratum. Human endurance, without anæsthetics, could not bear any of the necessarily tedious operations to-day so common.

It is sometimes necessary to work rapidly even now. I once saw a famous surgeon remove a man's leg just below the hip in less than fifteen seconds. It was a desperate case at the outset. The patient was exhausted by hip disease. Amputation was necessary, but it could not be performed at the hip-joint because it would have involved some loss of blood which the patient was unable to bear. A tourniquet* was passed around the limb just below the joint and all flow of blood was thus stopped. A quarter of a minute was the time occupied from the beginning of the operation until the limb was severed, but this did not complete the surgeon's work. By an upward incision, which touched no important blood vessel, he reached the diseased joint and soon removed the bone from that point to the point of amputation. It was an operation which would have had no chance of success without the use of both anæsthetics and antiseptics. The nonprofessional mind readily understands the necessity for the blessed unconsciousness of the ether cone in such a case, but the germ-killing fluids and dressings which ward off surgical fever, formerly considered almost inevitable after a great operation, are just as essential to success.

We hear it said frequently that the appalling destructive power of the newest engines of war will make the next great international struggle a stupendous slaughter of human beings. I am inclined to the opinion that the remedial power of the surgeon has almost kept pace with the inventor's power to destroy. The number of those actually killed in a great battle is always small in comparison with the number sent to the hospital, and the death-roll off the field is usually longer than that of those who died in action. The statistics of army surgery in the past are no longer of value save to show by comparison the new power which has come to the surgeon since the last great war was fought. A large class of injuries, which may be roughly described as body-piercing wounds, formerly

*[Toor'ni-ket.] "An instrument for arresting the passage of blood through an artery by means of compression effected with a screw."

regarded as almost inevitably fatal, are now confidently treated under antiseptic conditions.

The field of surgery has been much broadened, too, in less important directions. A drop or two of cocaine enables the oculist to explore with his tiny implements the most delicate and sensitive of all our organs. The invaluable antiseptic agents make it possible to repair serious or unsightly defects upon the surface of our corporal habitations which never before could be remedied. Not long ago, at a clinic which I attended, there was brought in a young man, a telegraph operator, who a few months before had been badly burned. The injury had been principally to his left arm and side. The cuticle had been destroyed, and by some carelessness in treatment before healing the arm had been allowed to grow to the side of the body from the shoulder nearly to the elbow. The problem for the surgeon was how to restore arm and body as nearly as possible to their natural condition. To sever the unnatural growth and thus free the arm was easy; but it is not possible to induce the growth of new cuticle upon any extended surface where the true skin has been destroyed. Transplantation is frequently successful. In this case, the surgeon, after restoring to the arm its natural freedom, outlined with his lance, upon the patient's breast, a figure about the size and shape of the blade of an ordinary table-knife. The base of the figure was close to the left arm-pit. Then beginning at the other end near the center of the chest, he carefully cut beneath it at the depth only of the thickness of the skin until the long narrow section of the cuticle was lifted up nearly to the shoulder. He left it attached there, but swung the long strip over to the denuded space below the arm-pit and bandaged it there. The attachment at the shoulder kept the transplanted cuticle alive until it had grown upon its new location, and thence it spread over the rest of the uncovered space on each side of it.

In the strictly medical field, contemporary history is not without its record of great discoveries. The most interesting and those which promise the most important results have been made in the laboratory of the bacteriologist.* His experiments have already yielded us some wonderful secrets, but the

practical rewards of his work have only just begun to come to us. He tells us that many, perhaps all, the ills that flesh is heir to have their origin in the devastating work of countless minute bacilli which inhabit both air and water and which invade our poor bodies and prey upon the tissues. The reason we are not all constant victims of these myriad and all-pervading enemies of the race is that the soil in which they find lodgment must be favorable for their growth and propagation. In other words, the human system must be debilitated or have a weak spot somewhere, else the invaders will be destroyed or expelled. It is within a few months that it has been asserted that the bacilli of cholera, yellow-fever, consumption, and other dread diseases have been identified by the all-searching microscopes of the bacteriologist.

There is a good deal of popular incredulity regarding some of these discoveries. The first news of Professor Koch's experiments in the treatment of consumption was hailed as the greatest boon that has come to man in these latter days, in spite of the fact that the discoverer warned the public that his work was incomplete and that it would be highly premature to ascribe to his remedy an omnipotent control of the most deadly foe to human life. When there came news of failures of the treatment by inoculation, the reaction of public opinion led almost to the repudiation of the whole theory even by many medical men. The popular judgment was too hasty in both cases. Professor Koch and his co-laborers in bacteriological laboratories will yet place the world under a greater debt of gratitude than it owes to any medical man of ancient or modern times. The germ or bacillus theory has its limitations, but all the great investigators of the day expect it to contribute more than any other agency to our future power in saving and prolonging the lives of men. Little has been done thus far except partially to discover the hidden facts. The physician's diagnosis has been made more complete. The matter of treatment is a question for the future. Many of the best minds of Europe and America are already devoted to the subject. The century will not close, it is safe to say, without witnessing many new and splendid triumphs over the manifold evils which continually threaten our tenement of clay.

In the chemistry of medical science, leadership must, by common consent, be accorded

*[Bak-te-ri-o-lo-jist.] One skilled in bacteriology, that department of the science of life which deals with micro-organisms, their life, history, and their agency in disease.
D-Nov.

to the investigators of Germany. *Materia medica** has recently been enriched by the addition of many potent agents from their laboratories. Even the non-professional man has become more or less familiar within a year or two with the new drug, antipyrin [an-ti-pi'rin]. It is a familiarity, it should be added, that is full of danger. A few grains of the tasteless, apparently harmless, white salt will in a few minutes make a marked reduction in the number of heart-beats. Popular knowledge of this fact led to a reckless consumption of the drug without professional advice during the last epidemic of influenza, and some sudden deaths were directly traced to such indiscretions. But in skillful hands the new remedy is a most valuable one.

Phenacetin [fe-nas'e-tin] is another German drug which within a year has allayed incalculable human suffering. It is a palliative, not a curative agent. In many cases of acute neuralgia it acts almost like a local anæsthetic, although taken through the stomach like antipyrin, with which it is identical in appearance. The tortured nerves usually become insensible for several hours although the rest of the body is not affected. A cure is promoted by giving the patient a chance to rest without the use of opiates or anodynes, and thus allowing nature to do her own repairing. Phenacetin is even more powerful than antipyrin, and it should never be used except as prescribed by a competent physician.

Both the drugs just mentioned are typical of the physician's sole aim in modern practice. Neither of them is designed to cure disease; their mission is simply to allay certain abnormal conditions which usually accompany disease. Nature, thus relieved of the handicap, is able more easily and more quickly to overcome remaining obstacles and restore health. Thus the congestion and inflammation of influenza yield more readily to the restorative influences of nature if the fever or violent action of the heart is reduced; the task of restoring the inflamed nerves in neuralgia to normal health is easier if the pain and its consequent disturbance are temporarily removed.

There are after all very few specifics in medical practice. Distinct poisons have

their distinct antidotes, but not so with disease in its ordinary sense. The policy of medical men in former times seems to have been to fight fire with fire. Counter irritants are still considered a good thing in certain cases, but milder measures are now the rule throughout the profession.

The influence of mental forces upon physical conditions is a subject which within a few years has received deservedly prominent consideration by eminent members of the medical profession. Most physicians now recognize the great importance of securing the confidence and the mental co-operation of their patients in alleviating their bodily distresses. Most of us have laughed at the mind cure craze, which has had so many absurd manifestations, but there are important though little understood natural laws at the bottom of it. These laws have been the basis of many strange superstitions and charlatan delusions in years past. Faith cures, mesmerism, Christian science, so-called, are all founded upon them. Hypnotism is the principal name under which they are now being scientifically investigated. The French have taken the lead in these inquiries. Volumes might be written about the fascinating marvels of this branch of medical science which the investigations of Charcot [shar-co] and Bernheim and their *confrères* have developed. Some valuable practical applications of their discoveries have already been made in both Europe and America.

Another sign of the times in the medical world, which is significant only of good, is the fading of the sharp lines of division between the schools of practice. I know that this intimation will meet with resentment and denial from many members of both the principal schools, but it is true nevertheless, and happily true. The new liberalism is manifesting itself, unobtrusively for the most part, in the highest centers of medical learning, whence it will surely spread. Remedies and methods originating in one school are now freely used by practitioners in the other—not admittedly so in all cases, but that concession will come later. Medical science was for centuries a profession of great bigotry, and the heritage has not yet been completely spurned. When leading physicians of different schools in New York and London meet in consultation at the bedside of their respective patients it is significant of a broader

*That branch of the science of medicine which treats of the various substances which are employed in the practice of medicine, including an explanation of their nature and of their modes of action.

spirit of tolerance which is sure to become general. The liberalism of the age, in a word, is nowhere exercising a more beneficent influence than in the medical profession.

When it comes to seeking practical proof of progress in medical science there are two tests to be applied. Has any reduction been made in the sum of physical suffering which man endures? and, has the span of human life been perceptibly lengthened? Medical men may fairly reply that these tests are too severe: that the pain which a man suffers and the number of his days depend far more upon his manner of life and his observance of nature's laws than upon the skill of his physician. True enough, and yet I believe that medical science will bear both tests triumphantly. That patients under medical and surgical care suffer less to-day than they did fifty or even twenty-five years ago is a truth which, as every physician knows, does not need argument to prove. It may be true that the higher cultivation of an advanced civilization has brought increased sensibility to pain, but almost all the many agents for relieving suffering have come to us within half a century. I believe that a careful analysis of vital statistics would show at least a tendency to increase in the average length of life in civilized communities. Better sanitary conditions, and greater attention paid to symmetrical physical development and training have probably a more potent influence in this direction than strictly medical and surgical skill. But these things are quite within the scope of medical science to-day. The advice of a physician

should be worth more than his prescription.

The relations of the public to the medical profession have changed in a marked degree within a generation or two. The disappearance of much of the mystery with which the practice of medicine was formerly enveloped in the minds of most people has not on the whole shaken public confidence in the profession. The medical adviser occupies a more intimate place in most of our lives than he held in relation to our ancestors. He should be brought into still closer intimacy with us. He should be consulted in time of health as well as by the sick bed. It is time we learned to make a more general application of the maxim that "an ounce of prevention is worth a pound of cure." Our greatest danger is from insidious maladies which often become chronic before they are recognized, such as consumption, diabetes, Bright's disease, and heart troubles, rather than from sudden illnesses. Before many years have passed, I have no doubt it will become the custom of prudent men and women to submit themselves to periodical examinations such as are now made of all applicants for life insurance. Thousands of lives would be saved by the detection in this manner of evils which in their later development would be hopeless. It is in its wider mission, the preservation of health, rather than in curing disease, that medical science will render its greatest service to mankind. I venture to predict that in the next decade it will make more rapid advancement toward the fulfillment of that mission than it has made in any previous century.

GREEK ORACLES.*

BY THOMAS D. SEYMOUR, M.A.

Of Yale University.

THE Greeks were a very religious people—much more religious than most of us are wont to suppose,—even though they did not maintain in all respects so close a bond as might be desirable between their religion and their morality. Their religion was far from being so pure and exalted as that of the Hebrews, it was not so severe as that of the Romans, but they were prompt to recognize the divine hand in all the events of life,—

in the murmuring of a brook and the roaring of wind, in the flashing rays of the sun and the terrors of the thunderstorm, in all their personal or national happiness or misfortune. In good or ill, their constant question was, What god shall we thank or blame? In general they were on pleasant terms with their divinities. They were careful to offer the appointed sacrifices, giving each god his due, and then felt no special awe before them,—feeling as a man does in the presence of com-

* Special Course for C. L. & C. Graduates.

mercial friends to whom he owes nothing. Thus, as they did not doubt the divinity's power and knowledge of the future, they believed fully that the god would show his friends, whether individual men or nations, what was to befall them. This, according to Xenophon [zen'o-fon], was the teaching of Socrates himself, who urged his companions to learn so far as they could by investigation and study what was best for them to do, while in matters which were hidden from man's knowledge, they should consult the gods. Thus he sent his young friend Xenophon to inquire of the oracle at Delphi before deciding to go on the famous expedition against Babylon (the *Anabasis*) with Cyrus.

Divination, then, was naturally practiced freely and in many forms by the Greeks. Æschylus [es'ki-lus] in his play of "Prometheus" [pro-me'thūs] (which Mrs. Browning translated so skillfully,—though perhaps in a rather ladylike manner) enumerates seven or eight different modes of determining the future: from dreams, from chance words overheard, from chance meetings by the way (some of them thought it a very bad sign if they saw a monkey or if a snake crossed the road before them), from the flight of birds—especially from the actions of eagles or hawks, who soar out of sight, and may be thought to rise even to the court of the gods, and to know their determinations with regard to men,—from the viscera of animals offered in sacrifice (especially from the color and size of the liver), or from the conduct of the flame when these animals were burned. A sneeze at an important moment was of particularly good significance. The most common of these ordinary methods of learning the divine will was from the flight of birds, and thus every omen was called a *bird*. Aristotle burlesques this in his comedy of "The Birds," saying, "A sneeze, a slave, an ass, or a word, if you think it an omen, you call it a *bird*."

These lesser forms of divination were used freely in very insignificant matters, especially, of course, by the superstitious. The Spartan army would not cross the frontier of Argos if the omens were not favorable, and the army of Xenophon, though in a perilous position which was becoming more and more dangerous, delayed and slew their very last cattle before they found a single beast whose liver was in good order. Whenever it was possible, you may be sure that the ox which was to furnish such an omen was fed with the

greatest care before it was slaughtered.

We cannot yet be filled with contempt for the Greeks because of these superstitions. The memory of the like omens has not entirely passed away from our life. Some of us have known good people to seek direction and take an omen by opening the Bible and placing the finger at random on the page, in the hope that the verse thus touched would afford either encouragement or discouragement in a matter about which they were undecided. Some of us still have some anxiety because of a bad dream, or dislike to sit at table with twelve others, or would rather remain unmarried than to marry on Friday, or prefer to see the new moon first over the right shoulder, or to plant corn at a certain time of the moon, or would shrink from giving a penknife as a present, or from wearing an opal, or would be troubled if salt should be spilled between us and our neighbor at table. The southern negro does not like to have a rabbit cross his path. I have known a good and pious farmer who would not sell a load of wood before he had let his jackknife fall, and if it did not fall in a particular way the sale was not concluded. We laugh about the omens from the twitching of an eye, or the burning of an ear, or a tea leaf in a cup of tea ("a caller is coming to-night"), but we are familiar with them. In Germany a sneeze is greeted by good wishes for the sneezer from all present.

But these ordinary forms of divination did not suffice for important decisions when the god could be consulted with greater ceremony, and his answer secured in more definite form. Among the Greeks we may mark three different stages of divination, although these are not very clearly separated from each other in time. In the Homeric poems we find little or nothing of the inspection of a victim's gall or liver, and even the oracles are only barely mentioned. In the Homeric period, certain favored men were gifted with the power of prophecy, and declared directly the will of the gods. Thus Calchas [kal'kas] on the plain of Troy, serves as an old Hebrew prophet,—declaring why the god has sent a pestilence upon the host. A similar prophet at Thebes in the mythical period, the blind Ti-re'-si-as, declares the fortunes of the house of Œdipus [ed'i-pus] and his prophetic soul retains its power even in the realm of Hades, whither Ulysses descended in order to learn from him how he might return to his

home on the island of Ithaca. So also *Amphi-a-rā'us* at Argos with the greatest solemnity warns the Argives of the injustice and sure failure of their expedition against Thebes. These seers were all inspired by the god Apollo, who was himself often called the prophet (spokesman or mouthpiece) of his father Zeus. *Pau-sā'ni-as* says that with the exception of those who were inspired by Apollo, none drew auguries except from dreams, the flight of birds, and the inspection of victims. Apollo was the sun-god, the god of light and health, both spiritual and physical. He brought healing to the sick and purification from sin to the guilty, and gave light to darkened minds, affording glimpses of futurity.

Such prophets, directly inspired by the god, were unknown to Greece in its historical period. The higher forms of divination came to be associated with a place rather than with a person.

The two most honored and powerful oracles of ancient times were those of Zeus at Dodona in Epirus, a district of Northern Greece, and of Apollo at Delphi, at the foot of Mt. Parnassus, just north of the Corinthian Gulf. Dodona was the earliest seat on Greek soil of the worship of Zeus. It was situated on a small knoll in a lonely valley surrounded by lofty mountains, at a little distance from the modern *Jan'ni-na*, which was a seat of Turkish rule in the eighteenth century and still is in Turkish hands, much to the regret and irritation of the Greeks who rightly regard it as justly theirs. This district of Greece is said by meteorologists to have a very unusual number of thunderstorms, and the frequency of the darts of lightning, and the reverberation of the bolts of thunder among the hills, together with the wildness of the scenery, may have suggested to the ancients the peculiar sacredness of the spot. In Homer's *Iliad*, when Achilles sends his forces forth to fight, he prays to "Dodonean Zeus, god of the Pelasgians, who dwellest far away: who rulest over wintry Dodona, where the Sellæ dwell about thee, thy prophets, with unwashed feet, whose couch is the ground." The servants of the god at that time evidently were a kind of ascetic priests. In the time of *He-rod'o-tus*, in the fifth century B. C., the responses of the oracle were delivered by priestesses, and he conjectures that it was established from Libya; but his inclination to derive all great religious rites and beliefs

from the Egyptians was so strong that we have the less confidence in such a theory which cannot have been sustained by direct evidence. In early time no temple seems to have existed at Dodona, and the center of the worship was a great oak which was sacred to Zeus. "The groves were God's first temples," and the early temples of the Greeks were small and rude. The ancient sanctuary of Apollo at Delos has been lately discovered and is proved to have been only 20x10 feet in size. The Homeric temples seem to have been often mere shrines. *Æschylus* in his "Prometheus" mentions "the incredible prodigy, the speaking oaks," at Dodona. Thongs of leather, suspended from the branches, seem to have struck against bronze caldrons or basins. These noises and the rustling of the leaves and creaking of the branches were interpreted by the prophet-priests or priestesses. During the historical period, Dodona had much less political influence than the oracle at Delphi, but it was still not only honored but consulted. The Athenians are said to have trusted largely to its assurance of success in undertaking their disastrous expedition against Syracuse in 415 B. C., and the Spartan king *Agésilas* [*a-jes-i-lā'us*] a few years later consulted it with regard to the expedition which he was planning (and afterwards made) into Asia. The temple was destroyed by an *Ætolian* general in 219 B. C., and the place still further devastated by the Roman troops a few years later, but the temple seems to have been rebuilt by the Roman emperor, *Hadrian*, in the second century of our era.

Fifteen years ago a Greek by the name of *Car-a-pa'nos* made excavations on the site of the ancient Dodona which definitely determined that to have been the seat of the oracle. He laid bare the foundations of the temple, and found among other remains of antiquities forty-five thin little lead tablets—most not more than two or three inches square—inscribed with questions addressed to the oracle, from about 425 to 218 B. C. Some of the tablets were illegible, and the more naturally so because in addition to the various accidents and injurious influences to which they had been exposed, some of them had been used more than once in antiquity; in order to save the expense of a new tablet, an earlier question had been scratched out and another question written on the same surface.

These inquiries addressed to the oracle

bring us in a strangely direct and personal way into connection with the old Greek usages and superstitions. On two of the tablets the people of Corcyra (the modern Corfu) ask to what divinity they should offer prayer and sacrifice in order to have peace and prosperity at home. A similar inquiry comes from Tarantum in Italy. Some neighbors of the Molossians, in whose territory the oracle lay, desire advice as to a treaty of alliance with them. A certain Euander and his wife consult the oracle how they and their family shall fare better for the future. Another, whose name is Agis, had lost some coverlets and pillows, and wants to know whether some one outside of the family has taken them. Another man asks with regard both to his health and property. A woman asks how she can have better health. A cautious man inquires whether he will be successful if he goes where he is planning to go, in the business which he intends to carry on. Questions from Athenians were found in the collection as well as from the states that were named above. Doubtless the least important inquiries were from those who lived near the oracle. No Spartan would go a week's journey in order to ask about his bedding. We have every reason to suppose that the tablets found at Dodona give a fair idea of the ordinary questions asked.

The oracle of Apollo at Delphi was the most prominent in the world during the historical period. The old name of Delphi was Py'tho, and the priestess who delivered the responses of the oracle was called the Pyth'i-a. Delphi lies at the foot of Mt. Par-nas'sus, whose two peaks rise about 6,500 feet above the sanctuary, while the plain lies about 1,500 feet below, with the Corinthian Gulf half a dozen miles away. The scene is impressive and well suited to inspire the beholder with a reverent spirit. The massive rocks are for the most part bare of all soil and verdure, and except for a little patch of green near the cleft rocks, and the stream of the Pleistus and the luxuriant plain below, the scene is one of awful desolation. Even as Dodona was subject to thunderstorms, Delphi was often shaken by earthquakes, and thus reminded of the god's presence. The sanctuary stood near where the Castalian spring—the spring of poetry—issues from its chasm. According to one view, the Pythian priestess was excited to prophetic frenzy by the mysterious exhalations which proceeded from the chasm,—but no such

gases have been detected by modern chemists.

According to Æschylus, Apollo was not the first possessor of this prophetic shrine: Earth was first, then Themis, then Phoebe, then Apollo (Phœbus). Perhaps this story simply indicates a combination of traditions with regard to the place. Apollo, with his mother Leto and his sister Ar'te-mis, was in undisputed possession within the time of our knowledge. At its first appearance in history this Pythian oracle had fame and influence beyond the limits of Greece, and we see that foreigners as well as citizens were allowed to enjoy its privileges. The historian Herodotus represents it as giving sanction to the succession to the Lydian throne and receiving rich gifts from Lydian kings 700 years B. C. If this seems improbable to us, yet we have no reason to doubt the essential truth of his statements with regard to the votive offerings of the Lydian king Croesus—whose name has become the synonym for wealth—about 550 B. C. Croesus was planning an expedition against the Persian king, the great Cyrus, and (according to Herodotus) sent to seven oracles asking a puzzling question in order to test their power. Convinced that the oracle at Delphi surpassed in wisdom all the rest, he sent to it immense treasures of gold and silver as votive offerings, and asked its advice whether he should invade Persia. The answer declared that if he should cross the river Hæ'lys (the eastern boundary of his kingdom) he would destroy a great empire! Having no doubt that this meant the overthrow of Cyrus, he went against him, was defeated, and lost his throne. He gained the esteem of his conqueror, however, and was allowed to send to Delphi to ask the god whether it was the custom of the Greek divinities to be ungrateful and if Apollo was not ashamed of urging him to undertake an expedition which had cost him his scepter. The oracle is said to have replied that Croesus ought to have inquired *which* empire was to be destroyed. If not true, this story is certainly well invented. The response bears the genuine indefiniteness which has made the name oracular often synonymous with obscure. Doubtless the authors of the god's responses sought to be ambiguous except when they were sure of their position.

Another obscure response was given to the Athenians when they asked what they should do in view of the approach of the army of Xerxes, before the battle of Sal'a-mis,

480 B. C.: "Athena could not persuade Zeus to save Attica, but the wooden wall should be their defense." The question arose at once, what was this wooden wall? Some thought it to be the fence around the A-crop'olis but The-mis'to-clēs urged that their fleet of ships was their wooden wall, and that the god was encouraging them to embark upon their boats and to meet on the sea the naval force of the Persians. As we all know, the Greeks settled the Persian war by their victory at Salamis, and to the Athenians beyond doubt belongs the glory of the victory. But if the battle had ended otherwise, and the Greeks had met with total defeat and destruction, the blame could have been thrown upon the misinterpretation of the words of the oracle. The story of this response also, then, bears a certain verisimilitude.

The mythical Alc-mæ'on, who had slain his mother, was told that he could have no peace except on soil upon which the sun did not look when he committed his crime. He at last inferred that he must seek peace on the new ground continually formed at the mouth of the river Achelous. But if he had found no peace there, the oracle doubtless could have justified itself.

Many responses are handed down by tradition, however, which although the matter of which they speak was entirely uncertain to mortal eyes, are so definite, that if they were genuine, the oracle was inspired. The old fathers of the church discussed this situation, and the conclusion of some Dutch theologians was that the oracle must have been inspired, and therefore that it was inspired by some evil spirit, or perhaps by Satan himself. The modern conclusion in such cases is that the response was composed after the event,—often perhaps by some pious friend of the oracle, with the desire to strengthen its reputation and influence. The antiquity and authenticity of the traditional oracular responses are not easily tested.

But the oracle at Delphi could never have acquired its hold on the Greek people by ambiguous or forged answers to questions, or disconnected phrases of an excitable, pale-eyed priestess in a trance. We do not know the exact relation between the mind of the priestess and the published response. But we are certain that the inspiration proceeded not from Apollo, nor chiefly from mysterious mephitic gases, but from a company of sagacious men who had extensive

connections in all Greek states and other lands, who received early and exact information with regard to political movements, and could give prudent advice, which often averted war and quarrels and caused justice to be done. Thus it settled disputes of royal succession at Sparta, and gave its approval to the constitutional changes of Clisthenes at Athens.

The details of the management of the oracle we cannot expect to learn, even when the *débris* which lies over the site of the ancient sanctuary and town of Delphi shall be cleared away. Most of their arrangements must have been too delicate and private to put upon record in any permanent form. The wisdom of the responses, then, evidently depended upon that of the men who dictated them, and this manifestly would vary greatly from time to time. Thus at certain periods the oracle was more subject to vacillation, and gave forth an uncertain note. The personal sympathies of the oracle were distinct at times. In the 6th century B. C., it repeatedly directed the Spartans to drive forth from Athens the Pls-is-trat'i dæ, the tyrants. At the beginning of the Pel-o-pon-né-sian war, 431 B. C., it supported the Spartans in their attack upon Athens, and gave them direct assurance of the god's assistance.

At the close of the period of Athens' glory men seemed to appreciate the situation, and thought it no impiety to intimate that the oracle was bought by the bribes of Philip of Macedon. Some writers have charged the Pythian oracle with cowardice at the time of the Persian wars, when it certainly seems to have recommended the policy of nonresistance to the barbarians. More justly, however, may we say that the oracle then saw clearly the might of the Persian empire, and the small chances of success for the Greeks.

More important, perhaps, than the moderating influence of the oracle on the nation's counsels, was its work in stimulating and guiding Greek colonization. At an early period, Greece proper, i. e., what is included in the present kingdom of Greece and a little more, became overcrowded, and colonies were sent forth to Italy, Sicily, Cyrene in Africa, to the shores of France, and to all the borders of the Black Sea. This movement corresponded in many particulars to the colonies sent forth from England to this country and those sent from New England to the western states. Just as the New England settlements in the United States have become richer and

more populous than the towns which founded them, so the Greek colonies in eastern Italy became Greater Greece (*Magna Græcia*). The Greek influence in these settlements continued distinct for centuries. The Greek language is said to have been the official language in the courts and government of Naples down to the time of Christ, and the language and customs of Southern Italy still bear traces of the old Greek life. These colonies were guided by the oracle at Delphi, which informed itself with regard to the best places for establishing new settlements, and also of the Greek towns which needed to be relieved of their surplus population and of turbulent elements of discord. Herodotus and Pindar tell in detail the story of the rich colony sent to Cyrene from the island of Thera at the express command of Apollo's oracle, who bade Battus, when he came to inquire for a cure for his stammering tongue, to lead the expedition to Libya; and an altar to Apollo, the "leader of the colony," stood near Naxos where the earliest Greek colonists landed when they came to establish their homes in Sicily.

The oracle naturally was an official interpreter of all matters of religion, and seems to have determined the religious calendar, which was an intricate matter with the old Greek, rude arrangements of months, and which was of great importance if the sacrifices were to be offered to the gods at the right times, and the proper festivals observed. Plato in his "Republic" says that in the appointments of his ideal state nothing shall be done without Apollo's approval.

That the Pythian oracle, as well as that at Dodona, was consulted on other matters than those of state and religion, we learn from the case of Socrates. In his defense against the charge of impiety (his "Apology") he is made by Plato to say that his enthusiastic friend Chærephon [ker'e-phon] ventured to ask the oracle whether any man was wiser than Socrates, and the answer was—No.

Originally, according to the tradition, responses were given at Delphi only once a year, on the 7th of the month Bysios (March), which was the god's birthday. In later times the responses were given at least monthly. Almost all which have been preserved are in dactylic hexameter verse, the meter of the Homeric poems, Longfellow's "Evangeline," etc., but some were in other meter, or even, perhaps, in prose. That with regard to the wisdom of Socrates is in the

iambic trimeter,—the ordinary verse of tragic dialogue.

Of the other oracles of the Greeks, one of the most famous was that of Zeus (Jupiter) Ammon in Libya—which seems to have been at least closely connected with the worship of the Egyptian Amun Ra. It was this oracle which confirmed Alexander the Great's pretensions to divine descent.

The great festival of Zeus at Olympia in Elis—the Olympian games—had an oracle of fire connected with it for a thousand years. Originally, indeed, the Greeks assembled at Olympia not for the games but for the sacrifices and consultation of the oracle; but the games grew in importance and, for most of the spectators, overshadowed the sacrifices. Attica had no oracle, but oracles abounded in Boeotia, the most noted of which is that of Tro-phō'ni-us at Leb-a-dē'a. He who would consult this was subjected to careful preparatory training and finally was lowered through caves, and shot through narrow openings, until he was thoroughly dazed. When he was brought again to the light of day the priests interpreted for him the vague ideas which he could express with regard to his experience. At Ep-i-dau'rus in Argolis was a sanctuary of As-cle'pi-us (Æsculapius), the god or hero of healing. This was a dream-oracle. He who would be cured of his malady lay down to sleep in the temple. Sometimes the god directed in a dream the use of a certain remedy; sometimes he graciously vouchsafed to complete the cure on the spot, and the invalid awoke healed. In the excavations on the site of this sanctuary ten years ago, large numbers of votive tablets were found, narrating in gratitude the wonderful cures which had been effected in this way. Apollo had another noted oracle at Branchidæ [bran'ki-de] near Miletus. In all, two hundred and fifty seats of Greek oracles were enumerated, but the host of lesser oracles had for the most part only local and temporary importance.

The influence of the oracles waned, of course, just as soon as the people began to lose faith in the divinity's care for men, and to suspect human interference. Only as long as the priest or priestess was believed to be simply the god's mouthpiece, uttering inspired words, would men render hearty respect and obedience to the utterances. Thus in the later ages of Greece, when skepticism was rife and the priests were found to be open

to bribery, the oracles ceased to speak. The daring comic poet, Ar-is-toph'a-nēs, the younger contemporary of Socrates, did not hesitate to burlesque the system of oracles. Plutarch, a contemporary of St. Paul, wrote a treatise on the failure of oracles, and finally attributed it to the lack of the dæmons (our *demons*) who had been used for the work of inspiration. In Nero's time, then, these spirits were thought to be occupied in other ways!

Milton refers to this failure of oracles in his "Christmas Hymn," in describing the time of Christ's nativity:

"The oracles are dumb;
No voice or hideous hum
Runs through the archéd roof in words deceiv-
ing,
Apollo from his shrine
Can no more divine,
With hollow shriek the steep of Delphos leaving.
No nightly trance, or breathéd spell,
Inspires the pale-eyed priest from the pro-
phetic cell."

The so-called Sib'yl-line oracles which have come down to us, have no connection whatever with the ancient Greek oracles. They are the composition of Jews and Christians, the earliest from two or three centuries B. C., the latest written several centuries after Christ, intended to gain support for the Jewish and Christian faith from the highest religious authorities of the heathen. The sibyls play no important part in Greek history and literature.

The responses of the Greek oracles, as we have seen, then, seem to be based largely on a kind of pious fraud. How much was due to mental exaltation and excitement caused by the fasting and other ceremonies required of the priestess or consulter of the oracle, how much to a kind of hypnotism and mind-reading, how much to mephitic gases from the chasm with which the oracle was often connected, no one can tell. The general influence of the oracles seems to have been distinctly in favor of peace, justice, and personal virtue.

THE MILLER AND HIS MILL.

BY W. C. EDGAR.

IT was comparatively but a few years ago that the American miller and his mill were generally regarded rather as scenic effects than as important contributors to the nation's wealth. Of course they always fulfilled a serious and important duty in grinding the wheat of the community in which they were found, but their destiny as world feeders and international food cheapeners has only recently begun to be accomplished. It is not long since the American flour maker stepped up from his original and somewhat provincial state into the position he now occupies, that of purveyor to the bread eaters of the whole civilized world. Perhaps he has not quite earned this rather exaggerated title, for it is true that there are some nations which have not as yet given him the appointment, but these must in time yield to the inevitable, for it cannot be successfully denied that an American mill properly located, equipped according to modern ideas of mill building, and operated with skill and intelligence can outstrip that of any other country on the face of the earth in the production of a wholesome

flour at the very lowest cost. That this is true is conclusively proven by the significant fact that American flour, despite all foreign competition, now finds a market in every accessible civilized country save those from whence it is barred by prohibitory tariffs.

For centuries the miller has occupied an enviable place in song and story. The illustrious miller of Deestands as an exemplar of honest and sturdy manhood, envying nobody and living a contented, strong, and useful life to the admiration of all beholders. Poets have dreamed on the margin of the mill pond and sweet memories have clustered about this scene of quiet industry; the song of the mill wheel has made music to which the world has lent a willing ear, and the dusty miller leaning over his half door was ever a restful and pleasing figure beloved of the artist. There once was a fascination about the click-clack of the mill wheel, the rush of waters, and the hum of the buhr, which undoubtedly drew men to the trade of milling as insensibly but strongly as the quiet stream lures the ardent fisherman to its banks. Fre-

quently the miller found as little profit as the angler, but still the guild of millers never lacked apprentices, even as the most unpromising stream invariably attracts its hopeful and expectant fisherman. All this, the legend and poetry of milling, clings more to the trade as it was in the older countries and in older days than to its present state, for there still remain in our country but few old-fashioned mills and millers.

Far off from the beaten roads, in glens remote from railways, you may perchance come across a mill running with an over-shot wheel and grinding by means of stones its meager grist of neighborhood flour, but a man who yearns for "stone flour" with the much-vaunted "nutty flavor" which it was supposed to possess, would now have much difficulty in supplying his wants. Eight or ten years ago, one who believed that "new process" milling was a mere fad and that the world would sooner or later demand the recall of the old-fashioned flour made on buhrs, began the publication of a journal devoted to the encouragement of this renaissance of milling, expecting to draw to his standard all the old-fashioned millers in America and by holding them together and encouraging them, once more to restore the system of stone milling to popular favor. The attempt was a complete failure and the resurrection of the few followers of the old method of milling, as moss-grown, out of date, and decrepit as the crumbling and neglected mills they owned, only served to emphasize the advanced position taken by modern millers since the time when new systems and new machinery swept milling forward to its present place in the very vanguard of American industries.

Again, three or four years later, there arose in the state of Michigan a prophet of the olden age of flour making, who printed and circulated a unique and curiously worded document wherein the new system was denounced as the prime cause and true basis of all the indigestion and dyspepsia to which American flesh is said to be particularly the heir. He declared that the only safe road to a healthy stomach and consequent happiness lay in a return to the simpler and more natural, the original and better method of making flour by grinding the wheat on stones. Attempting to revive the hopes of the ancient millers, he called a convention of them, but the movement proved abortive and the few buhr millers who assembled in re-

sponse to the call made rather a pathetic picture, representing as they did the last remnant of a once extensive but fast vanishing class utterly distanced in the race by men who used new methods both in the manufacture and sale of their flour.

This was the last attempt made to revive and encourage the disciples of the old system. Some few of them still patiently await the return of long abandoned customs, but they are gradually disappearing, and with them departs much of the pretty, pastoral character which in former days made the miller and his mill beloved of poet and artist. In many of the older states they may still be found, content with the small share of business which a busy, progressive, and restless trade has left them, but their entire capacity is inconsiderable when reckoned with the output of one of the great modern flour mills. They served well and honestly in their day and generation. Their flour was probably good in its way; possibly it made more healthful bread than the flour of to-day, but this is questionable, for the merchant mills of America certainly leave nothing to be desired in the way of purity in their product.

What the world demands now is not only good flour but cheap flour, and while the old stone mill might have satisfied the demand as far as the first-named requirement was concerned, when it came to the second, it was impossible for it to compete with more modern plants. I sometimes wonder, however, if there be not enough reactionary folk in the country, of the kind who extol the virtues of cracked wheats and whole wheat flour, graham breads, and sundry odd foods over the deliciously white everyday bread commonly found, to demand and welcome an old-fashioned "nutty flavored," stone-made flour, providing it was judiciously mixed with bran, shorts, and dirt, *au naturel*. If some enterprising miller should hit upon the simple expedient of advertising the real flour of our fathers made by the only Simon Pure, antidyspeptic system—the obsolete stone process—I am sure there would be found many amiable old ladies with leisure in which to weigh and study each ingredient which goes into their daily bread, together with enough elderly gentlemen with a taste for the food of the good old days to keep the mill of the aforesaid enterprising miller running steadily at profitable prices.

The miller of the old time was so closely associated with the farmer that, although he surpassed him in intelligence and knowledge of the world, he still resembled and bore a close relationship to him. The miller of the present is a manufacturer of flour and a dweller in cities. Frequently he has but a slight technical knowledge of his trade and spends more time on 'Change than in his mill proper. He is a man of affairs and has to do with foreign exchange. He draws his information not in the old simple manner from direct, personal contact and gossip with his neighbors over his half door, but from cables and telegrams and a wide range of correspondents located in many lands far and near. He studies international and not neighborhood conditions and disposes of his product not on the toll and exchange principle, but through an army of agents. His mill is not a placid, murmuring, poetic, and artistic ivy-grown structure, lurking modestly on some quiet stream, half hidden by trees, but a huge and, alas too often, a hideous looking factory, puffing and pounding and trembling away day and night in an effort to turn out all the flour it can, driven by mighty engines, or powerful turbines, or both. The wheat does not come to it direct from farmers' wagons, unloaded by horny-handed agriculturists, prone to drive a sharp bargain and exchange gossip, but by long train loads, over switches built for the purpose from the main line to the mill. To pay for the constant stream of wheat which comes into his mill and to find a market for the barrels and sacks of flour which pour out of it, taxes the brain of to-day's miller to the utmost, and forces him—harassed as he is by the manipulations of his raw material, by the grain gamblers—to exert all his energy and business ability to keep his huge machine moving and still come out whole at the end of the year. The complete change which has occurred in the character of the miller and his plant may be said to date from the beginning of the "new process" in milling, which began to be inaugurated in the United States about twenty years ago.

Without going into dry technicalities regarding this change in the system of milling, "the milling revolution" as it was called in the trade, we may simply describe it as the introduction of a machine called a purifier for eliminating small particles of bran and other impurities from the flour, and later the sub-

stitution of chilled iron rolls for the old-fashioned millstone. These changes in the manner of making flour were not entirely American, for the system, or parts of it, had been long known and in operation in Europe. The necessary machines were, however, introduced here by the pioneers in the present era of flour manufacturing, amended, altered, improved, and adapted to our wheats by clever American inventors and mill builders and at once demonstrated their peculiar fitness for the work given them to do. In their wake followed innumerable improvements in the line of auxiliary machinery which culminated in the modern flour mill which is as radical and complete a change from the old method of milling as was the latter from that pursued by the aboriginal millers. The manner of making flour seems to have remained practically the same for centuries, its development and growth being merely in the duplication of millstones and some slight and unimportant changes in the method of grinding and cleaning the wheat, together with the introduction of a few comparatively insignificant improvements, until the dawn of the new era, when, released from its long slumber, the spirit of milling progress made giant strides forward, invention succeeded invention, change followed change, and one improvement trod so rapidly upon the heels of another that at one time it seemed as if he who would keep up with the progress of the craft must rebuild his plant annually. Many of these so-called improvements were mere devices to catch the unwary, and catch-penny caterings to a newly awakened spirit of advancement, put forth by alleged inventors who were merely anxious to sell machines and thereby seize fortune as it flew from the fat pocketbooks of the millers. At first much experimenting was done. Gradually the false was discarded and the sound and true in principle retained, until finally the modern mill was taken as the model for the trade and as a result the present method of making flour is a fairly well-defined science in which it may be truthfully said that the American miller excels.

The improvements culminating in this revolution in processes were first put into use in the northwest, and to the impetus they gave to the trade there is due the marvelous growth and tremendous capacity and output of the mills of that section and notably those of Minneapolis. To the introduction of these

improvements is due the magnificent development of the export trade in American flour and the change in the character of the American miller from that of a simple grinder of grist into a manufacturer of flour for the world's needs—a merchant miller whose customers are found in England, Ireland, Scotland, Sweden, Norway, Holland, Belgium, Denmark, and the West Indies, and whose restless activity, spurred by unceasing and relentless competition, nerves him to constant effort in new and distant fields.

Previous to the new order of things there had been centers of milling. Rochester was long known as the flour city, and St. Louis at one time was the largest flour-producing point in America. But such centers as these owed their pre-eminence to the development of their capacities under the old stone method of milling. When the new process was introduced, Minneapolis, with her fine water power and her already thriving group of mills, with her developing resources and her fortunate location near the wheat fields of the northwest, above all, with her few but highly intelligent, progressive, and daring millers, stood in a most advantageous position to profit by it and did so to such an extent that flour mills of a size which would appear impossible to millers of a previous era, were speedily erected. Minneapolis soon assumed a position as the largest flour producing city in the United States, quickly achieving the pre-eminence she now holds as the milling center of the world, having an actual capacity of over 43,000 barrels per day.

Not alone did the milling interests of Minneapolis expand under the impetus of the new process and the foreign trade which it brought in its train. St. Louis, Milwaukee, Buffalo, Baltimore, Rochester, New York, and many other milling centers, while slower to yield to the march of progress, owing to the fact that the mills therein were operated on the old style and their owners successful and loth to adopt new machinery until the success of the experiment was fully established, ultimately fell into line and not only remodeled their mills, but added greatly to their capacities. While none of these cities have succeeded in reaching half the capacity of Minneapolis as a flour maker, they have developed and extended their milling interests enormously.

Very large mills have been built during the last ten years in various portions of the United States. Ohio, Indiana, Illinois, Kan-

sas, Missouri, Nebraska, Wisconsin, Michigan, New York, and Tennessee are milling states wherein may be found hundreds of mills of a capacity which twelve years ago was exceptional. The northwest has, however, led all other sections in the development of this industry, owing largely to the fact that the tremendous influx of immigration has opened up the wheat fields of this portion of the new west and sent to market a tremendous quantity of grain which in the shape of flour is in especial demand abroad. Superior and Duluth, located at the head of the Great Lakes, are just at present showing great activity in the line of mill building. Four years ago these cities possessed no flour mills. Today Duluth has a daily capacity of nearly 7,000 barrels, while at Superior one mill already completed can turn out 1,200 barrels per day, and several others aggregating 7,000 barrels are being built. These large flour manufactories will give the new center on Lake Superior a combined daily capacity of over 15,000 barrels. North Dakota ranks as one of the important milling states, as does also South Dakota. Montana, Oregon, Washington, and California should also be included among those states which contribute to make American flour world-renowned.

In order to gain an idea of the rapid growth of our flour trade with Europe, we may revert to a chapter in the history of milling in Minneapolis which is illustrative of the conditions which prevailed elsewhere in the trade. In 1877, Mr. William H. Dunwoody, a member of one of the largest milling firms in Minneapolis, and who was at that time associated in business with the late Governor C. C. Washburn, went to Europe to see if a new market could not be secured for a part of the increasing product of his mills. Several efforts in this direction had been previously made, but each shipment had entailed heavy losses. Some American flour had, it is true, already found a market in England, but the amount was insignificant and it had been sold, not from the mills direct, but through New York wheat receivers.

Needless to recount the difficulties experienced by Mr. Dunwoody in his efforts to introduce American flour in a market unacquainted with it, biased against it, and filled with prejudices and precedents. He was told that no one cared to buy at such long range; that he would better dispose of his flour in New York and have the dealer there sell it in

England. He had to combat foolish and absurd statements to the effect that the American product was deleterious; that it contained sand, alum, marble dust, and beans. Every argument which jealousy could urge was brought to bear against the use of the American article; yet, when later in the year, other American millers sent representatives to England on a similar mission, it began to be apparent that the new flour had come to stay and could not be driven out of the market. At that time the product of the English mill, made by the old process, was dark in color and inferior in quality, and the American flour made a bread which was incomparably better. Nevertheless, the difficulties in the way of introducing it in England seemed almost insurmountable; but Mr. Dunwoody slowly gained ground and was supported in his efforts by the constant encouragement of Governor Washburn, who was thoroughly convinced of the possibilities of a foreign demand, and, being a man of vast determination of character, would not be deterred from his intention of establishing a permanent market in Great Britain. In Scotland and the north of Ireland the American flour began to find sale. Gradually the tide began to turn toward direct trade with the millers of the United States and just as the demand became well started, the explosion of 1878, which reduced many of the Minneapolis mills to shapeless ruins, interrupted all traffic. This was hailed by a certain element in the London and Liverpool trade with great exultation, as it was supposed to destroy at once the bugbear of the conservative English miller who had grown to dread the encroachments of his American competitor.

Little did the British miller understand the quality of the American flour maker, for the mills were rapidly rebuilt and from that time the extension of their foreign trade has been marked. In 1878 Minneapolis exported but 109,000 barrels of flour, and in 1891 her sales abroad exceeded 2,500,000 barrels. During this period the entire exports of flour from the United States grew from less than 4,000,000 to over 11,000,000 barrels. Since the year 1878 Minneapolis has increased her annual output of flour from 940,000 barrels to over 9,000,000 barrels and nearly all the flour producing points in the west will show almost as large a proportionate growth.

The future of such an industry can hardly

be foretold. The American miller of to-day is doing his full share toward the extension of his country's commerce, and he is doing it not only without any protection, but in the face of difficulties which sometimes threaten to overwhelm him. In the development and expansion of his export trade, he is forced to compete with foreign mills which are to-day as modern in equipment as his own. He is at the mercy of steamship lines owned by aliens, which refuse to give him a fair bill of lading and frequently subject his customers to annoyance and loss on account of unnecessary delay in the delivery and gross carelessness and neglect in the handling of his flour.

The growth of the milling business in the west has been enormous in spite of the fact that the system used by the railways and steamship lines has been, and still is so defective, as to be inadequate to the demands of the trade. In some instances it has taken three months for shipments of western flour to reach the Atlantic coast. Gross carelessness on the part of carriers, both inland and ocean, in handling and delivering western flour is so common as to pass almost without comment. Owing to the facility with which railway and steamship lines avoid and shift responsibility, the miller finds it impossible to obtain any satisfactory explanation for these delays, which are really resultant from the fact that the volume of trade has far outgrown the system by which the carriers handle it, and the latter show no disposition to improve it.

In many countries American wheat is admitted free of duty, while a tariff which is practically prohibitory, forbids the importation of American flour. This allows the foreign miller to compete with the American in purchasing the raw material, but forbids the latter from any share in selling the flour made from it. It is certainly to the interest of the people of the United States to have as much of the wheat raised in America exported in the shape of flour as possible.

In the face of these difficulties and unfair trade regulations, the American flour maker has built up a large export trade without a particle of aid from the government. Given the protection of a fair shipping document, a better system of delivery, and a free entry into the flour markets of the world and he will, during the next ten years, show double the progress, great as has been that of the last decade.

JOHN GREENLEAF WHITTIER.

BY EMILIE HALL DAVIES.

THE song of birds is sad to-day,
A dirgelike sound is echoed back
From hill, and dale, and woodland way,
Along the rushing Merrimac.
Forests and fields are touched with grief,
Rocks, rills, and flowers their tributes send;
The autumn harvest, all, in brief,
Nature hath lost a faithful friend.

Dear sleeping poet,—no, not dead—
When things inanimate and dumb
Weave wreaths all glorious round thy head
Rescued humanity must come;
For Afric's child—no longer slave—
No longer human sacrifice—
He kneels beside thy new-made grave
With aching heart and tear-wet eyes.

Sleep on in peace, dear poet friend,
Thy task is done, well-earned thy rest.
The summit reached, thy goal is gained,
Thou hast thy wish, thy last is best.
Wide oped the gates thou enteredst in
Bearing of sheaves a rounded store.
Beyond all pain and earthly din
Rest thee, sweet singer, evermore.

BEGINNINGS OF THE AMERICAN THANKSGIVING DAY.

BY L. L. GRACEY, D.D.

U. S. Consul at Foochow, China.

THANKSGIVING DAY as annually observed in the United States is peculiarly an American institution. Occasional observances of days of thanksgiving in recognition of special mercies or for the bounties of the field and the stall, have been common to all Christian nations, but since the days of the annual celebration of the Feast of Ingathering and Tabernacles by the Jews no other nation has regularly set apart one day in each year for the observance of such a festival. We cannot claim originality for this institution, for the Hebrew people under divine directions kept a feast of thanksgiving with great rejoicing and religious ceremonies. This was established by Jehovah Himself under directions given to Moses as recorded in Deuteronomy xvi., 13, 14, 15.

"Thou shalt observe the feast of tabernacles seven days after that thou hast gathered in thy corn; and thou shalt rejoice in thy feast, thou and thy son and thy daughter and thy man servant and thy maid servant and the Levite and the

stranger and the fatherless and the widow that are within thy gates," etc.

See also Leviticus xxiii., 34-44, and Exodus xxiii., 16.

So great was their rejoicing on these occasions that Plutarch wrote concerning them:

"The Jews celebrate two feasts unto Bacchus. In the midst of the vintage they spread tables, spread with all manner of fruits, and live in tabernacles made especially of palms and ivy wreaths together. . . . A few days later they kept another festival which openly shows it was dedicated to Bacchus, for they carried boughs of palms in their hands, with which they went into the temple, the Levites going before, with instruments of music."

The ancient Greeks held a festival closely resembling that of the Jews and probably borrowed from them. It was called the feast of Demeter or the Eleusinian mysteries. Demeter was the goddess of the cornfield and harvests. This celebration continued nine days. The sacrifices offered were mostly

products of the soil, with oblations of wine, honey, and milk.

The Romans observed a harvest festival which they called Cerealia, which was as ancient as the reign of Romulus. Processions of men and women went to the fields and with music and rejoicing engaged in worship and rustic sports and pleasures. Virgil alludes to the joyousness of this festival as well as the sacrifices offered in the temples.

The old English Harvest Home was a joyous occasion held at the time of ingathering, and characterized by many rude and even boisterous proceedings. The Saxon churls in the time of Egbert and Alfred kept the feast in jollity, and the practices of the Kentish farmer and the Northumberland shepherd in the days of Queen Elizabeth were not greatly different. Dancing on the village green and rural sports occupied most of the day and blazing bonfires illuminated the faces of the revelers at night as they danced and quaffed their home-brewed ale.

Queen Elizabeth issued proclamations for the observance of a day of thanksgiving which required special religious observances, saying, "On Thanksgiving Day no servile labor may be performed, and thanks should be offered for the increase and abundance of His fruits upon the face of the earth."

A national thanksgiving was observed in England on the defeat of the Spanish armada. Religious services were held in the churches and great rejoicing and merrymaking in the afternoon and evening. At night London was ablaze with bonfires and torchlight processions, while most of the houses were illuminated. Oliver Cromwell gave directions for thanksgiving days during his reign. On the discovery of the "gunpowder plot," so called, in 1605, fifteen years before the Pilgrims sailed for America, a day of thanksgiving was observed, which was continued for more than a century and has not entirely died out yet in England. "Guy Fawkes' day" is still observed as a holiday in the mother country and in all English colonies.

When George III. recovered from a temporary insanity the event was celebrated throughout the realm, and the king and royal family attended a thanksgiving service at St. Paul's Cathedral. A similar thanksgiving pageant assembled at the same place in 1872 when the Prince of Wales had recovered from a very serious illness.

Such observances have also been occasion-

ally held in Germany, France, Sweden, and other nations.

The first thanksgiving service held in North America was observed by religious ceremonies conducted by an English minister by the name of Wollfall in the year 1578 on the shores of Newfoundland. The reverend gentleman accompanied the expedition under Frobisher, to whom belongs the honor of bringing the first English colony to settle on these shores. The records of this day's observances are preserved in part in orders and regulations to be observed on the expedition.

*"In primis:—*To banish swearing, dice, and card-playing and filthy communications, and to serve God twice a day, with the ordinary services of the Church of England. On Monday morning, May 27, 1578, aboard the *Ayde* we received all the communion by the minister of Gravesend and prepared as good Christians toward God and resolute men for all fortunes and toward night we departed toward Tilberry Hope. Here we highly prayed God and all together upon our knees gave Him due humble and hearty thanks, and Maister Wollfall, a learned man appointed by her Majesty's council to be our minister, made unto us a godlye sermon, exhorting all especially to be thankful to God for His strange and miraculous deliverance in those dangerous places," etc.

This was perhaps the first Christian sermon preached and the first celebration of the Holy Communion in North America.

The earliest record of any observance of a similar service within the present territory of the United States was held by the Popham colony who settled at Sagadahoc, on the coast of Maine in August, 1607. The quaint record says:

"Sundaye being the 9th of August in the morninge the most part of our hole company of both our ships, landed on this island the which we called St. Georges island, where the cross standeth and there we heard a sermon delivred unto us by our preacher giving God thanks for our happy meetinge and safe arivall into the country and so returned aboard again."

This service was conducted by the Rev. Mr. Seymour according to the directions of the Church of England for that Sunday. On the 19th of August (O. S.), 1607, they formally took possession of the New World in the name of their sovereign, unfurled the proud flag of England and laid the foundations of a free Christian state with prayer and thanksgiving. Their charter was unrolled and read

before all the people, after which a sermon was preached by the Rev. Richard Seymour. This was thirteen years before the landing of the Pilgrims at Plymouth and three months after the landing of the company at Jamestown in Virginia. At the same time they held the first popular election in the territory of the United States, and the first officers elected to govern an American commonwealth were chosen as follows :

President—George Popham—Gentleman.

Assistants—Raleigh Gilbert—Admiral.

James Davis.

Richard Seymour—Preacher.

Richard Davis.

Captain Harlowe.

The sacrament of the Lord's Supper was then administered, first to the officers elect, and then to the people, as the statute laws of England required on such occasions. The Scriptures read were those assigned for morning prayers, Ezekiel xviii. ; also Psalms 95, 96, 97. The first lesson was Daniel i., second lesson Acts xvii. A very imposing celebration of this event was observed at Fort Popham, Maine, 1862, a full report of which was published at that time; and a tablet was then placed in the fort by consent of the United States government, and was dedicated to the memory of President Popham after whom the fort was named.

The Pilgrim fathers anchored in the harbor of Plymouth, Mass., Saturday, December 9 (O. S.), 1620. A boat's company went ashore, landing at Clark's Island, where they remained over night. The next day being Sunday was sacredly observed both on the ship and by the men on the island. Monday, December 11 (O. S.), a landing was made upon what is called "Forefather's Rock," on the mainland, at a place called by John Smith of Virginia fame, five years previously, Plymouth, and so laid down in his chart in the hands of the Pilgrims. This being the name of the beautiful port in Devonshire, England, from which the *Mayflower* had sailed, the Pilgrims adopted the name given by Smith, which has since become so tenderly dear to every American heart. During the long dreary winter which followed, forty-six of the one hundred and one settlers died and had been buried on the bluff overlooking the place of their landing.

November 9, 1621, the ship *Fortune* arrived

bringing an addition of thirty-five persons. The Pilgrims had gathered their crops from twenty acres of corn and from six acres of barley and peas ; the cold weather had brought into the harbor an abundance of water fowl, and deer and wild turkeys were found in the forests near the settlement. About this time Governor Bradford gave direction for the observance of a day of thanksgiving to be held December 13, 1621 (O. S.).

Edward Winslow's description of this event is told in such simple and graphic language that it may be regarded as one of the gems of American classical writings :

" Our harvests being gathered in, our governor sent four men on a fowling, so that we might after a special manner rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl, as with a little help beside, served the company almost a week. At which time amongst other recreations we exercised our arms, many of the Indians coming amongst us, and among the rest their greatest king Massasoit, with some ninety of his men ; whom for three days we entertained and feasted ; and they (i. e. the Indians) went out and killed five deer, which they brought to the plantation and bestowed on our governor and upon our captain (Standish) and others ; and although it be not always so plentiful as it was at this time with us, yet by the goodness of God we are so far from want that we often wish you were partakers of our plenty."

Besides the religious observance of the day, there was a display of their proficiency in arms, doubtless intended to impress the natives with awe and fear ; while much of the time was given to sports and pleasures such as characterized the recreations of the middle class of English people of those times at home ; their drinks were doubtless such as were common to the English and the Hollanders among whom they had so long dwelt, as coffee, tea, cocoa, or chocolate were then unknown. What the "comfortable warm water" was of which a historian of the day says they used freely, we are not told, but doubtless their pleasures were without carousal or drunkenness.

From that time the observance of a day of thanksgiving occurred with more or less regularity in Plymouth Colony and later among the settlers at Salem and Massachusetts Bay.

OXFORD IN VACATION.

BY EUGENE L. DIDIER.

THE American traveler, fresh from the feverish excitement and magnificent material development of the New World, will enjoy, for a time at least, the calm, the quiet, the repose of Oxford in vacation. In term time, Oxford is a city of caps and gowns. The Oxonians are a privileged class, and, unlike the inhabitants of other cities, they do nothing by which money is made. Their sole business with money is to spend it as fast as possible, and often in the fastest manner.

My visit to Oxford was one of the brightest events in a European trip, full of literary and classical associations. It was during the Easter vacation, and, of the twenty-two hundred students attending the twenty-seven colleges composing the great University of Oxford, only a few dozen remained. Although the absence of caps and gowns was noticeable everywhere, still, the absence of the students afforded the visitor a better opportunity for viewing the halls and libraries of the university. No student of English literature, be he an Englishman or an American, can visit those venerable libraries, enriched with the learning of many centuries, without rejoicing that he is the intellectual heir of the noblest literature in the world. No student of English literature can stand within those time-honored halls and not rejoice that he can claim an intellectual brotherhood with that long and illustrious succession of English scholars who proudly called Oxford their Alma Mater.

The early history of the university is veiled in obscurity. The long-accepted tradition that King Alfred the Great founded the earliest school at Oxford is now generally discredited, but it is a well-established fact that for six centuries Oxford has been a great seat of learning. In the beginning, the training of the students was very different from the comprehensive system which now prevails. It included only the most practical studies, such as fitted them for the immediate duties of life: grammar, arithmetic, penmanship, and Latin, for Latin, though dead, as the language of any living people, was, in those early days, the language in which the records

of the courts were kept, as well as the common tongue of the learned of all the western nations. No person was qualified to serve as clerk to a commercial corporation or act as secretary to a nobleman who did not have some knowledge of the Latin language.

The conditions of life at the university were then very unlike those of the present day. The poor scholars, after begging their way to the university, lived in uncarpeted and unwarmed chambers, lighted by day by narrow, unglazed casements, and by night by flickering oil lamps, by the light of which they pored over obscure and dusky manuscripts, with a noble self-confidence unsurpassed by a Bacon or a Newton of a later age. It has been truly said that in their nightly vigils these medieval students pursued their quest of wisdom as it was dimly conceived by the patriarch Job, and pressed Aristotle into the service of a philosophy which was just breaking through the clouds that had hung over it for a thousand years.

When I viewed the stately halls and noble libraries and superb chapels which are now the glory of Oxford, my mind reverted to the early days of Balliol and Merton, the first colleges founded at Oxford. In those primitive days, a common herd of students were crowded into miserable sleeping rooms and lecture rooms, and the laws of health were habitually violated. Museums were unknown, and the only collection of books was a few dozen volumes stored in the vault of St. Mary's church. Duke Humphrey of Gloster erected the first public library at Oxford about the middle of the fifteenth century. His original gift of books consisted of one hundred and twenty-nine volumes only, which was afterwards increased; still, the whole university library did not number more than five hundred volumes when it was dispersed at the Reformation.

This library was the foundation of the magnificent Bodleian Library, one of the most precious collections of literature in the world. It contains 450,000 volumes and 26,000 manuscripts. It is especially rich in illuminated manuscripts and early printed books. Among its most valuable posses-

sions may be mentioned a Latin Bible, printed by Gutenberg at Metz, in 1455, the first book printed from movable type; the "History of Troy," printed by Caxton, being the first book printed in the English language; several Latin Psalters of the ninth and tenth centuries, beautiful specimens of Anglo-Saxon art of that period; a Latin manuscript of the Gospels of the sixth century, supposed to be one of the two sent by St. Gregory to St. Austin at Canterbury; the Psalter of Gregory the Great, translated into Anglo-Saxon by Alfred the Great; the Latin exercise book in the handwriting of King Edward the Sixth, parts of which are supposed to have been written by his sister, Queen Elizabeth; an original letter of Henrietta Maria to Charles the First before their marriage; a copy of the Koran, once in the possession of Tippoo Sahib; two American Psalters, printed in Boston, 1709-18; also, a collection of three hundred American tracts on the history of New England in forty-one volumes; a manuscript copy of the Arabian Nights in Arabic, 1764, being a complete collection of the thousand and one tales; an Aldine edition of Ovid's "Metamorphoses," containing Shakespeare's autograph, which alone is worth \$15,000; the collections of Dr. Dee, the earliest of spirit-rappers.

The upper story of the library building contains a most interesting collection of pictures, chiefly portraits,—poets, philosophers, soldiers, statesmen, men of science, kings and queens: Ben Jonson, Addison, Prior, Dryden, Blackstone, Dr. Burney (the famous musician and father of the celebrated author of "Evelina"), Cowley, William Camden, Charles the First and Henrietta Maria by Vandyke, a fine bust of Sir Isaac Newton, Holbein's famous portrait of Henry the Eighth, and the portrait of Mary Queen of Scots by Zuccaro, said to be the best likeness of her in existence.

Oxford and Cambridge have been truly said to be the stepping-stones by which many a man has passed from village obscurity and narrow means to the highest rank in church and state. But that is so in only a few cases, for it is a well-known fact that the men who carry off most of the prizes at college are not the men who carry off most of the prizes in life. Some of the most celebrated men of the eighteenth century retained no very fragrant memories of Oxford as their Alma Mater. Dr. Johnson declared that he learned very lit-

tle at Pembroke College; Dean Swift said drinking strong drinks and smoking tobacco were the chief accomplishments of the students of his time; Lord Chesterfield, having been at Oxford himself, determined not to send his son there; Gibbon declared that the fourteen months spent at Magdalen College were the most idle and unprofitable of his whole life,—that the fellows of the college were decent, easy men, who supinely enjoyed the gift of the founder, and from the toil of reading, thinking, or writing they had absolved their consciences. It is a rather remarkable fact that some of the best English writers of the eighteenth century, such as Pope, Gay, Defoe, and Smollett, received no university education.

The restraints of college life are trifling compared with the restraints of an active, busy life in any pursuit. Many a man has found, like Prometheus, that the work of the world binds him hand and foot to some uncongenial labor. The discipline at Oxford is apparently strict, but really mild; the students residing in the college cannot leave the gate after 9 p. m., and must be in by 10; those who reside outside are obliged to be in their rooms by midnight. Attendance at morning chapel is required from all the students who are not excused by reason of sickness, but after that they can pass their time pretty much as they please—study if they are so inclined, and attend lectures as suits their own pleasure and convenience. Each student has two rooms, which are furnished according to his taste and means. Card and wine parties are frequent, and in truth an Oxford student very often leads the life of a gentleman of leisure. Half of the young men pay more attention to physical development than to mental cultivation. Boat-racing, cricket, and other manly sports are far more attractive to the average English youth than mathematics and philosophy. Keeping horses and dogs first came into fashion at Oxford in the reign of Charles the Second. The boat houses on the banks of the classic Isis are more popular places of resort than the lecture rooms of the colleges. They have all the conveniences of a fashionable club,—restaurants, newspapers, magazines, etc. The top of each boat house is arranged with seats for the accommodation of ladies who come to witness the races.

Oxford is a city of rare architectural beauty. Standing in front of Queen's College, the eye takes in one of the finest—if not

the finest—street views in Europe. It is situated on the High Street,—that most beautiful of thoroughfares,—which Wordsworth calls “the streamlike windings of the glorious street.” Owing to the peculiar winding, the eye catches in one glance a wilderness of stately domes and graceful spires, and whether they are bright with the full effulgence of noonday, or touched by the vanishing light of the setting sun, the scene is always lovely.

Each college is built in the form of a quadrangle, with a smooth greensward in the center. The buildings of some of the colleges cover ten and fifteen acres and the grounds over one hundred. Each college has its own chapel, more or less beautiful. Christ Church has the largest and most elegant; in fact it is almost as large and quite as magnificent as a cathedral. Christ Church has been called “at once a cathedral and a college.” This college and Trinity College, Cambridge, share the honor of receiving the princes and nobles of Great Britain who wish a liberal education, the Liberals resorting to Cambridge and the Conservatives to Oxford. At Christ Church College originated four great religious movements: Wyckliffe’s in the fourteenth century, James the Second’s in the seventeenth, Wesley’s in the eighteenth, and the Tractarian in the nineteenth. The hall of this college is one of the finest rooms in Europe,—one hundred and fifteen feet long and fifty feet high, the roof being of Irish oak, beautifully decorated, and emblazoned with the armorial bearings of the two founders of the college, Cardinal Wolsey and Henry the Eighth. The walls on both sides are adorned with portraits of the benefactors of the college by such masters as Holbein, Vandyke, Raphael, Lely, Reynolds, etc. Though centuries old, this hall has as fresh and bright an appearance as if finished yesterday. It is the refectory of the college: the peers, deans, and canons sitting on the raised dais at the upper end, the masters and bachelors at the sides, and the undergraduates at the lower end. Here Henry the Eighth, Queen Elizabeth, James the First, Charles the First, and other sovereigns of Great Britain have been splendidly entertained with plays, banquets, and receptions; here, in June, 1814, the Prince Regent dined with the allied sovereigns, Prince Metternich, Blücher, and a host of famous men, and afterwards, those mentioned received the degree of Doctor of Laws.

The library of Christ Church is a superb apartment, 142 by 30 feet, and 37 feet high.

In wandering through the stately chapel of Christ Church, I was struck by the number and beauty of the altar-tombs and monuments; among the latter is that of Robert Burton, the author of the famous work “The Anatomy of Melancholy,” and that of the celebrated metaphysician, Bishop Berkeley, upon whose tombstone is Pope’s eulogy, “To Berkeley, every virtue under heaven.” Leaving the chapel, the visitor is attracted by the shaded walks on the banks of the Isis, forming a deliciously cool and scholarly retreat with the tops of lofty elms meeting overhead. Many celebrated men have studied at Christ Church College; among them William Penn, Ben Jonson, Camden the Antiquary, Locke, Otway, John Wesley, Ruskin, Sir Robert Peel, Gladstone, Dr. Pusey, etc.

Close to Christ Church is Pembroke College, one of whose most cherished memories is the fact that Dr. Johnson was once a student there. His room is still pointed out on the second floor over the entrance gate. His bust is in the library, and his portrait by Reynolds hangs in the hall. After spending three years at the university financial distress at home caused him to leave college without taking a degree; but in 1755 the degree of M.A., and in 1775 the degree of D.C.L. were conferred upon him by diploma.

Magdalen College, all things considered, is the gem of the University of Oxford. Its buildings cover three acres, and its grounds are one hundred acres in extent. Over its beautiful new gateway is a canopied statue of St. Mary Magdalen, and directly in front is seen the west end of the chapel, with its rich window, and close by rises the lofty tower, one hundred and fifty feet high, crowned with a diadem of pinnacles and fretted battlements, making one of the most striking spectacles in the entire panorama of Oxford. Magdalen College has not forgotten Addison, and is proud of the fact that he was once a fellow there; his portrait is one of the most precious that hangs in the hall, and his favorite walk, under the elms on the banks of the stream, is still pointed out to the visitor. It is a charmingly shady grove, formed for study and contemplation, and I could easily imagine the shy and devoted scholar meditating there his Latin lines or perusing eagerly the obscure classical poets.

St. Mary’s Church contains the remains of

Amy Robsart. The slab commemorative of the fact bears the following inscription :

"In the vault of brick at the upper end of the choir of this church lies Amy Robsart, the ill-fated heroine of Sir Walter Scott's 'Kenilworth.' Her body was conveyed to Oxford from Cumnor Hall, some three or four miles distant."

It is impossible, within the limits of a magazine article, to do full justice to all the attractions of Oxford. But I cannot pass over in silence Oriel College, famous, not for its stately buildings, but for the splendid muster roll of illustrious names. Here were educated Sir Walter Raleigh, Bishop Butler, author of the "Analogy of Natural and Revealed Religion," Prynne, the Puritan, whose ears were cut off by Charles the First, Archbishop Whately, Matthew Arnold, Thomas Hughes, Bishop Ken, and John Henry Newman. It is related that when the now distinguished Cardinal Newman stood for the fellowship at Oriel he was so much discouraged after the first day's examination that he was about to retire, saying that he had set down a few stray ideas for his essay, and nothing more. With some difficulty, his friends persuaded him to continue, if only for practice, and the result proved that these "few stray ideas" showed what he was made of.

A fellowship is an honor eagerly sought, but the life of a fellow is not all *couleur de rose*; a man grows gray hiding about common rooms and college gardens. Such idleness is not luxury, and although the income may be more than sufficient for all one's wants, and enough for the luxuries of life,

still it is a law of nature that there shall be no enjoyment of life without work of some kind,—that the Castle of Indolence is the most unhappy home. Of Beaconsfield's many wise sayings, there is none more true than "Life is either interest or *ennui*; interest, if you take interest in affairs, *ennui* if you take none."

Within the memory of men still living, Oxford has witnessed many changes in its social and intellectual life. Fifty years ago, Oxford was strictly a provincial town, cut off from railway communication with the metropolis. Many of its professors and fellows were men of eccentric lives, who were recluses in their habits; to whom London clubs and London drawing rooms were unknown. This spirit of provincialism is now all changed, and Oxford professors are men of the world, men of large and liberal culture, men who have traveled and know the world at home and abroad. There is more of plain living and high thinking in modern Oxford than in the Oxford of Elizabeth and Charles the Second. In the feudal times, when Norman and Plantagenet reigned over "Merry England," Oxford dons occasionally beat their pupils to death with an oaken cudgel, an outrage which was deemed merely an excess of honest enthusiasm among the various means for rousing the students to a proper appreciation of the advantage of education. In those early days, the stick was quite prominent. Imagine a gay and debonair Oxonian of the present day subjected to the humiliation of the stick for being absent from chapel or not knowing his examination.

THE STUDY OF POPULAR TALES.

BY PROFESSOR T. F. CRANE.

Of Cornell University

BY popular tales (or folk tales as they are more correctly designated) are meant the various classes of stories current among the people, consisting of fairy tales, legends, jests, etc. The first-named class constitutes the largest number and the word fairy tale is often used as a synonym of popular tale.

The first appearance of the fairy tale in literature was in 1550, when an Italian by the

name of Straparola published at Venice seventy-four tales, among them the original of the various modern versions of "Puss in Boots." It was nearly a century before the second collection of popular tales appeared, also by an Italian, Basile (Naples, 1637).*

* The work is entitled the "Pentamerone," and consists of fifty stories in the Neapolitan dialect, supposed to be narrated, as the title implies, during five days by ten old women, for the entertainment of the Moorish slave who

These Italian collections, one of which was early translated into French, were well known out of Italy, and may have inspired the most famous of all collections save only that of the brothers Grimm—the one of the French Academician, Charles Perrault (1697), to whom English and American readers owe their versions of "The Sleeping Beauty," "Little Red Ridinghood," "Bluebeard," "Puss in Boots," "Cinderella," and "Hop o' my Thumb," in short, their best and favorite nursery tales. Perrault made the fairy tale fashionable and French society amused itself by writing and reading stories, the theme of which was in many cases furnished by the memory of nursery tales; but the incidents were freely invented, and the stories were often made a medium of personal and political satire.

The interest in these stories was purely literary, and the fashion soon passed away, as all fashions do. It was not until the early part of this century that popular tales were supposed to have any scientific value. The Romantic movement in Germany led to the collection and study of the national popular literature, and in 1812-14, the brothers Jacob and William Grimm collected from the mouths of the people that class of literature—popular tales—which is preserved only by oral tradition. It was seen that many of the incidents in these popular tales bore a close resemblance to those in the ancient classical myths, and it seemed natural to regard the popular tale as a myth which had become worn and changed in circulating among the people.

This theory explained the similarity which was seen to exist between the German tales and those of other countries, of which comparatively few were then known. When the various Aryan nations were dispersed throughout Europe they took with them their myths as well as their languages, and just as comparative philology demonstrated the original community of the Aryan languages, so comparative mythology demonstrated the original community of the Aryan religions.

One of the studies just mentioned, comparative philology, awakened a great interest in the Oriental languages, notably in that of India known as Sanskrit, which is the one of the

Aryan languages most resembling the parent of all. The linguistic interest was followed by an interest in the literatures of the East, and soon many collections of fables and tales were discovered and translated. It was soon seen that a great mass of European fables, jests, etc., were found in Indian literature, and a distinguished German Orientalist, Theodore Benfey, undertook (1859) to show that these European fables, jests, etc., were derived from Indian literature and spread throughout Europe by literary channels (early translations of the Indian collections), and also by oral communications of merchants, travelers, and slaves. Benfey included the fairy tale in this wholesale borrowing, and thus accounted for its diffusion.

Meanwhile the study of comparative philology had had a powerful influence upon the study of mythology, and it was supposed that the signification of the names of the gods and goddesses in the oldest Sanskrit forms would explain the meaning of the myths concerning them. Some of these names seemed to be connected with the words for dawn, light, cloud, and a certain school of mythologists saw in the Aryan myths a reflection of the phenomena of nature, dawn and night, and the change of seasons. This way of explaining mythology (and it is to be remembered that popular tales were included as disintegrated or broken-down myths) was but one of many that had been proposed from the earliest time to account for the irrational, cruel, and obscene elements which abound in mythology.

Another and more satisfactory explanation, also applicable to popular tales, is furnished by the recent science of anthropology, which is the science of man in all his relations. As the history of man extends to a not remote date it is necessary, if we would know something of man before his appearance in history, to consult philology and geology. A still more valuable auxiliary seems to many to be the existing tribes of savages, from whom we can learn about man before he became civilized. If the theory be true that man was once a savage and gradually rose to his present position, then the existing tribes of savages will represent to us prehistorical man.

With this theory in view, a very careful study has been made of late years of the customs and beliefs of savages, and it is supposed by many that savage modes of thought give us the clew to mythology. In the words

has usurped the place of the rightful princess. There is a charming translation of thirty of these stories by Mr. J. R. Taylor, "The Pentamerone, or the Story of Stories," London, 1890, now unfortunately out of print.

of Mr. Lang, "The savage and senseless element in mythology is, for the most part, a legacy from ancestors of the civilized races who were once in an intellectual state not higher, but probably lower, than that of the Australians, Bushmen, Red Indians, the lower races of South America, and other worse than barbaric peoples." According to this theory the popular tale is older than the myth, and instead of being the *débris* of myths, the reverse is nearer the truth.

We have then three theories (which we shall name from their discoverers or advocates) to account for the origin and diffusion of popular tales: 1. The theory of Grimm, which considers popular tales a part of the original Aryan patrimony, like language, and, like that, diffused by the dispersion of the Aryan peoples. 2. The theory of Benfey, which accounts for the spread of popular tales on the ground of conscious borrowing from India within historical times. 3. The theory of Lang, by which mythology is considered the expression of savage thought and belief.

Objections have been urged against all these theories. It has been shown that the same tales are found among Aryan and non-Aryan peoples, that similar tales have been found in Egyptian tombs, which must have been placed there long before there was a historic India, and finally, many deny *in toto* the theory that the present civilized peoples have passed through a condition of savagery.

We are now prepared to mark out a systematic course of reading and study covering the various theories just mentioned.* I. It will be necessary to obtain some notion of mythology. This can best be done, so far as that theory of mythology is concerned which rests upon the basis of comparative philology, by reading Max Müller's essay on mythology in "Chips from a German Workshop." Vol. II. (New York: Scribner, 1875). The anthropological theory may be found in A. Lang's "Myth, Ritual and Religion" (London, 1887, 2 vols.), or in the same author's article "Mythology" in the "Encyclopædia Britannica," Vol. XVII.

II. It will be necessary to have some idea of the literary relations between the Orient and Occident so far as the transmission of literature from the former to the latter is con-

cerned. The best general article is that by Max Müller on the "Migration of Fables" in "Chips, etc.," Vol. IV. A more extensive account of the relations between the stories of the East and West may be found in Mr. Clouston's charming work, "Popular Tales and Fictions, their Migrations and Transformations" (New York: Scribner and Welford, 1887, 2 vols.). The most valuable works for fables are: Mr. Jacobs' "Fables of Bidpai" (London, 1888), and "The Fables of Æsop" (London, 1889), unfortunately printed in a limited edition and not easily accessible.

III. It will be necessary to have some idea of the science of anthropology so far as it relates to the subject of the present paper. This can be done by reading Mr. E. B. Tylor's "Primitive Culture" (London, 1871, 2 vols.), J. A. Farrer's "Primitive Manners and Customs" (New York: Holt and Co., 1879), A. Lang's "Custom and Myth" (New York: Harper and Bros., 1885), J. G. Frazer's "The Golden Bough" (New York: Macmillan & Co., 1890, 2 vols.), and "Ethnology in Folklore," by G. L. Gomme (New York: D. Appleton & Co., 1892).

IV. In order to obtain a general idea of the application of the various theories above mentioned to the study of popular tales, it will be well to read carefully Mr. Lang's introduction to Mrs. Hunt's translation of Grimm's "Household Tales" (London: Bell and Sons, 1884, 2 vols. Bohn's Standard Library), the same author's introduction to Perrault's "Popular Tales" (Oxford: Clarendon Press, 1888). There are two editions of the work, one an *édition de luxe*, another less costly—and E. S. Hartland's "The Science of Fairy Tales" (New York: Scribner and Welford, 1891).

The reader will now be prepared to examine intelligently the various questions connected with the origin and diffusion of popular tales.*

1. The general similarity of popular tales: (a) in Aryan, and (b) in non-Aryan lands.

(a) To pursue this branch of the study of popular tales it will be necessary to peruse some rather extensive collection and note or remember carefully the various incidents or plots of the tales. This can best be done by reading the inimitable collection of the broth-

* I shall cite so far as possible only works in English, and such as are suited to the general reader.

* An excellent article by Mr. T. Davidson on folklore may be found in the last edition of Chambers's Encyclopædia, containing a very good account of popular tales with a bibliography on the subject.

ers Grimm in the edition mentioned above, which is the only one containing the notes of the collectors. This will give practically the whole body of popular tales, with which those in other collections may be compared.

I can give here a short list only of the principal collections of the popular tales of Europe, confining myself to those which are in English. The popular tales of England have to a great measure disappeared, owing to the spread of education and other causes, and there is no collection of English tales comparable to that of the Grimms. The first collection of English popular tales was made in 1849 by Mr. J. O. Halliwell ("Popular Rhymes and Nursery Tales"), which has never been reprinted and is now very scarce. Some English tales are to be found in works like Henderson's "Folklore of Northern Counties," Hunt's "Romances and Drolls of the West of England," and in the journals of the English and American Folklore Societies. A selection from these, rewritten and adapted for children, has recently been made by Mr. Jacobs' "English Fairy Tales" (New York: G. P. Putnam's Sons, 1890); a fuller selection may be found in Mr. E. S. Hartland's "English Fairy and other Folk Tales" (London: Walter Scott, 1890, The Camelot Series).

The tales of Celtic Britain are, however, numerous: unfortunately the best, J. F. Campbell's "Popular Tales of the West Highlands" (Edinburgh, 1860), is out of print; but a new edition is in press. The tales of Ireland are best found in J. Curtin's "Myths and Folklore of Ireland" (Boston: Little, Brown & Co., 1890), and in D. Hyde's "Beside the Fire, a Collection of Irish Gaelic Folk Stories" (London: D. Nutt, 1890).

Passing over to the continent, a selection of French tales may be found in Mrs. Carey's "Fairy Legends of the French Provinces" (New York: T. Y. Crowell & Co., 1887). The tales of Spain and Portugal may be found very inadequately in Caballero's "Spanish Fairy Tales" (Philadelphia: Lippincott, 1881); Miss Busk's "Patrañas" (London, 1870); Mrs. Middlemore's "Round a Posada Fire" (London, 1881); "Spanish Legendary Tales" (London, 1885); and Miss Monteiro's "Tales of Old Lusitania" (London, 1880, translated from F. A. Coelho's collection; a translation of another collection by the same writer is in the English Folklore Society, 1882). The most extensive collection of Ital-

ian tales is T. F. Crane's "Italian Popular Tales" (Boston: Houghton, Mifflin & Co., 1885), which contains an elaborate introduction and bibliography, as well as comparative notes connecting the tales of Italy with those of other countries.

For Germany, Grimm's collection, in the edition above cited, will be sufficient.

For the north of Europe, Dasent's "Popular Tales from the Norse" (New York: G. P. Putnam's Sons, 1888) is perhaps the most entertaining book of popular tales in existence. It is a remarkably good translation of Asbjørnsen and Moe's "Norske Folke-Eventyr." The collection was continued later by Asbjørnsen alone, and the additional tales were translated by Dasent in "Tales from the Fjeld" (London, 1874).

An interesting collection of Slavonic tales has recently been translated by A. H. Wratislaw, "Sixty Folk Tales from exclusively Slavonic Sources" (Boston: Houghton, Mifflin & Co., 1890). In this connection may be mentioned the admirable translation of the tales of Russia by W. R. S. Ralston, "Russian Folk Tales" (New York, 1877), and J. Curtin's "Myths and Folk Tales of the Russians, Western Slavs, and Magyars" (Boston: Little, Brown, and Company, 1890). There are good comparative notes to this work, which is one of the best collections of popular tales in existence.

For India a large number of works have been published in that country and England, and one, the most delightful of all collections, has been republished in this country; I allude to Miss Frere's "Old Deccan Days" (Philadelphia: Lippincott, 1868). Other valuable collections are: Miss Stokes' "Indian Fairy Tales" (London, 1880); the Rev. L. H. Day's "Folk Tales of Bengal" (Macmillan, 1883); and Capt. Temple's "Legends of the Punjab" (London: Trübner, 1884-5, two volumes published thus far).

The collections mentioned above, which are but a few of a great number, will give a sufficient idea of the tales of the Aryan peoples, and the comparison of these tales with each other and their reference to some standard collection like that of the Grimms will constitute the first work of the student.

(b) The tales of the non-Aryan peoples must also be examined in order to judge of their relation to those of the Aryan nations. I shall first consider the non-Aryan inhabitants of Europe: the Turks, Magyars of

Hungary, Finns, and Basques. But few of the tales of these peoples are accessible in English and I can mention only Miss Garnett's "The Women of Turkey: their Folklore" (London, 1890); "Magyar Tales" in English Folklore Society, 1884; the Rev. W. Webster's "Basque Legends" (London, 1879), and the work of Mr. Curtin last mentioned.

For the non-Aryan nations outside of Europe, the reader may consult (African) Bleek's "Reynard in South Africa" (London, 1864); Callaway's "Zulu Nursery Tales" (Natal, 1866); Steere's "Swahili Tales" (London, 1870); Theal's "Kaffir Folklore" (London, 1886); Harris' "Uncle Remus" and continuations; and Jones' "Negro Myths from the Georgia Coast" (Boston: Houghton, Mifflin & Co., 1888).

(American) Grinnell's "Pawnee Hero Stories and Folk Tales" (New York, 1889); Leland's "The Algonquin Legends of New England" (Boston: Houghton, Mifflin & Co., 1884). There is lacking space here to mention the remarkable series of works by Dr. Brinton on American mythology, or to do more than to say that many Indian tales may be found in the reports of the Bureau of Ethnology.

(Chinese) An account of the Folklore of China may be found in Denny's "The Folklore of China" (London, 1876). In this connection may be mentioned the interesting work of Dr. Allen, "Korean Tales" (New York: G. P. Putnam's Sons, 1889).

(Egyptian) The only collection of Egyptian tales yet made is that of Maspéro, in French, (Paris, 1889).

(Japanese) Griffis' "The Mikado's Empire" (New York, 1883), "Japanese Fairy World," 1880; and Mitford's "Tales of Old Japan" (London: Macmillan, 1874).

(Polynesian) The Rev. W. W. Gill's "Myths and Songs of the South Pacific" (London: Longman, 1876).

2. For the relation of popular tales to comparative mythology the reader may consult Sir G. W. Cox's "Mythology of the Aryan Nations" (London, 1883); De Gubernatis' "Zoölogical Mythology" (London, 1872); the introduction to Dasent's "Popular Tales from the Norse," already mentioned; and reviews by Max Müller of several of the collections above named in "Chips," Vol. II.

3. Thus far I have considered the study of popular tales in general—it may be asked whether this subject of study has any relation

to our own country. I would say in answer that it does, and that there is a promising field here for the student of popular tales.

The popular tales of America may be divided roughly into two classes: those of the aborigines and those of the settlers, including the former slave population. Now, to the popular tales of the native Indians we may apply the anthropological method described above, while to the tales of the latter settlers we may apply the theory of Benfey, i. e., the theory of transmission, by borrowing. For example, the English, French, Spaniards, Dutch, etc., have brought to this country a mass of stories which may be connected with the European collections.

An especially interesting field is that of the tales of the southern negroes. Every one knows "Uncle Remus"; but Mr. Jones' "Negro Myths from the Georgia Coast" is not so well known. These two books contain many stories which are found in Africa and France (as well as among the South American Indians). The question arises, were these animal fables brought from Africa by the slaves, or were they learned in this country? It will be seen at once what a wide field is open to the student of popular tales in this country.

The American Folklore Society was organized in 1888 for the following purpose: "1. To collect the fast-vanishing remains of folklore in America: (a) Relics of Old English folklore (ballads, tales, superstitions, dialect). (b) Lore of negroes in the southern states of the Union. (c) Lore of the Indian tribes of North America (myths, tales, etc.). (d) Lore of French Canada, Mexico, etc. 2. For the study of the general subject, and publication of the results of special students in this department."

The organ of the society is a journal of scientific character, now in the fourth year of its existence. The membership of the society is open to all upon the payment of an annual fee of \$3, which includes the subscription to the journal. Especial attention is given to American folklore, but other fields are not neglected.

The society is in need of many new members in order to extend its usefulness, and deserves the support not only of all students of popular tales, but of all patriotic citizens who desire to see their country rank with Europe in all intellectual pursuits.

In conclusion it may be said that the study

of popular tales is rapidly growing in this country and abroad. Many of the countries of Europe have folklore societies and journals, and extensive collections of popular tales have been undertaken. An International Folklore Congress was held at Paris in connection

with the Exposition in 1889, and another in London in 1891. American scholars have been generously recognized in these meetings and it is to be hoped that their labors will be encouraged and find imitators in their native land.

THE CROSSING OF THE BRITISH CHANNEL.

TUNNEL, BRIDGE, OR SHIP.

BY J. FLEURY.

Translated for "The Chautauquan" from "Revue des Deux Mondes."

THE distance from Paris to London can be traversed in seven hours and a half. The Chevalier de Grammont in his time crossed it in three days, a rate of rapidity which then astonished the court of England. There has then been some progress made. But it is not enough yet, it seems, for the epoch of affairs in which we now are. Having reached Calais, the embarking, the crossing of the Channel, the debarking, all employ from one hour and three quarters to two hours. A little over thirty minutes would suffice for it all, however, if the rails of the north joined without interruption those of the southeast, and this would also do away with the odious seasickness. It would be much more comfortable also for the traveler to make the distance without being obliged to leave the corner of his compartment coach.

Then with the aid of the imagination enthusiastic and generous minds see in the union of the two shores of the strait not only another great work such as those to which our age has grown accustomed, but also a progress toward the fusion of races, and the brotherhood of mankind; while others less visionary expect from it only a new activity for commerce, a quickening in the movement of all affairs.

The balloon is not yet ready to replace the ship. Frequently promised, recently announced as very near success by veritable *savants*, who minimize without doubt the difficulty of the problem, still, the direction of balloons remains a question of study. Blanchard and Jeffreys in 1784 succeeded in safely passing in their frail *montgolfière* from the castle of Dover to the forest of Guines, near Calais. A similar enterprise the following year cost the life of Pilâtre de Rozier. Since then these hardy navigators of the air have

had few imitators. Bridge and tunnel are the two routes between which those who to-day find the ship insufficient, wish to decide. Shall they pass under or over the waves whose services they no longer desire to call into requisition?

The conception of the tunnel seemed to come first in chronological order. In 1801 the engineer Mathieu conceived of passing under the water a long subterranean passage in masonry work, which, from Calais to Dover, should give passage to the mail. The relays of horses, the lighting of this dark passage, all had been provided for in this project to which it was said the first consul accorded quite a little attention. But very quickly he judged the scheme premature.

A little later another engineer, Thomé de Gamond, whose name well merits being saved from oblivion, revived the idea of the tunnel. His first thought had been to construct an artificial isthmus between the continent and Great Britain, using for the purpose material hewn off from the neighboring cliffs. Three passages covered with movable bridges were, however, the last concession in this direction made to the ocean. The following year he planned to project an enormous tube as a cable across the strait. This idea which he very soon abandoned has since been several times revived, and even to-day is held by several minds.

In 1836 Thomé de Gamond thought to throw from Cape Blanc-Nez to South-Foreland, a colossal bridge, high enough to allow the highest ships to pass under it. Then, with a changeableness which is sometimes inconvenient and at the same time is a safeguard for an inventive mind, abandoning isthmus, tube, and bridge, Gamond took up the idea of a submarine tunnel. For twenty-five years

he devoted to it the leisure which the direction of large glass-works at Paris and the care of heavy agricultural interests at Berry would allow him.

He wished to give a true scientific basis to his studies, making them begin with a geological investigation of the lands which formed the narrows; but the means at his disposal were not sufficient. In 1855 he drew up a chart of his plan, which he presented to the emperor, Napoleon III. This plan, submitted to a commission composed of men of science and of great works, was given a close examination. That which in their opinion rendered the tunnel as conceived by Gamond a problematical realization was the incomplete knowledge of the geological conditions of the strait. Enterprising study since, in England as well as in France, by engineers and scholars of the first order, would permit the problem now to be taken up and would assign to it a solution at once economical and rational.

It is to-day matter of common knowledge that in a far distant epoch, anterior to the times of which history makes any record, Great Britain formed a part of the European continent and that an isthmus connecting Boulonnais [a former division of France in Picardy] to the counties of Kent and Sussex filled that portion of the channel which is called the Strait of Dover.

Great Britain was then one of the promontories of Europe, as is now the Scandinavian peninsula with which it was so analogous in form. It separated the Atlantic from the North Sea, as Denmark separates the North Sea from the Baltic. If there had been in that far-away age any mortal bold enough to venture upon the waves, his frail bark, in order to reach the newly emerged shores of Holland, would have had to seek a circuitous northern route through the narrow defiles of the Orkney Islands already detached from the mainland by a commotion of most ancient date.

This isthmus may have served to render possible the migrations of those numerous quadrupeds who left their bones in the gravel of the future island. It may also have been that over it crossed those wandering mortals of the Stone Age, in quest of chase, whose stone implements are still to be found in the soil.

Geological observation furnishes the most direct proof of the former union of Great Britain with the continent. The shores of the

strait seem like two parts of the same plateau across which the incessant flow of water finally wore a channel. If suddenly, a new Red Sea, the English Channel should hold back its waters, from Boulogne to Folkestone, from Calais to Dover, there would stretch a vast undulating plain of softened contour. The inhabitants of this land which had just ceased to form the bed and the shores of a disappeared sea, would have, in order to mingle in the middle of this new valley, to descend on both sides declivities much less abrupt than those which limit the basin of the Seine at Paris. It is the waves which have hollowed out this valley, and all things unite to support the thought that the work was easy, both on account of the weakness of the defense and the vigor of the attack. A friable chalk throughout its whole thickness, the isthmus was without force to resist the combined action of the tempests and of the waters seeking on both sides to destroy the obstacle which opposed itself to the superposition of their dangerous risings.

Even to-day the conquering action of the waves continues; the land yields place to the sea. The cliffs of Dover and of Hastings are constantly wearing away. Shakespeare's Cliff, which throws its shadow over the former of these ports, has lost during eighteen centuries about sixty-five feet from its promontory. The Goodwin Sands, submarine banks now more than three hundred and forty feet from the shore, were formerly united to it. Farther to the north the same effect continues. The pretty city Eccles-by-the-Sea has had to fly. It is now rebuilt back of the position which it occupied in the time of William. Only its church, quite deeply engulfed in sea sand, testifies that this land, which is now covered with water, was once inhabited. Some geologists calculate that the loss to English seacoasts is about seven feet a century, while others think that on the chalk lands near Havre it is about three times as much.

The different strata which continue without interruption from France to England across the channel were at first deposited in a tranquil sea in successive horizontal layers. But the slow movements of the terrestrial crust always at work disturbed this order.

The strait has comparatively a slight depth, which for about one third of its distance across does not surpass seventy-eight feet. For the rest of the way, the lowest points are not more than one hundred and eighty feet deep.

The inclined sides then, each of which can be seen from the other shore, have been hollowed out to a depth which is relatively small. Researches made in 1875 and 1876 determined the fact that the beds continue under the waters without interruption and without fractures.

Among the different strata, that of the gray chalk, known for the homogeneity of its texture and its almost complete impermeability, was found best designed to receive the tunnel since it was known certainly that it continues without any break from one shore to another.

A shaft was sunk upon the shore of Sangatte and, from the point of its meeting with the gray chalk, there was commenced the first gallery directed toward England. An analogous work was accomplished very soon at a little distance from Dover and the two passage ways were started to meet each other. These first works revealed two circumstances most favorable to the enterprise. To make the excavations there were needed no explosives. The gray chalk could be easily worked by means of an ingenious machine. At the same time the relative impermeability of this stratum furnished easily a most valuable amount of water to aid in carrying on the undertaking.

These results obtained were conclusive enough to allow of the drawing up of a definitive project for the tunnel. Its size was to be sufficient to contain two parallel roads; its height to be at least twenty-six feet. Aëration did not form a very difficult question. In this gallery, long, it is true, but of regular sections, the least variation in the barometric pressure would have caused most of the time a sufficient circulation of air. But a powerful ventilator had been provided, an apparatus of the kind which proved sufficient to air coal mines whose tortuous galleries offered the greatest resistance to circulation.

Thus things stood, the practical work of each day confirming the predictions of science, when, suddenly, it was learned that the government of England opposed the construction of the tunnel and had discontinued the work on its side. This was in 1883, and since then the partisans of the tunnel have made vain attempts to have Parliament pass a bill favorable to their desires. The English see in the tunnel a menace against their security. The channel is for them a sure barrier in the shelter of which they can live

and carry on their affairs without universal and obligatory military service. This isolation pleases and reassures them.

Meanwhile, it is generally admitted that the thought of a bridge would cause less apprehension on that side of the strait. General Wolsey saw in it, he said, "infinitely less objection," and his opinion is shared by all of his compatriots.

Like the tunnel, the bridge has had several successive beginnings. We have already seen how for a long time it occupied the mind of Thomé de Gamond. After him Vêrard de Sainte-Anne presented to the Academy of Science in 1870 the project of a bridge which would not need less than three hundred and forty piers, making a forest of masonry in which vessels would find trouble to pass. There has also been proposed a sort of suspended bridge, composed of enormous twists of chains, upon which an intrepid inventor designed to place a frail flooring.

The progress realized in the art of building and in the production of metals has given more consistency to the project of the bridge. Besides, the names of Messrs. Hersent and Schneider, who are promoters of the plan, recall a series of successful and admirable works executed by them in recent years.

The bridge would begin on the French side at Cape Gris-Nez, and would reach the English coast near Folkstone. In greater depths where there is most navigation it would be necessary to place as few as possible of the piers of the future bridge. It was decided to alternate spans of about nine hundred and fifteen hundred feet. Upon the banks and near the shores the piers were to be much closer together, the distance varying from three hundred to seven hundred and fifty feet. The piers of river bridges would be very modest affairs compared to these constructions. In order to render them capable of supporting the immense weight necessary, each one of them would have to be a gigantic block of masonry composed of choice and carefully cemented material, whose dimensions would carry thought back to the ancient monuments of Egypt. Happily the ground, after fresh exploration, was found everywhere of sufficient solidity not to give way under these enormous masses.

There would be needed ninety-two of these piers. Their dimensions at high water level would be about sixty feet by one hundred and thirty-five feet, and each one would support

a cylindrical metallic column of about one hundred and twenty-five feet in height. Upon these columns would rest the lower beams of the floor of the bridge. The entire height above high water mark of the floor of the bridge would be from about one hundred and sixty to one hundred and seventy feet. The floor would consist of a series of steel beams which combine solidity with lightness.

The partisans of the tunnel asked for their enterprise the sum of \$50,000,000; those of the bridge fix the amount needed by them at \$200,000,000. Great figures do not astonish in our times. \$50,000,000? It is a small amount. \$200,000,000? Without great excitement the public learns of its gain or its loss. Such events are ordinary and do not long hold public attention.

It cannot, however, be pronounced indiscreet on the part of anyone that he should seek to know if such constructions as we have been considering are justified by their utility; if these sums of money demanded of the public will make proportional returns.

It has been said that such a mode of connection means the definitive union of two great peoples. More than this, that it would open up commerce with the most distant parts of Asia.

But let us see. Is England now isolated from the rest of the world? Does the English Channel constitute an obstacle, comparable in its effects to the desert of the Egyptian isthmus or to the inaccessible summits of the Alps? Up to the present, communication, frequent, assiduous, has existed between the two shores of the strait. Six hundred thousand travelers and twenty-five

thousand tons of merchandise, representing \$160,000,000, crossed the channel last year. This is not isolation.

Then would it be of such great advantage to cross by rail that travelers from London, from Liverpool, Bristol, Hull, Newcastle, Glasgow, from all the numerous ports on the British side, would pass by the ships ready at hand? It cannot be so conceived. Another thing must be taken into consideration: the tunnel or bridge once constructed, the ships would enter into sharp competition as to prices.

There remains then to invoke against the navigation of the channel only the evil of seasickness. But there is known to-day more than one remedy to moderate the movements of the ship. Without seeking, as did Bessemer, to suspend, in the hold of the vessel, the saloon of the voyagers, like the dial of a compass, the oscillations which are so antipathetic to sensitive stomachs may be almost overcome. To modify, to the profit of stability, the relation of the length to the width; to cause the ship to sink deeper in the water, thus carrying as low as possible the center of oscillation, are simple matters to able nautical architects of the present. A few drops of oil spread upon the surface of the waters will calm their turbulence as by enchantment. Without pretending to say that as much in this direction can be done on the channel as on the open sea, still its traditional inconvenience can be greatly ameliorated. It can be crossed quickly, without suffering, and at low rates. A desire to do better than this does not justify uncertain attempts entailing enormous expense.

COLUMBUS DAY ONE HUNDRED YEARS AGO.

BY CHARLES T. THOMPSON.

THERE is nothing new but what was once old. Thus a Japanese sage has furnished a paradox which might well be applied to the present activity in preparing for the four hundredth anniversary of the landing of Columbus, and to the apparent oversight of the fact that this same spirit of veneration for the great navigator was alive in America, and took definite form in celebration, just one hundred years ago. Of course there was not at that time the means of inter-

communication, the wealth and the progress which would permit a world's fair, but there was an American spirit, linking together the scattered towns, which, in a primitive, but none the less hearty manner, commemorated the tercentenary of the discovery of America. Considering the advantages of that day, the celebrations did honor to the times. There was no method of steam communication, no railroad and no steamboat; there was no means of electric transmission of thought, no

telegraph, no telephone; the press was in embryo, without means of printing the news of the day except such local incident as transpired within the reach of each paper.

The year 1792 came at a time when the new country could hardly have been expected to furnish the world a notable centennial celebration. Only sixteen years before, the American colonies had declared their independence. Then had followed the Revolution, in which the scant substance of the colonists was reduced to almost nothing in the effort to withstand the armies of England. And when the victory had been won there was the reconstruction of the country, the forming of a Constitution, and the making of a nation out of a few scattered settlements. At such a time, it is to the honor of our Revolutionary fathers that they found time to lend eloquent tribute to Columbus. For years his name had been struggling in obscurity, but now, as the three hundredth anniversary of his great work approached, a keen sense of the world's injustice to the memory of one of the greatest benefactors of man pervaded the whole community. The yellowed pages of the old centennial newspapers, a few of which are preserved in the Congressional Library at Washington, bear witness to the widespread public sentiment in honor of Columbus. In at least four of the great social centers of that day—New York, Boston, Philadelphia, and Baltimore—this public sentiment took definite shape in proposals to celebrate the anniversary, and it is evident that only the absence of provincial newspapers prevents the recording of an even wider and greater American outburst of enthusiasm.

The honor of the first American celebration of the landing of Columbus must be accorded to that organization which still flourishes, the Tammany Society, or Columbian Order, of New York City. This event occurred October 12, 1792. In those early days the Tammany Society was something more than a political organization. It was the embodiment of that patriotic spirit which had survived a withering revolution and had now begun to build up a wholly American country. The public men of the day—Washington, Hamilton, Burr, DeWitt Clinton—were assembled in New York. Washington himself lived on Broadway, just below Trinity Church and close by the modest meeting place of Tammany, which had not yet reached

the dignity of a Tammany Hall. The society had been formed shortly after Washington's inauguration, and one of its first public demonstrations was in honor of Washington's birthday, with Washington as the guest of honor. It was the typical American society of the day, as its two names "Tammany" and "Columbian Order" indicated. Chief Tammany had been one of the wise men of the Delaware Indians, and a wit of the day gave him the prefix "Saint," in order, as was said, that there might be a purely American saint, Europe having previously monopolized all the saints in the calendar. This American "saint" and Columbus therefore joined in giving the new organization names which would symbolize the Americans of that day.

The approach of the three hundredth anniversary of the discovery served to fire again the patriotic spirit of the Tammany Society, and most elaborate preparations were made for the celebration. In those days the press of New York City was in its infancy, and it preserves but slight record of the interesting event. There is no published record of the proceedings of the Tammany Society, and such accounts as are found in the contemporary press of that day are meager in detail, giving only the oratorical and poetical effusions rather than the picturesque incidents which must have occurred.

The main event in the Tammany celebration was the unveiling of a monument, upward of fourteen feet in height, dedicated to Columbus and his achievements. One of the newspapers of the time thus sums up the ceremony:

"An elegant oration was delivered by Mr. J. B. Johnson, in which several of the principal events of the life of the remarkable man, Columbus, were pathetically described, and the interesting consequences to which his great achievements had already and must still conduct the affairs of mankind, were pointed out in a manner extremely satisfactory. During the evening's entertainment a variety of national amusement was enjoyed."

The list of toasts drunk on that occasion is still preserved, showing the rampant patriotism which blended the names of Columbus, Thomas Paine, Lafayette, and Washington. They are as follows:

1. The memory of Christopher Columbus, the discoverer of this New World.
2. May the New World never experience the

vices and miseries of the Old; and be a happy asylum for the oppressed of all nations and religions.

3. May peace and liberty ever pervade the United Columbian States.

4. May this be the last Century Festival of the Columbian Order that finds a slave on this globe.

5. Thomas Paine.

6. The Rights of Man.

7. May the fourth century be as remarkable for the improvement and knowledge of the rights of man as the first was for discovery and the improvement of nautic science.

8. Lafayette and the French Nation.

9. May the liberty of the French rise superior to all the efforts of Austrian despotism.

10. A Burgoyning to the Duke of Brunswick.

11. May the deliverers of America never experience that ingratitude from their country which Columbus experienced from his king.

12. May the Genius of Liberty, as she has conducted the sons of Columbia with glory to the commencement of the fourth century, guard their fame to the end of time.

13. The DAY.

14. WASHINGTON, the deliverer of the New World.

The toasts were interspersed with moral and patriotic songs, breathing honor to Columbus. Among others the following ode was composed and sung on the occasion :

Ye sons of freedom, hail the day
That brought a second world to view ;
To great Columbus' memory pay
The praise and honor justly due.

CHORUS—Let the important theme inspire
Each breast with patriotic fire.

Long did oppression o'er the world
Her sanguine banners wide display ;
Dark bigotry her thunders hurl'd,
And freedom's domes in ruin lay.

CHORUS—Justice and liberty had flown
And tyrants call'd the world their own.

Then heaven our race with pity viewed,
Resolved bright freedom to restore,
And, heaven-directed, o'er the flood,
Columbus found her on this shore.

CHORUS—O'er the blest land, with rays divine,
She shone and shall forever shine.

Hark ! from above the great decree
Floats in celestial notes along ;
"Columbia ever shall be free !"
Exulting thousands swell the song.

CHORUS—Patriots revere the great decree :
Columbia ever shall be free.

The monument around which poetry, oration, toast, and song were thus given was an imposing obelisk of black marble. On the pedestal was the following inscription :

This MONUMENT
was Erected by the
TAMMANY SOCIETY,
or
COLUMBIAN ORDER,
October 12, M DCC XCII.,
To Commemorate
The IVth Columbian Century,
an
Interesting and Illustrious
ERA.

At the base of the monument a globe appeared, emerging out of the clouds, presenting a rude sketch of the once uncultivated coasts of America. History is seen drawing up the curtain of oblivion, which discovers the four following representations : First, and on the right side of the obelisk, are presented a commercial port and an expanding ocean. Here Columbus while musing over the insignia of geometry and navigation, the favorite studies of his youth, is instructed by science to cross the great Atlantic. With one hand science presents Columbus with a compass, and with the other she points to the setting sun.

The second side or front of the monument showed the first landing of Columbus, his followers prostrate around him, and a group of American Indians at a distance. The other sides recount the return of Columbus to Spain, his reception by Ferdinand and Isabella, and after that the "ingratitude of kings" is shown in the imprisoned Columbus, loaded with chains.

This monument remained for some time as one of the most revered ornaments of Tammany's wigwam. It was built, however, as a "portable monument" and was removed after a time to be exhibited in a museum and waxwork establishment which then flourished at the Exchange in New York.

While New York was thus celebrating the three hundredth anniversary, Boston was also preparing for its anniversary. Dr. Jeremy Belknap, one of the founders of the Massachusetts Historical Society, had been the first to urge an appropriate New England celebration. The Historical Society had already attempted to correct the date of the

landing of Columbus, in order to agree with the new calendar, but in making the correction they fixed on October 23, which was two days later than the actual date. The published proceedings of the Massachusetts Society show frequent allusions, during the summer of 1792, to the arrangements which Dr. Belknap was making for the approaching celebration. Up to that time the society had met at the homes of its various members, but on this day, October 23, the members first assembled at the house of the Rev. Dr. Thacher and then proceeded to the large meeting house in Brattle Square. Here a distinguished company was assembled, including not only the members of the society, but also his Excellency the Governor of Massachusetts, his Honor the Lieutenant Governor, and many members of the town council. Dr. Thacher opened the service with a prayer particularly adapted to the occasion. Then followed the oration of the day by the Rev. Dr. Belknap, who had projected the celebration and was accorded the most conspicuous honor of the occasion. There was music and poetry, and the distinguished assemblage closed the day with a dinner at the house of the Hon. John Sullivan, president of the Historical Society, where the memory of Columbus was toasted and the warmest wishes expressed for the future of the world he had discovered.

The oration of Dr. Belknap was subsequently published, and some of the copies of the time-worn volume are still extant. From the one in the National Library the following extract is made of the quaint title page :

A

DISCOURSE,

intended to commemorate the
DISCOVERY OF AMERICA

By Christopher Columbus,

Delivered at the request of the Historical Society in Massachusetts, on the 23d of October, 1792, being the completion of the third century since the memorable event.

To which are added,

FOUR DISSERTATIONS,

Connected with various parts of the Discovery,
viz.,

1. On the circumnavigation of Africa by the Ancients.
2. An examination of the pretensions of Martin Behaim and a Discovery of America prior

to that of Columbus, with a chronological detail of all the discoveries made in the 15th century.

3. On the question, Whether the Honey-bee is a native of America.
4. On the colour of the native Americans and the recent population of this continent.

By Jeremy Belknap, D.D.

MDCCXCII.

The discourse itself sounds to-day more like a sermon than a commemorative oration. It opens thus :

"We are met together, this day, my respectable auditors, to commemorate an event which, whether it be considered in its causes, in its execution, or in its consequences, must be acknowledged a splendid instance of the accomplishment of that remarkable prediction of the prophet, Daniel, Chap. xii., ver. 4. 'Many shall run to and fro and knowledge shall be increased.'"

Dr. Belknap then eloquently reviews the work of Columbus and describes its achievements to the gradual development and unfolding of Christian thought which must sooner or later envelop the world.

The commemorative ode written for the Boston celebration is also preserved as a part of the records of the Historical Society. As entered on the minutes of the society, it appears to have been "sung after the discourse of the Rev. Dr. Belknap, by Mr. Rea and a select choir, accompanied by the organ."

When form'd by God's creating hand,
This beauteous fabric first appear'd ;
Eternal wisdom gave command,
All nature with attention heard :

"Here, Ocean, roll thy swelling tide ;
Here spread thy vast Atlantic main ;
From European eyes to hide
That western World, which boundless ran."

Then guided by th' Almighty Hand,
Columbus spread his daring sail ;
Ocean received a new command,
And Zephyrs breath'd a gentle gale.

The Western World appear'd to view
Her friendly arms extended wide ;
Then Freedom o'er th' Atlantic flew,
With pure Religion by her side.

CHORUS.

Hail Great Columbia, favor'd soil ;
Thy fields of plenty crown thy toil ;
Thy shore, the seat of growing wealth ;
Thy clime, the source of balmy health.

Philadelphia, the birthplace of American independence, also shared with New York and Boston in commemorating the three hundredth anniversary of the landing of Columbus. There was no formal demonstration, although the day was given over largely to a quiet celebration of the occasion, and Dunlap's *Daily American Advertiser*, which was then the leading paper in the United States, published what would be termed at the present day a "Columbian edition." Philadelphia also made the mistake which Boston has made in selecting October 23 as the date of the anniversary. Previous to the day of celebration Mr. Joseph Reed of Philadelphia, one of the most eloquent men of that day, had delivered an oration on Columbus, at the commencement exercises of Princeton College, New Jersey, which was then, as now, one of the principal seats of learning. This oration was reproduced in Philadelphia on the anniversary day, and it is interesting to glance at its sonorous passages, as indicating the exalted estimate then placed upon Columbus, even though they did not take the form of an extensive celebration. Mr. Reed, in his oration, says:

"At the close of a century the mind is naturally led to the contemplation of a great event which marked its commencement. Nations have chosen at such periods, to distinguish with peculiar grandeur the commemoration of those events from whence they date their birth, their happiness, their glory. Such were the secular games at Rome, celebrated but once in a hundred years, which exhausted the resources of art, and to which all the citizens were invited by the voice of a herald, summoning them to a sight they had never seen before and should never see again. But what is the foundation of a city, the establishment of an empire, or the ceasing of a plague, compared with the discovery of a world? Yet these have been often celebrated, while the year seventeen hundred and ninety-two, a year which completes the third century since the discovery of America, passes almost unnoticed—a discovery which stands foremost among the works of genius; which once filled the world with astonishment, and must forever command the admiration of the philosophic mind. Yet the spirit of Columbus, while from his empyreal height he surveys the rising greatness of this new world, sees no statues erected, no inscriptions made, no honors decreed, to celebrate this great event. Illustrious shade; my feeble voice shall announce thy praise; and this enlightened audience, kindling at thy name, will inscribe

upon their hearts the honors due to thy exalted worth!"

It remains for Baltimore, however, to furnish the most substantial and enduring monument to the tercentenary of the discovery of America.

Among the many brave Frenchmen who came to this country about the time of Lafayette and lent their aid to the American struggle for independence, was one General Charles Francis Adrian le Paulmier Chevalier d'Amanor. He was a close associate of Count de Grasse, and after the fall of Yorktown concluded to cast his lot with the new country. Gen. d'Amanor was appointed by the French government as consul to Baltimore, where he took up his residence and purchased one of the finest estates near the town, then known as Hanson's Wood, or Darley Hall. Soon the estate became the rendezvous for the genial and adventurous Frenchmen who had served with us during the Revolution, and they partook thoroughly of the American patriotism of that day. It is related that at one of the gatherings, the conversation turned to the fact that the three hundredth anniversary of the landing of Columbus was about to occur. To the enthusiastic Frenchmen, coming from a land of palaces and monuments, it seemed strange indeed that there was no monument to commemorate the illustrious voyager. Thereupon, d'Amanor himself declared that he would erect a shaft to Columbus, and that his friends would assemble on October 12, 1792, which was then not far off, and unveil the shaft. Accordingly the work was done, and on the appointed day the ceremony of unveiling was appropriately observed. There is little tangible evidence of the occurrence, however, owing to the scant means of communication and publication of that day, and to the privacy of d'Amanor and his little French circle. It is certain, however, that the monument was duly built and unveiled, as its moss-grown sides, chiseled in memory of Columbus, bear evidence at the present day.

The old monument is in a fairly good state of preservation. It is about a mile and a half from the present city hall and is now located upon the grounds of the Samuel Ready Orphan Asylum. In the southeast corner of the enclosure stands the Columbus monument, on an elevated plateau, which seems to have been artificially arranged. Immediately in front of the monument is a double row of lo-

cust and cedar trees in circular form. The monument is brick, said by experts to have been imported from either England or France, covered with a rough coating of plaster cement, which has proved so durable as to be almost entirely intact from top to bottom, except where it has been chipped off by visitors. The monument is quadrangular in form, not unlike the modern tombstone, but sloping gracefully upward until its top is a trifle over fifty feet from the ground. On the western face of the pedestal is a marble slab about

two and one half by four feet, upon which is the following inscription :

S A C R E D
TO THE
M E M O R Y
OF
CHRIS.
C O L U M B U S .
O C T O B . X I I .
M D C C V I I I C .

IZAACK WALTON—1593-1683.

BY PROF. W. F. STOCKLEY.

Of the University of New Brunswick.

"No life, my honest scholar, no life so happy and so pleasant as the life of a well-governed angler ; for when the lawyer is swallowed up with business, and the statesman is preventing or contriving plots, then we sit on cowslip banks and hear the birds sing, and possess ourselves in as much quietness as these silent silver streams, which we now see glide so quietly by us. Indeed, my good scholar, we may say of angling as Dr. Boteler said of strawberries, 'Doubtless God could have made a better berry, but doubtless God never did'; and so, if I might be judge, 'God never did make a more calm, quiet, innocent recreation than angling.'"

THE author of "The Complete Angler" is to be with us as our friend for a moment—that gentle and happy spirit who thus speaks of his pleasures : a man upright, too, and even bold and enthusiastic, yet merry and light-hearted, with all innocent mirth. Who that knows him will not willingly sit with him again "under the honeysuckle hedge," and not join in bringing others to the feet of the teacher, all of whose pupils are his friends ?

Charles Lamb writes to "S. T. C.," Oct. 28, 1796 :

"Did you ever light upon 'Walton's Complete Angler' ? It breathes the very spirit of innocence, purity, and simplicity of heart. There are many choice old verses interspersed in it. It would sweeten a man's temper at any time to read it ; it would Christianize every discordant, angry passion."

Good men these two—Izaak Walton and Charles Lamb ; and how one uses their F-Nov.

Christian names, as Charles Lamb said we should—and not only good men, but men whom you must love. The images of the two blend happily in our minds—then they separate ; the humorist is wandering about in the world of to-day ; and the kindly old man whom he loved is back at rest in the garden of the church, in that favorite spot where holy souls released from high disputation walk humbly and in charity with men. "The Anglian paddock" has lovely spots, even if it is not the world. Will you quarrel with a man who lived as if it *was* the world—instead of resting thankfully with one who has an eye for little else there but the beauties, who lived with men of noble piety and culture, men of delightful pleasures, and who was so generous and humane toward them that one can forgive his forgetting those who were outside ?

But who were Walton's heroes, within that England and the English church of that century, whose close is already two hundred years in the past ? Hooker, George Herbert, Sir Henry Wotton, Donne, Dean of St. Paul's, and Bishop Sanderson. He wrote their lives, and in these records he lives with them and with you, talking about all the grave matters they were engaged in, but above all about their virtues ; and blaming only such persons and things as were in his judgment working against peace and good will among men.

Here are represented theologians and poets and priests, diplomatists and prelates—most of their names linked one to another, and to

their biographer's more or less directly—some bound by strong mutual friendship, all, too, princes in that culture fostered in the English church—one of the fairest, if one of the least hardy, flowers which has blown on earth, and a flower which has not blown just like this under any other care.

And further, most of these were brothers of the angle, or sang verses of rivers and fish and fishing.

But their biographer can be not only grave but gay; and the author of "The Complete Angler" thinks good company and good discourse are the very sinews of virtue; says of a companion that feasts the company with wit and mirth, and leaves out the sin which is usually mixed with them, that "he is the man,"—"and indeed such a man should have his charges borne." Would that Piscator, as he calls himself, would offer to take us in (as he promises to take Venator) to Trout Hall, where he purposes to lodge, and where is usually the angler that proves good company. And there, to speak in his own manner, let us leave them at their further "godly and virtuous recreations," with "a cup of good barley wine," singing "Old Rose," or making a catch, and all rejoicing together, "without offense to God or man," while we tell somewhat of the life of this Piscator, honest Izaak Walton.

1593–1683. A long life. As one wrote of it:

"Thro' near a century of pleasant years."

What one might call a middle-aged boy when Queen Elizabeth died, he almost saw the fall of the Restoration monarchy. Walton deplored the changes going on, the strife, the bitterness, the theological disputations, and longed for "the old happy days of the nation's and the church's peace," before the rise of "this froward generation." The church had seemed beautiful to him, the state fairly ordered, king and prelate, noble and priest had seemed wise and just and holy. What right had the clumsy feet of the multitude to come in and pretend that there were weak and base and foolish and harmful things there—or if there were things that wanted grace, should not these wise kings and nobles and prelates themselves do away with such things?

Doubtless, in the generation before, so had felt the kindred peaceful and cheerfully dependent spirits.

What did a mind so reverent in its piety,

so honest yet so humble, so happy and ready for content, care for political liberty and freedom of thought? But it cared for many lovely things. To be with this mind is to read some abiding poetic truths; and if your literal and external disagreement leaves you no insight into such truths, no delight in them, no sense of their value in a busy, bustling time, well then we who are Walton's admirers must let you wander away; we are going to find him by the gentle river and the green silent pastures; among sheltered places, nooks, and bays.

"When wearied with the tale thy times disclose,
The eye first finds thee out in thy secure repose."

Having gone from his birthplace, Stafford, to London, he was in his youth apprenticed to a hosier or sempster; and in London he lived till middle life. Not till 1633, when aged forty, did he publish his first acknowledged work, the *Elegy* on his friend Dr. Donne, Dean of St. Paul's, who as vicar of Walton's city parish had naturally become the friend of his rare parishioner. Walton indeed says in his *Elegy*, "I am his convert."

Thus he was connected with one whose life he was to write. And with Hooker, another of his subjects, in this way following: Walton had married in 1626 Rachel Floud, whose uncle was George Cranmer, a relation of the archbishop's, and Hooker's pupil.

Being left a widower—all his children, too, having died—Walton married in 1647 Anne Ken, half-sister of pious Bishop Ken—as he afterwards was.

So in all ways was being strengthened Izaak Walton's connection with the piety, the learning, the charm of the church's life. He had a son born of this marriage—also Izaak—who lived, and, as seems fitting, became a canon of an English cathedral, and received to his hospitality his uncle Bishop Ken, when that faithful adherent of the Stuarts lost his bishopric.

Walton's only daughter did the best she could; she married a prebendary of Winchester. In her house her father died at the age of ninety, and was buried in the great church close by. Of his descendants none remain.

Of his literary work, as we have seen, there was nothing done in early life. After the *Elegy* on Donne, there was written in 1640

the Life of Donne, in the year when "the nation being then happy and in peace—though inwardly sick of being well"—there met "the unhappy Long Parliament"; and Walton could speak of "our *once* glorious church." In 1651, two years after "our good king's murder," "when the thriving sinners were hardened," was written the Life of Sir Henry Wotton, "a man with whom I have often fished and conversed." Those were the first two Lives.

The battle of Worcester came, and the flight of Charles II., who gives now some dangerous and responsible service into the hands of Walton, named as "well known and well beloved of all good men"; that is, of all friends of the king.

And now were for him the evil days—fallen on evil days and evil tongues—and the church and state, if not himself, with darkness and with danger compassed round; so Milton from his point of view was to say of the Restoration, for which event in 1660 Walton was to write a humble eclogue of thanksgiving.

Yet it was during the Commonwealth in 1653 that was written "The Complete Angler, or The Contemplative Man's Recreation," "writ not to get money but for pleasure," by one fresh from the swift, shallow, clear, pleasant brooks with their store of trout.

The meadows trim and daisies pled are there still, and in them he says:

"I took the sweet content that the master of the fields had not leisure to take—I who pretended no title to them; for I could sit there quietly, and, looking on the water, see some fishes sport themselves in the silver stream, others leaping at flies of several shapes and colors; looking on the hills I could behold them spotted with woods and groves; looking down the meadows, could see here a boy gathering lilies and lady's smocks, and there a girl cropping culverkeys and cowslips, all to make garlands suitable to this present month of May."

Nor have the happy human faces changed since

"Young and old came forth to play
On a sunshine holiday,
Till the livelong daylight fail."

And the spicy, nut-brown ale is still "in the ale-house, where we shall find a cleanly room, lavender in the windows, and twenty ballads stuck about the wall; there is my hostess, which, I may tell you, is both cleanly and handsome and civil."

Walton, when left a widower for the second time soon after the Restoration, went in 1662 to live in the house of Dr. Morley, one of the exiles, now Bishop of Winchester. In the bishop's house were written the Lives of Hooker and Herbert, the author being now aged between seventy and eighty; and the four Lives published collectively in 1670 were dedicated to his host.

A few years later he found retirement at the fishing house, built on the banks of the Dove by Charles Cotton, author of additions on fishing in later editions of "The Complete Angler." There in 1678 he wrote of the last of his worthies, the humble and learned Bishop Sanderson, "Him that loved me," says the old man, "and your beloved friend," he adds, dedicating this to Dr. Morley, as the former Lives. With these words the biographer closes:

"Thus this pattern of meekness and primitive innocence changed this for a better life. 'Tis now too late to wish that my life may be like his, for I am in the eighty-fifth year of my age; but I humbly beseech Almighty God that my death may; and do as earnestly beg that if any reader shall receive any satisfaction from this very plain and as true relation he will be so charitable as to say Amen.—L. W.

"Blessed is the man in whose spirit there is no guile." Ps. xxxii. 2."

The sympathy of such a spirit—for we may apply those words to our biographer though he himself would not—is seen most beautifully of all in the best known of the Lives, the Life of "that great example of holiness, that pattern of primitive piety, Mr. George Herbert." "Writ chiefly to please myself," he adds; but now classed by the great and sensitive Wordsworth as one of the three most pathetic of human compositions. We can but point reverently to it.

Walton quotes this ideal priest's words as to what his order should be like; and describes how that, as Herbert talked with a neighbor minister of "the decay of piety, and too general contempt of the clergy," he declared the cure was principally that the clergy themselves should be sure to live unblamably; and that the dignified clergy specially, who preach temperance, should avoid surfeiting, and take all occasions to express a visible humility and charity in their lives; for this would force a love and an imitation and an unfeigned reverence from all that knew them to be such.

Perhaps a truth is there expressed which presented itself more strongly to the author of "*Lycidas*," with its "foretelling of the ruin of our corrupted clergy"; and Walton writing after the Restoration, himself exclaims: "I profess myself amazed when I consider how few of the clergy lived like him then, and how many live so unlike him now." He adds, "but it becomes not me to censure." You see Milton and others did not thus shrink. But they might indeed have noticed the exception. Certainly it is the spirit of a religion of culture and refinement that has passed into the delicately courteous Walton. How lightly he touches on George Herbert's "genteel humor for clothes and courtlike company."

When Sir Henry Wotton in writing his own epitaph was said to borrow words and not acknowledge, Walton readily sees how he may have forgotten—and adds, "Reason mixed with charity should persuade all readers to believe that Sir Henry Wotton's mind was then so fixed on that part of the Communion of Saints which is above, that an holy lethargy did surprise his memory."

The piteousness of the universal tragedy he felt as he relates that even George Herbert says on his deathbed: "I now look back upon the pleasures of my life past, and see the content I have taken in beauty, in wit, and music, and pleasant conversation, are now all past by me like a dream, or as a shadow that returns not, and are now all become dead to me, or I to them." But this piteousness Izaak Walton felt less than many not so serious souls; and a quiet death he looked on as the natural close of a just or a penitent life.

That strange tragic being Donne, "as his last breath departed from him, closed his own eyes and then disposed his hands and body into such a posture, as required not the least alteration by those that came to shroud him."

"With a quiet sigh Hooker fell asleep"; and "his better part, that part of Sir H. Wotton which could not die, put off mortality with as much content and cheerfulness as human frailty is capable of, being then in great tranquillity of mind and in perfect peace with God and man."

However, still the Angler is on earth loving it wherever and whenever it is lovely, though the shade of the thought that loveliness here must pass be seen resting over him for a moment. Any fresh morning we shall go out

with him, and hardly listen to his half apology for mixing with his talk—"not any scurrility" but "some innocent and harmless mirth"; of which, he adds, "if thou be a severe, sour complexioned man, then I here disallow thee to be a competent judge."

Let us linger in the fields, with the genial poet, by our side, teaching us that "angling may be said to be so like mathematics, that it can never be fully learnt." Therefore we answer that we who cannot hope to be either mathematicians or anglers will look on admiringly, very well versed in the theory of such angling as yours, even though you do tell us that that is no angling that is not learnt by practice. What matter? you have led us after your steps: we are all anglers in the way Washington Irving was, when, inspired by Izaak Walton, he went off equipped to fish; could catch nothing; and so leaving bag and line lay down by the stream, and read "*The Complete Angler*."

Read how Piscator overtakes Venator and Auceps, and will reprove these men of hunting and hawking if they think light of fishermen:

"You know, gentlemen, it is an easy thing to scoff at any art or recreation; a little wit mixed with ill-nature, confidence, and malice will do it. . . . If to this you add what Solomon says of scoffers, that 'they are an abomination to mankind,' let them that think fit scoff on, and be a scoffer still, but I account them enemies to me, and to all that love virtue and angling."

Such a courteous Piscator; he will win his companions by soft answers and persuasions; they cannot but become his disciples, learning how "it is observable that it was our Savior's will, that these, our four fishermen, should have a priority of nomination in the catalogue of his twelve apostles," and how "meek Moses and the humble prophet Amos were both anglers," and how "all anglers be such honest, civil, quiet men"; then studying their "observations of the umber or grayling and directions how to fish for him," that honored fish, "called by St. Ambrose, the glorious Bishop of Milan, the flower fish or flower of fishes"; studying also how, for bait, to use your frog "as though you loved him," "putting your hook into his mouth, and then the frog's mouth grows up, and he continues at least six months without eating, but is sustained, none but He whose name is wonderful knows how."

IMMIGRATION.

BY NOBLE CANBY.

THAT unrestricted immigration is an evil, fast becoming a curse to this country, is a sentiment unheard of until a very few years ago, and one which as yet causes no widespread alarm. In the mind of an American, emigration is associated with that which he holds highest,—liberty. Emigration, forced or voluntary, recalls all the movements of history which have been made for opinion's or conscience' sake. It summons back the driving out of the Huguenots from France by the revocation of the Edict of Nantes, the expulsion of the Moors from Spain, the crossing of the English Puritans to Holland, the landing of the Pilgrims at Plymouth. Emigration has always been the last resort of liberty-loving and oppressed people. Sympathy with the emigrant is innate among Americans. The sacrifice of old homes, of every familiar scene, of childhood associations, the renunciation of native land are implied in emigration. It suggests heroic struggle amid hard conditions, the battle with the wilderness, the taming of nature; high courage, intellectual force, and indomitable will power go with it. The word is the keynote to every tradition of our forefathers.

For the reason that we attribute the wonderful progress and prosperity of our people, social and industrial, largely to immigration, the conviction is deep-seated among us that any ills at present arising from that source must be temporary. We are loath to believe that what in the past has been such a benefit can become an injury. A little over a half century ago, there were not more than seventeen million people in the whole country. The wealth of forest, soil, and mine had not been touched. Our continent was a great storehouse of earth's treasure awaiting utilization. Nothing was so needed as people, strong men and brave women. There was discussion even then regarding the restriction of immigration, a measure which at that time would have been extremely foolish. Had it been carried, our population would not number one third of its present size.

The very nature of immigration fifty years ago was a test of the desirability of an immigrant. There were no steamship, railway, or

land speculation agencies established in European centers of overcrowded population, to drum up passengers among the dissatisfied or broken. There were no railway systems to pick up a malcontent, lock him in a compartment to be deposited at the sailing port like a piece of baggage. There were no rapacious "sweaters" promising their own countrymen advantageous employment in this country, later to hire them out like slaves, known by number. There were no societies in Europe, semiofficial in character, for the purpose of assisting paupers or those likely to become such, to emigrate to America. There were no ocean greyhounds ready to pack a thousand wretched mortals into a space well-nigh fatal, were it not for the quickness of transit. Misery was then as rampant in Europe as now. There was nothing, however, to invite the incapable miseries to our shores. The accomplishment of the journey itself was a guarantee of more than average force of character.

In welcoming immigration in those days, we were entertaining an angel unaware or aware. We have been rewarded by gigantic industrial progress—the clearing of the Ohio and Mississippi valleys, the opening of the great northwest, the girding of the continent with nearly two hundred thousand miles of railways, the making of waterways and roads, the development of industries apace with our enormous agricultural prosperity. Accounts however are balanced. When conscription into the army threatened to deprive the ambitious German of three of the best years of his life, he has bethought himself of America and fled to her. When taxes have been piled up almost eating up the pittance of the hard-working yeoman, America has allured him as a land of independence. When famine and poverty have become insupportable to the Irish peasant he has spent his little to reach the land of peace and plenty. The sturdy Scandinavian unable to wrest a return for the labor expended upon a thin and scanty soil has hazarded that to obtain another in the fertile reaches of the Red River of the North. Through homestead and pre-emption claims our government has in-

vited these deserving people to come, and has shared the profits of their coming.

Were the character of immigration the same now as formerly, there are those who question whether the country should not close her door for a time at least and cultivate acquaintance with her present family. Both economic and social reasons are brought forward to defend such a course. Our public domain is now reduced to trifling proportions. Land is now obtained not by occupancy but by cash, a commodity very foreign to the foreigner. Consequently immigration even of the better class would now find it much harder to penetrate into rural districts with the hope of gaining farms, than to remain in cities, collect in manufacturing towns, or hire out in gangs in mining or public works. This in part accounts for the unassimilated lumps of disturbing labor collected in various parts of our body politic which should be scattered throughout the system before introducing additional undigested masses. There is no doubt but that there is room and support for many millions more in this country than are now existing in it. A sudden acquisition of the number, however, would paralyze every industry now prospering and create incalculable distress. Those who would cut off immigration altogether for a time, allege that its present tide accomplishes a calamity similar to this, and that our people are pursuing the course of a hypothetical individual who would eat the food of a whole year in a single meal. Were our government provided with a national economic commission of far-seeing judgment and intelligence, able to distribute each batch of desirable immigrants to the proper locality, not to disturb the standard of living of all previous inhabitants, immigration would doubtless continue a blessing.

The fact has become evident to the minds of many thoughtful people, that within recent years a deterioration has taken place in the industrial world; that there is a social disorder which increases with each year.

A vast change has taken place in the character of those who seek admission to our borders. The arrival at our shores, which once proved a foreigner desirable, no longer proves anything in favor of his character. So easy is the trip made, so strong are the inducements, that the weakest, most unfortunate, and most vacillating are the readiest to come. Commerce and certain branches of

industry have undertaken to exploit the immigrant for all there is in him. From the standpoint of transportation companies, immigration furnishes a paying steerage. From the standpoint of foreign national and municipal corporations (principally the latter) it is desirable to transport defectives and helpless, ex-convicts and those deemed politically dangerous, to this country. It is even doubtful if the czar would have had the temerity to expel five million Jews had not the front door of the United States been wide open to receive them for fifty cents admission. Also, from the standpoint of a few gold-greedy employers in this country who do not deserve to have the control of labor, immigration, particularly of low classes, is desirable. Certain classes will work for sixty and eighty cents a day, while Irish, Welsh, German, and English labor previously employed refuses to sell itself at degrading prices. Finally from the standpoint of the incompetent, unsuccessful, and perhaps abused foreigner, emigration to America cannot make matters worse; chances favor a betterment of some kind. These various incentives combining harmoniously, are now inundating our shores with a flood of humanity which to be feared needs only to be seen.

Statistics furnish very dry reading; to ignore their presentments however is sometimes hazardous. To hear that five and a quarter million immigrants landed in this country during the past ten years may suggest nothing. To contemplate the statement in the recent report of the secretary of the treasury that almost fifty per cent of this number were ranged under the class "without occupation" or "occupation not stated," must mean something to every one. With labor in its present condition, strikes and lockouts as frequent as they now are, and "sweating" already occasioning congressional investigation, what would be the result of another decade of such immigration, not allowing for increase, which, to keep up the present ratio, must be vastly ahead of anything we have yet experienced? But a few dollars, in fact, stand in the way of any inhabitants or colonies, from the most degraded cesspools of the world's population, coming to this country either to exploit its advantages and return without having contributed in any way to its welfare, or to become the inmates of penal or charitable institutions at the expense of American citizens. The cen-

sus recently taken furnishes sorrowful confirmation that the latter issue is one that should especially concern us. English, Irish, German, Welsh, and Scandinavians, those nationalities which have furnished us types of noble patriots, who have done much in the building of the nation, and thousands of whom have proved their loyalty on the battlefield,—these are shown to be falling off relatively as immigrants; meanwhile those nationalities in the south and eastern part of Europe which have not held their own in the race struggle, which have played a declining part in the historic drama, have recruited the incoming ranks with vast reinforcements. The fact may be seen by comparing the percentages of increase of the first four of the following countries with those of the others, the percentages indicating the increase in immigration from countries mentioned during the past decade, over that of the previous decade :

Great Britain and Ireland	48 per cent
Germany	92 "
Norway and Sweden	147 "
France (decrease)	31 "
Austria	225 "
Hungary	848 "
Italy	505 "
Russia and Poland	385 "

Of the entire immigration for the last decade, over fifty per cent has been derived from those parts of Europe where wages are the lowest and where the condition of the people is most degraded. What a contrast between this and earlier immigration! Instead of possessing more than average spirit and pluck these hordes are of an inferior type, least capable of understanding our institutions, or adapted to responding to the opportunities and privileges of a free government.

We are nevertheless sanguine. The popular orator is the one who pictures our governmental domain as a huge hopper into which the grist of any and every nation may be poured, to come out liberty-loving, law-abiding Americans, through some mysterious civic alchemy of whose transforming powers we are superstitiously credulous. The figure is beginning to weaken. The existence of actual foreign colonies in our large cities, which cling together preserving the language, thoughts, ideals, and objectionable habits of their native lands, and of foreign communities in our coal and iron regions, making no effort to become American in loyalty or liv-

ing, warns us that the hopper is either choked from overfilling or that it is not doing its proper work. We are not helping these foreigners, commensurate with our obligation, if able to receive them, nor are they helping us, as statistics show. The number of those of foreign birth and parentage in the penitentiaries throughout the country, exceeded in 1890 the number of native born, by 1,009; in juvenile reformatories the excess was 2,125; in jails, 1,234; in almshouses, 9,709. In other words, over half the number of convicts and criminals, and three fifths of the inmates of all juvenile reformatories, jails, and poorhouses are either foreigners or their children. This preponderance, considering the ratio of these classes of the population to the native born, which is less than one third, is sufficient to arouse a serious inquiry as to whether we are not draining off the criminals and defectives of Europe, charitably to take on our own shoulders the burden of their maintenance. Our shoulders are broad but there is a limit even to Atlantean strength. Our charity certainly should not cross the ocean before exerting itself at home. New York City, which retains a large portion of our annual alien adoptions, presents the problem through the figures of her Board of Public Charities and Correction. In the city penitentiary, foreigners constitute thirty-nine per cent of the inmates; seventy-four per cent of the Tombs prisoners are foreigners; fifty-nine per cent of those sentenced to the workhouse are foreigners. This conclusive array shows that either our present restrictions are imperfect, or that they are not effectively executed. The damaging result, however, wrought upon the social and criminal condition of New York City, is proportionately paralleled in whatever localities the half-million annual foreign increase distributes itself. The effect upon the social aspect of the country ten years hence is anything but pleasant to contemplate. That upon our political condition, following naturalization frauds and corruption of the franchise belongs to another story and will not be forecasted here.

The immigration law of March, 1891, excludes seven classes; idiots, insane persons, paupers or those likely to become such, convicts, persons with loathsome or contagious diseases, polygamists, and "assisted" immigrants unless it be shown they do not belong to the classes previously mentioned.

The law further prohibits importation of contract labor; forbids steamship companies to solicit emigration except by advertising sailings and rates; requires vessel officers to report name, nationality, last residence, and destination of immigrants to inspectors for medical examination; provides that all immigrants coming unlawfully shall be immediately sent back, at the expense of the vessel owners.

Apparently the careful execution of this law would go far toward excluding the undesirable classes. Entire evasion of it may be accomplished by the landing of immigrants at Canadian ports to enter the United States therefrom, since there is no restriction placed upon immigration of any kind from Canada or Mexico. The great burden of responsibility practically rests upon the Immigration Bureau, and this burden is by no means light. The moral courage required to sentence a family to turn back and retrace the weary three thousand miles of ocean to take up life where only dreary failure has been before encountered, is of more than ordinary fiber. Many legislators are coming to believe that this feature is a grave defect of the present law; that examination of eligibility should take place at the starting point or, at least, the port of embarkation. This has led to the introduction in Congress of a bill requiring emigrants to furnish consular certificates of fitness to become United States citizens, before embarking. Objection to this measure is made on the ground that it might serve as a nullification of the present restrictions. Primarily, consuls in European cities would be unable to ascertain personally the fitness of applicants for certificates. This would oblige them to resort to such an expedient as requiring applicants to furnish papers signed by local magistrates or other civic officials. The more desirable the would-be emigrant, the more reluctant would be the local official to consent to his departure; the more good-for-nothing an applicant, the more readily would the official incline to sign any papers looking toward the ne'er-do-well's departure. Consuls being unable to question the contents of papers furnished, might be guilty of ignorantly recommending those least qualified, for citizens of the United States. Another proposition is to require an educational or character test. The first of these requirements finds many objectors on the ground that it would have excluded many of our adopted citizens

who have proven themselves great benefactors of this country; that the best qualities of the heart and character, under European conditions, may be found in the unlettered, who soon acquire the rudiments of an education when settled here, and build up respectable and honorable communities. Regarding the second test, the veteran statistician, Francis A. Walker, says, that it can only be successfully applied to intending immigrants at the gates of heaven. The same economist would place a barrier before all immigrants in shape of a one hundred dollar deposit with the government instead of the present fifty cents capitulation tax levied for the support of the Immigration Bureau, the deposit to be refunded to the immigrant at the end of three years, or within that time if the immigrant leave the country. This measure is urged on the ground that it would immediately reclaim our country from the unenviable distinction of being the "dumping ground" for earth's refuse. It would not meanwhile debar thrifty Anglo-Saxons, Teutons, or Celts since most of these bring more than that amount with them.

As yet, however, among economists there is the widest divergence of opinion as to our proper attitude toward immigrants, the extremes being represented by those who would virtually prohibit immigration for a term of years and those who, like Henry George, would keep the front door wide open. Upon this subject as upon many others it will probably be the policy of legislators to act when the people concert. Our government has maintained a practice, in case of most national evils, of suffering long, patiently hoping for the best until patience has ceased to be a virtue, when it would suddenly wheel about and whisk out of sight the menace with such ease people were left wondering why it was not done before. The command of the people is law to the government. After sentiment is concerted, legislation is but the work of hours.

Under present conditions the prospect is not promising. The slum exotic has taken firm root and is finding congenial conditions in American soil. Every epidemic of cholera has been an immigrant importation. Beggary as a profession is another import. Descriptions of the habits and haunts of rag-pickers, cigar makers, and kindred industrial elements of our cities rival portrayals of European slums. The "labor problem" which should have no rightful place among us for a hundred years to come is already

upon us in puzzling shape.* Statistical boards are publishing tables showing that in certain localities, the population is already becoming congested by the influx of foreigners.

Granting that immigration as now conducted is not advantageous to our side, the question may be asked, does this country perform the Samaritan act in receiving it? Suppose we drain off every festered spot of overpopulation in Europe for one generation, conditions remaining the same there as they have for centuries, would not a single generation fill up the vacancies, and wretchedness

*The investigations of the joint congressional committee on immigration, within the past two years affords instructive reading as showing the character of labor which is now beginning to compete with native American. Several Italians brought before the committee testified that as farm laborers in Italy they had received ten cents and three meals a day, the former for themselves the latter for their families to subsist on. None of the witnesses could read or write, or had a penny when landing. A Mount Lebanon Syrian testified that twenty cents a day would keep him well, fifteen, if he lived economically.

survive as triumphant as ever? So long as we perform our present office will the demand for a different state of affairs be likely to be made of those European powers, partially responsible for popular misery? It would seem a surer benevolence for this country to attempt to help others by the power of example. Among our boasted tenets are those asserting the respectability of labor and the governing right of the common people. How long can we maintain such claims if continually importing elements fatal to them? It is almost a question whether we dare further endanger our institutions by lofty indifference regarding the members of our national household. Our government among all is unique. It is to be fervently hoped that whether we restrict the immigration of classes now admitted or confine ourselves to perfecting the execution of existing restrictions, we shall act in such a way as to maintain our proud place as an example of free government by intelligent common people.



"March!" Starting on the annual practice tour.

OUR BOYS IN BLUE.

BY CHAPLAIN C. C. BATEMAN, U. S. ARMY.

AN old and honored army officer, in private conversation, once said, "As a volunteer the native American makes the best soldier in the world; but for the regular army, operations in a rough country and under great trial, give me the Irishman. He is cheerful, sees the ridiculous side of things, is naturally witty, and he bears the hardships of war with a courage positively heroic. The German rightly regards the

army as a profession, and is a soldier by instinct and education. For the daily routine in barrack life and the ceaseless, monotonous grind, the Scandinavians are among the very best."

It certainly is nothing against the character of the army that it may be recruited out of sound specimens of manhood from almost every clime. The American is a cosmopolite. The only reasonable objection to foreigners in



Anglo-American sharpshooter, U. S. A.

our service may be raised at the point of an obligatory American citizenship, prior to first enlistment. As a matter of sound public policy many contend that a soldier should belong to the country which he serves, not in a nominal but in a real sense. But the "Simon Pure" American, until very recently, has not taken to the army largely, unless possessing a commission signed by the president of the United States. The regular profession of arms has not commended itself, to any great extent, to our young America. The "profession" of the cowboy has been deemed more romantic, when in fact the life of the cowboy is one of the hardest and most uninviting. But there are hopeful signs of a gratifying change in this popular sentiment.

It must be acknowledged, however, that the old-time American "regular" gained an unenviable reputation, as being the greatest growler, "kicker," and deserter in the whole army. He had such a lofty sense of American citizenship and sovereignty, that he was sometimes known to put his thumb on his nose in school-boy defiance when required to come to a salute of a superior. As discipline was to be maintained at all hazards, the sovereign American citizen-soldier was promptly knocked down or sent to the guardhouse on bread and water, or both. This treatment was not calculated to improve the sovereign, so to make things more pleasant all around he quietly "jumped the sentry"* and finding

* "Jumping the sentry" is a soldier's phrase which means escaping from the guard.

the walking good, kept right on, and is doubtless still going. One such character would, of course, damage the reputation of a hundred faithful men. The young American soldier of to-day is unsurpassed in courage, intelligence, and morality.

In qualities of endurance, patience, and native fierceness the American Indian is born for the field of battle. But these qualities do not alone constitute the modern soldier. He can learn the manual of arms, the drill; yes, alas! too well, should he ever turn upon us in the most trying moments when victory hangs by the slenderest hair,—he would know the regulations then with a vengeance! But the raw native Indian often lacks intelligence of the kind which makes the modern soldier a splendid man apart from his profession. He is traditionally and habitually uncleanly in person, untidy and immethodical. Perhaps his almost entire want of the sense of harmony and time in music accounts for these failings. To learn to keep step in marching to civilized music is to him one of the hardest lessons. On the other hand his aptitude for reading signs



The North American Indian as a savage.

is just as remarkable. Officers in command of Indian soldiers must resort to a sort of pantomime which, when viewed from a distance, is quite amusing. The sign given is quickly understood, the word of command counts for little or nothing. This would not, however,

apply to the Indians who have a good knowledge of our language.

It has been the policy of the Department of War to allow enlisted Indians to serve near their native region in order to promote contentment. But this is being somewhat mod-

hood than our North American Indian.

"Will the negro fight?" was asked one of our greatest generals.

"Go read your country's history and see if the negro will fight!" was the prompt and significant reply.

The Afro-American has answered the question on many fields and answered it in the affirmative. The qualities which render Indians, in the uneducated state, ineffective as regular soldiers, find no counterpart in the American colored man. He is naturally cleanly in person when his calling appeals to his pride. He is orderly, has a fine ear for music, his idea of rhythm is perfect, he is fond of a uniform, delights in ceremonies, especially of a military nature, is happy in disposition, will bear much without complaint, is prompt, obedient, and proverbially polite. Officers regard it a real pleasure to command colored troops, the enlisted men taking such deep interest in all that is done. The colored man is sound on foot, and as a cavalryman, a trooper, he has no superior.

There is a splendid destiny in store for the colored race on this hemisphere, and I think I can see in these active, educated young Afro-American soldiers the promise and potency of that destiny.

Our army, small as it is, with a rank and file varied in nationality as in complexion, is nevertheless in some respects the most effective military establishment in the world.



The North American Indian as a soldier, U. S. A.

ified. At one post the Indians themselves have asked to be taken far away; giving as a reason for the request that they might escape the diurnal and nocturnal visitations of numerous relatives who come in flocks and stay a year, making sad work of pay and rations. They prayed to be delivered from "poor kinsfolks" who loved them not wisely but too well (for revenue only).

The experiment is being tried of bringing together from remote localities and widely different tribes the best specimens of young Indians. This is to ascertain if such men can affiliate in the same company organization and live happily in the same barracks. Time will prove what can be done toward breaking up tribal hatreds by this method of discipline. Nostalgia may stand for a time seriously in the way of the experiment. It is known that Indians suffer intensely from homesickness. Indeed, it is so much of a disease with them that mature men have been known to die of it. There is no race more attached to the spots familiar and dear to child-



Afro-American Trooper, U. S. A.

TO THE RESCUE !

BY FRANK C. WILLIAMS.

FROM time immemorial there has been oppression in the world, the strong and cruel ever tyrannizing over the weak and innocent ; and wherever the latter are in the power of the wicked, there is a grand work for man to do.

We Americans pride ourselves upon our birthright of freedom. Here, if anywhere, in this fair land of ours, all men and women are supposed to be free. The sun, with its glory, shines through the mists of darkness for all alike. The pure air we breathe, the music of the rippling brook, the chirp of birds, and all sounds and sights of nature are free alike to every human being. And we ourselves are free, one and all, from even the semblance of bondage to any man. Our fair country has given her brave children to fight and bleed that liberty might exist for them within her uttermost boundaries. And not only is this precious gift ours to enjoy, but it is a boon which we profess to offer to all foreigners who make our land their home.

Knowing this to be true, it seems almost impossible to believe that there exists to-day in San Francisco as true a slave market as any that could have been found in the cities of the South before the late war.* The difference is that formerly the transfers were made by white men trading away those of negro blood, while the traffic in San Francisco consists of Chinese girls being sold by those of their own nation.

Let us study some facts as to the life which a Chinese woman leads at home, that we may be able to understand more fully how this state of things could be brought about.

The existence of a Chinese woman at the

best, even in her own land, is not a happy one. Among the upper classes she is rigidly secluded, and from her tenth year is seldom allowed to go out of the house. Her education is meager, and her recreations few. She can only eat and sleep, embroider, smoke, and entertain the female friends who are occasionally allowed to visit her. Among the women of the middle class, such rigid rules of seclusion are not enforced, and they enjoy more liberty in the matter of outdoor recreation. But there is no independence, and very little joy in their lives.

After a girl is married she is no longer under her own parents' control, but is subject in every matter to her husband's parents, especially to his mother, if she be living. This authority is frequently abused, and the young wife suffers from the cruelty or petty tyrannies of the older woman. Indeed, unless the wife presents her husband with one or more male children, her life is made most miserable. If she has no children, her husband sometimes takes one or two more wives, simply for the sake of raising a progeny, and this state of affairs naturally brings about quarrels and jealousy. The disputes are oftenest over the control of the children.

A Chinaman may legally divorce his wife for seven separate causes : "First, unfilial conduct (toward parents of her husband) ; second, adultery ; third, jealousy ; fourth, loquacity ; fifth, theft ; sixth, virulent disease ; seventh, barrenness" ; but the educated Chinese seldom avail themselves of the privilege for the last two causes. In some small towns or villages a man will sell his wife, of whom he desires for any reason to rid himself. The price of the wife of a living man is less than that of a young girl, and families who are poor sometimes procure wives for their sons in this manner. But the woman must consent to the bargain. This custom does not often prevail in large towns.

The greatest existing evil in China, its teeming population, sometimes leads to an inhuman and revolting custom. Among the poor many female children are done away with shortly after birth, as they are not con-

* During my recent visit to the Pacific Coast, an article appeared in a San Francisco periodical entitled "A Stain on the Flag," setting forth in such vivid colors the monstrous fact of the traffic in Chinese girls, that I was fain to doubt its truthfulness. Feeling deeply interested in the subject, I visited Miss Culbertson at the Presbyterian Mission, looked into her work, and gathered my information from her and from other reliable sources. I talked with the girls, as well as with their teacher, and found the truth much more hideous than I had been willing to believe. The photographs of the rescued girls I obtained from Miss Culbertson at her residence in the Mission Home.—F. C. W.

sidered a desirable acquisition to the family and their support is looked upon only as an extra burden. Others of these little ones are simply neglected, and grow up by beggary, until some old woman procuress takes them. Some girls among the poorer classes who are unfortunate enough to be born blind, are sold by their parents, and trained for the same fate. These truths only prove how unhappy is the lot of the gentler sex in the "Flowery Kingdom."

But all these things which take place the other side of the globe in a heathen land are as nothing to us in comparison with the fact that there is a regular system of kidnaping Chinese girls in China, bringing them over to our own shores and, after smuggling them

tive attractions discussed, and the highest bidder carries off the victim to use her for money-making, that he may increase the amount of his ill-gotten gains. It is almost useless for them to struggle and attempt to escape, for if they do not resign themselves willingly to their fate, their existence is a horrible one. In some cases they are tied to the wall and starved almost to death, food being placed near, but just out of their reach, and savage tortures are added to their punishment. A visit to the Presbyterian Mission, on Sacramento Street, makes these startling truths more vivid to the mind than could any other process.

On entering the schoolroom of the Mission Home we saw standing there a group of these



Rescued Slaves of the Mission Home.

in here, selling their bodies at high prices for wicked purposes.

The vile traffic is arranged and carried on this side of the sea by the Highbinders' Societies, which have become a power in the land wherever there exists a "Chinatown." They are wealthy corporations, and having money at their command can afford to pay large prices for their female slaves, giving in some cases even as high as from \$2,000 to \$3,000 for their human chattels. There is a room in a house on Dupont Street, San Francisco, where these sales are consummated and the girls are exposed, their compar-

rescued girls, gathered together as in the accompanying photograph, which is taken from life. Each one of these poor creatures before us has a history, the recounting of which thrills the soul with indignation and horror. They have been taken away from cruel taskmasters, rescued from the steamer on which they arrived before they had yet had the misfortune to fall into the hands of their captors, fought for in the courts, and found hidden away in vile places. Here they stand, witnesses to the grand work which is being carried on in their behalf by a few whole-souled and heroic women. Here, at the Mis-

sion Home, once saved from a fate worse than death, they are cleansed, fed, and clothed. They are taught to speak English and trained in those Christian graces of which their benighted souls have heretofore been absolutely ignorant.

Many are the tragic escapes and thankful are the hearts when they realize all that has been accomplished for them. Some have come from China willingly, having been told by the Highbinders' agents there that a good husband with a home awaited them here. These arrive calmly, anticipating a happy domestic life in this great and rich country, whose attractions have been painted for them in glowing colors. Imagine their anguish when the truth dawns upon them, and they find themselves helpless strangers, imprisoned and in the cruel clutches of some wicked procuress, who beats and ill-uses them until in very despair they accede to her demands. Starved and flogged into submission, some of these rescued girls before us were pitiable sights when brought to the mission. Their bodies were covered with bruises, eyes sunken and cheeks pallid with the suffering they had endured.

Others were stolen from kind parents in China and brought unwilling captives to this "land of the free and home of the brave." After the sale they were bound over as slaves to a master who forced them to sign a contract binding themselves soul and body to work in his service for four and a half years ungrudgingly, in return for the price paid down for them.

One may well imagine that these girls are not rescued without many a struggle and often a bitter legal contest. Again and again has Miss Culbertson, who has charge of the Mission Home, gone into court and taken her stand there as a witness for the poor frightened captive. Bitter is the fight for the more valuable girls, as such large sums of money are not readily allowed to slip out of their clutches by these wretches. They can even find American lawyers, let us say

sharpers, rather, who are willing for the sake of the large fee to array themselves on the side of the transgressors, annoying the teachers in every conceivable manner, embarrassing them with indecent questions, and attempting to drive them in confusion from the court. They bring charges of larceny against the girls who have escaped their clutches, swear them to be of age, and take their oath that the girls are legally married, or in the care of their rightful guardians or parents.

The slave owners themselves also annoy the protectors of the girls in many ways. In bringing these lawsuits to reclaim their property, they try to prove that the rescuers have designs of reselling the children to the highest bidder. They lie in wait for the band, and try to steal them again, even visiting the girls in the Home, and offering jewels, money, and rich clothing to induce them to return.

Only a month ago I read in a New York daily paper the item that Miss Culbertson's

life had been again threatened by the Highbinders for interfering with their traffic. The agents of the Society for the Prevention of Cruelty to Children as well as the city police, do all in their power to aid Miss Culbertson in her benevolent efforts, and to defend her from danger.

One of the younger girls at the right of the group had just arrived at the Home when we visited it. She had been sold in Los Angeles and confined in a room in care of a cruel woman, who aided and abetted her captors with the hope of gain. She escaped from the room by a back window, slid down a lead pipe, was assisted by

a friendly Chinaman, and kept hidden in his room until the agents of the Mission could send for her. They were obliged to conceal her for some time, and then took her in disguise to San Francisco.

One girl about thirteen years of age had suffered so before she came to the Home that she had been rendered feeble-minded. Her hands were so beaten and bruised that she cannot even now hold a pencil. One little



Yoke Lou.
The pet of the Mission.



Ah Seen.

child when brought there, could speak only one word of our language, and that she pronounced "vip" (whip). She had been daily beaten from head to foot on the bed, and then thrown, helpless and suffering, on the floor.

The little baby girl Yoke Lou, whose likeness is before us, is the youngest pupil in the Home, but twenty-two months old. Her mother was in a house of ill-fame, but the baby was born outside of it. The teachers of the Mission took the child away from its evil surroundings, the mother consenting to part with it to save it from her own fate. She is a sweet-dispositioned little one, the pet of the house; is learning to speak a few words, and is delighted with the kindergarten lessons and games taught her there.

Ah Seen, eight years of age, is a bright and intelligent member of the Mission Home. She was rescued about four years ago from a steamer just in from China, where she was found in the care of those who were awaiting an opportunity to smuggle her in. The Chinese pursued her, and in their endeavors to regain possession of the child resorted to annoying the missionaries in every conceivable manner. But they were unsuccessful and Ah Seen is now a promising young girl, making progress in her studies and bidding fair

to speak well the language of her deliverers.

Ah Ying, whose mother ran away from an opium-smoking husband who cruelly beat her and threatened to sell the child, is also an interesting pupil eight years of age. She was taken by her mother to the police court when the little one was only six months old, in search of aid to save her child from ill usage. They directed her to the Home, where the woman with the child tied to her back, as is the Chinese custom, timidly knocked for admission. Kind and loving hearts made her welcome, and have taught and trained this girl, who has a quick intelligence and a most retentive memory. We heard her singing the Mission hymns, her voice sounding clear and sweet as a bird's, above all the others.

Another interesting case of the escape of one of these girls from an infamous den is that of Ah Tsun. About three years ago she was lured aboard a steamer and carried away from China, with the promise of a new home and a rich husband in California. When she found that she had been deceived and was to be sold, her struggles to escape were pitiful. But all in vain were they, for she was pur-



Ah Ying.

chased for \$2 500 and carried to Los Angeles. There she was kept for over a year in a den of iniquity, until the good women of the Mis-

sion heard of her case, and determined to effect her escape. She was able one night to elude her keepers and to meet a carriage on a street corner, from whence she was quickly driven to the station, and was soon speeding toward San Francisco. But the wires were put in requisition, and at Fresno she was arrested for grand larceny. Despite the remonstrances of those who had her in charge with a full statement of all the facts, and notwithstanding the active sympathy of their fellow-travelers, this scheme worked well, and she was carried to jail and locked up. After an exciting and trying ordeal, it was found that the warrant was defective, and once more they started by a round-about route and, with the help of friends, succeeded in reaching the refuge in Sacramento Street. For a time every possible means was tried by her former owners to kidnap the girl and to annoy her protectors.

Miss Culbertson

told me that one afternoon of last March she was called to go into Chinatown to look after a girl who had been ill treated there. Accompanied by a sergeant of police, she went to the house indicated and found a little child of nine years in the possession of a fiendish mistress, who had used her most savagely. Her face was covered with blood, and this inhuman creature had beaten the child until she could hardly stand. She would savagely clutch her throat and squeeze it, or beat her on her mouth with a wooden shoe, until she could with difficulty eat her food.

I saw this child myself when I visited the Mission in April, and my heart was sick with sympathy. She had two deep cuts on her head, only partly healed, made by the blows from a hatchet, and her little hands were still black and blue, and swollen up like pincushions. She was being trained for a life of evil, and in the meantime was the slave of the woman who, for her own profit, kept the child sewing slippers day and night. I am glad to be able to state that the woman was arrested for cruelty and fined.

The bright side of this dark picture may be found in looking at the record of the good work done in the Missions. During the past year twenty-seven new members have been added to the Home, most of them young girls, taken away either from an actual life of shame, or the prospect of one. There are at present forty-two inmates. A number of older women have been helped to escape



Ah Yane.

from slavery and to reach China and their own friends in safety. During the past fourteen years, since the Mission has been in existence, three hundred and fifty have been assisted and protected there. The ultimate object of the Mission work is the protection and education of these girls, and to find homes for them, or good husbands from the better class of men of their own race.

The last picture is that of Ah Yane, the meaning of whose name is "The Golden Eagle." This girl's father had died in China, and the mother and an older sister came over

the seas in search of work, bringing the little one with them. But they fell among thieves, and soon were both helpless inmates of brothels. The mother had this child with her, but when she was nine years old, the Society for Prevention of Cruelty to Children brought her to the Mission. Here she remained for ten years, developing into a beautiful and charming maiden, with a sweet voice and many accomplishments. She learned to speak the English language as her own, and became interpreter and organist of the Mission. When nineteen years of age she married a young Chinese merchant of good reputation from Santa Barbara, and now lives there, a happy and honored wife in her own home. There are sixteen such homes at the present time on the Pacific Coast alone, each of which owes its peaceful happiness to a rescue effected by the Presbyterian Mission.

With the realization that these statements

are facts, one ceases to wonder at the strong prejudice prevailing on the Pacific Coast against the immigration of the Chinese, and the rejoicings over the recent passage of the Exclusion Bill. And yet, my readers, I have heard it affirmed that these things are true in whatsoever city there exists a Chinese quarter. I know this statement to be indisputable on the Pacific Coast, at Los Angeles, San Diego, Monterey, and other towns, but have not investigated this charge concerning the eastern cities. Have we a slave-mart and do these things take place in New York, Chicago, Philadelphia, Boston?

Let us open closed doors, and bring the light of day to shine in upon this fearful question. Let us blot this evil from the face of the earth, at least from our own land; and endeavor to purify the social atmosphere of the foreign quarters in our large cities, that a little child may walk unharmed therein.

THE WOMAN'S PRESS CLUB OF NEW YORK.

BY FANNIE PALMER TINKER.

THE Woman's Press Club of New York has grown in numbers and importance until it now takes its place among the leading clubs of the city, and deserves to be mentioned as among the latter-day achievements of women. It is necessarily composed of bright brainy women, who have been able to stand their ground, not only as club members, but also in the heat of battle in modern journalism; and a merrier, happier, wittier set of women, breadwinners, most of them, than they, it would be hard to find. They are not all members of the metropolitan press, 'tis true, but all of them have risen to some recognition in the field of literature, or in some kindred profession, which entitles them to a membership here, and a place among brainworkers generally, and it may be readily understood what cheery affairs the social gatherings of the club are when a hundred or more such women get together for a brief hour of rest and recreation while they hobnob over a dainty cup of Oolong. It is a feast of wit and a flow of laughter, and refreshment to the heart and minds of all. Looking in upon one of these meetings one is reminded of her school days when "the girls" threw aside

the cares of the class room and went on a lark.

The object of the club, however, is not alone that of pleasure and sociability, nor in fact is pleasure its chief aim. Its *raison d'être* is, according to the reading of its constitution, to gain for women the advantages arising from unity, fellowship, and co-operation with those engaged in similar pursuits. To be mutually helpful is the ruling article of faith among its members, and it is a faith that is lived up to as nearly as possible, be it said for the credit and encouragement of women's clubs generally. So far all has been peace and harmony within its borders.

The club found its birth in the busy brain of Mrs. Croly (Jennie June), its president, one of the originators and organizers of Sorosis, and one of the most "clubable" little bodies in the world, a woman of gentle manner, of fine executive ability, and great tact. Under the tuition and management of Mrs. Croly, the growth of the club has been so rapid that it would seem almost to have sprung full-fledged into being. It was in November, 1889, that it drew its first breath and opened its infant eyes upon the great bustling city of New York, the brightest, healthiest youngster in

the town. Not yet three years old, it has already made itself heard in club circles. Its membership now numbers over one hundred, and it already feels itself sufficiently well grown to set up housekeeping in a cosy flat at No. 126 East Twenty-Third Street, in the very center of the city's activity. This it was enabled to do after the benefit tendered at the Casino a few months ago, when a handsome sum was realized through the efforts of the members of the dramatic profession.

In passing, it may be said that the club has tried to show its appreciation of this generosity by assisting at the recent Actors' Fund Fair, held in May in the Madison Square Garden, where the Woman's Press Club was represented by a booth, a reproduction of the Old Curiosity Shop of London which has been immortalized by Charles Dickens.

Here a remarkably fine collection of antiques and relics of all sorts was displayed and sold for the benefit of the fair. The Little Nell of the occasion was no less a personage than Miss Jennie Wilder, the sister of Marshall Wilder, and herself a gifted little elocutionist. For lack of room in the old shop, and on account, too, of his sex, this being exclusively a woman's effort, Nell's grandfather was conspicuous for his absence, but in every other respect the shop was true to life and a very attractive feature of the great bazaar. The unselfish way in which the members of the Press Club worked upon this occasion shows the good feeling existing in Bohemia, one profession for another.

The club began its housekeeping in a very modest way and has experienced the pleasure of seeing its home grow in beauty and comfort gradually, each newly acquired piece of furniture and each new bit of china being a fresh source of joy to the members collectively and individually. Tables and light camp chairs necessary for the regular meetings were the first things furnished. Then came from different members contributions of furniture, china, and silver, till the rooms have, as before said, already begun to look very cosy and homelike.

The suite consists of four apartments and a bathroom. The walls of the large front room which serves as parlor, are of terra cotta with a frieze having in it a tracery of deeper tones. The ceiling is of cream white with delicate tints of dull pink and green, and the floor of parquetry in dark and light woods. A cherry mantel with tiling of tawny brown

is upon one side of the room, and against the opposite wall is the president's chair with a long oak table in front of it. This chair is a very handsome one of the Gothic style, in black walnut with leather upholstering, and was purchased with a fifty-dollar check sent for the purpose by Mrs. Frank Leslie Wilde. Over it hangs an etching by Kruseman Van Etten, sent by Miss Elita Proctor Otis. The table was the gift of the executive committee, which is composed of Mrs. E. A. Connor, Mrs. Florence C. Ives, Miss Calrica La Favre, and Mrs. Kate M. Bostwick. The handsome Daghestan rug which lies in front of the table was sent by another member, a pupil of St. Goudins, who also contributed some exquisite hand-painted china. Next to the chimney is a bookcase and the little five o'clock tea tables.

In the large back room the walls are grayish blue, with a frieze of old gold and gilt, while the mantel is of oak with olive tiling. A large Japanese screen is the gift of Mrs. J. C. Croly, and the dainty china cups and saucers in the cupboard are contributions from various members. A Persian loving-cup and two pretty little Dresden cups and saucers are from Mrs. Fleming, wife of a prominent and wealthy New York physician, while the antique chair near by is the gift of Mrs. Kate Bostwick. A sumptuous solid silver tea urn has been purchased by the club and numerous little odds and ends necessary to the kitchen department have also been supplied either by individual members or from the general treasury.

The regular meetings of the club occur on the second and last Saturdays of each month, except during the months of July, August, and September, when a vacation is taken. The first of these meetings is for business, and the second for social and literary purposes. The rooms are open, however, at any time for the use of the club members, and often a dozen or more will meet for a social chat, or a stray member will run in to write a letter, or prepare a hastily demanded article for the press. Occasionally, too, they meet friends from out of town here and plan for a day's shopping or sight-seeing together. It is a pleasant resting place for the daughters of the pen and pencil at all times.

Among the more prominent members of the club are, besides Mrs. Croly, who has already been mentioned, Mrs. E. A. Connor of the American Press Association, Mrs. Eleanor Kirk Ames, who publishes a little sheet

of her own entitled *Eleanor Kirk's Ideas*, Miss E. G. Gordon of the *New York World*, Mrs. Florence Finch Kelley of the *San Francisco Examiner*, Countess Annie de Montaigne, Miss Elita Proctor Otis, Mrs. Kate Bostwick of the *Brooklyn Eagle*, Mrs. Hester M. Poole, Mrs. Jennie Holtzmeyer Posenfeld,

wife of Sidney Rosenfeld, Miss Mary F. Seymour, editor of *The Business Woman's Journal*, Mrs. Frank Leslie Wilde, Miss Eliza J. Nicholson of the *New Orleans Picayune*, Mrs. Sara J. Lippincott (Grace Greenwood), and Mrs. Emma Beckwith, Brooklyn's former candidate for mayor.

PLEASANT ACQUAINTANCES.

BY MARGARET N. WISHARD.

"Society is nothing but a rallying point for omnipotent forces to do their work. On the doctrine of Influence the whole vast pyramid of humanity is built."—*Henry S. Drummond*.

MOST of us in casting up our accounts with society readily enroll two classes with whom we are willing to open social debit and credit columns,—family and friends. As for the rest of the world, we recognize its existence, but in the same way in which we recognize other solar systems,—so remote as to have no perceptible effect upon the orbit of our lives. The parallel ceases before we reflect that the other systems have an attraction and influence upon our planetary family modifying and modified by its course through multiplied millions of miles of space; there is an outer social world about us with which we come in contact, momentarily it may be, but with such repetition, the daily life of many is largely made up of passing contacts, not sufficiently recognized as a part of our social life.

An ethical study of our social relations and obligations to the world should concede a larger amount of attention than is usually paid to the "pleasant acquaintance." To this individual, who makes no pretense of readiness to stand sponsor for us, as indeed he should not, we acknowledge no social debt. The friendly acquaintance in fact performs an indispensable office for society; he cements it. Without him it would fall apart into closely bound groups as disconnected as islands. Far be it from the present writer to discount the inalienable rights and offices of deep friendship; from them springs human happiness. However, a humble attendant waits upon this queen of hearts, bearing her gifts and scattering her benefits to the world; this attendant is friendliness.

A wide difference exists between the friend and the friendly acquaintance. The friendly acquaintance perhaps plays upon but one chord. If the touch be a true one however, and the chord different from that touched by another, the tone is pleasurable. Our close intimacies for the most part decide our happiness. Our general social atmosphere, however, is determined by our friendly acquaintanceships. Relations of this kind are established not like friendships through a magnetic current of temperamental sympathy, but are formed by the mutual recognition of qualities demanding respect. Our friends may lack virtues yet we hold to them. Such strains are fatal to friendly acquaintances. Because of the great demands which we expect a friend freely to yield to, we are oblivious of the debt we owe to the humble servitor whose smaller offering society would be sadly discomfited without. Wherever met, be it at home, at the crowded reception, at the parlor lecture, on the street, in the unaccustomed church, in the strange city, the friendly acquaintance throws a passing sunbeam upon existence to be reflected for a much longer time from the gladdened heart of one receiving it.

It is the friendly acquaintance who, after the day is over, drops in and finding host tired from the part he has played in the business affairs of the world during the day, and the hostess in the same condition from the pressure of home demands, beguiles them both into freshness by some bit of lively gossip, the latest joke, an interesting detail of some event of the world's doings, a reminiscence, an inside view of some political situation, supplying by these simple means an excellent tonic for weariness of body and mind. The friendly acquaintance meets us on the street, often depressed for good or bad

reasons, and by the simple cordiality of a chance greeting and inquiry for our welfare softens the gray horizon of our contemplation. It is oftenest from the friendly acquaintance that we learn of the newest topics of the day; the latest literary and artistic movements and triumphs; the brilliant if light gossip concerning the eccentricities and personalities of ascendant intellectual stars. Through him our views of events and questions are broadened with our sympathies and charity. He supplies enjoyable diversissement varying the main trend of existence.

Many there are however who deny the claim of this factor of our social system. Excellent people are numerous who declare an individual's duty to go the full length of a friendship or "make no pretense." Any other course appears to these thoroughly honest ones as "deceptive." By them it is considered a lack of sincerity to retain a calling list larger than those for whom one would walk over hot plowshares. It is really deemed by some such reasoners a virtue to exhibit utter indifference within bounds of civility, toward an individual for whom one is not prepared to wage war to the knife. How often we hear such an expression as "Of all martyrdoms, save me from that of calling on people for whom I do not care, and receiving back their calls,—a perfect school of insincerity."

While insincerity is the false growth which sometimes appears in place of the fruit of friendliness in society, there can be no excuse found for it in the practice of cultivating a large list of friendly acquaintances and *keeping them in that relation*. Should one's calling list be pruned down to include only those whose disappearance would cause a cleft in one's life, whom one truly loves, the list of most people would be exceedingly small; and without attaching any reproach, for love is not governed by the will, as friendliness should be. Is it reasonable to suppose that our social obligations are limited to such small dimensions? The friendly acquaintance is society's provision for disposing of the surplus kindness and sympathy in which a large nature abounds even after bestowing lavish amounts of it upon those attached by ties of kindred or love. Only through such relations can the average person, not able to endow institutions, donate libraries or museums, or leave to the world

any treasure in literature or art, exert any kindly influence upon the world outside of his immediate circle. Yet he owes something to it. We demand more from each for the welfare of society than the man was willing to contribute who prayed, "Lord bless me and my wife, my son John and his wife, us four and no more."

We have all seen the effects upon communities of the lack of friendly acquaintanceship. There are no towns so dead and uninteresting socially, as those broken up into small cliques of intimate friends, each unwilling to sacrifice its exclusiveness for the benefits derived from a more varied circle, and from the exertion of a truly friendly spirit. Yet each clique may consist of devoted friends. As a matter of fact, nevertheless, the clique spirit strongly developed in a locality is often attended with small jealousies and heart-burning envyings inside of a single clique of inseparables. A circle of friends when so superlatively bound together as to exclude the world, eventually victimize each other to vent their human nature. Life like a web of cloth is enriched by the interweaving of threads of many hues from time to time, alongside with the main pattern. It is a play in which the movement were much brighter by the addition of side groups and subordinate events to the main characters and their blending career. We enjoy even the momentary glance of the passenger bound in the opposite direction. We need the God-speed of the host with whom we are thrown but a short time; the wish-you-well of those with whom we have met upon the plane of a single virtue or taste.

We count affection worth while, although unrequited. Friendly acquaintance never incurs such disappointment. Every loving deed for a friend may be labeled, "for value received." Every friendly act done outside one's inner circle is a free gift asking no return. It inevitably brings one, however. The extension of a kindly sympathy where not demanded by ties of affection is the sunshine calling forth the sweetest traits of the heart—charity, forbearance, agreeableness. One cannot put forth such exertion without a fresh baptism of charity; to do it successfully often demands forbearance, and always agreeableness. The relation is a delicate one requiring tact to preserve, and disappearing with friction which is only the test of friendship. Friendly acquaintanceship rewards

service through reaction. It cannot be a pleasure to hear a voluble housewife descant interminably upon the evils of servants, ills of children, and ailments of herself. The tact required, meanwhile, to change the tenor of such a mind, the dignity, to keep guiltless of similar abuses of social privileges, the serenity, to remain calm and good-humored through such social ordeals, and the intelligence, to replace the distorted troubles of the self-distressing mind with some broader view or pacifying reflection—the cultivation of these qualities constitutes a preparatory school for saintship well worth entering. A cultivated, self-poised woman who can listen calmly and sweetly to the gushing disclosures of a pair of *débutante* callers regarding a season's conquests and prospects will bear study. It will eventuate before the conver-

sation closes that the thoughtless girl will receive some kind of inner admonition that she has been monopolizing time to the exclusion of perhaps more appropriate themes. She will not conceive that the intimation was first born in the mind of her hearer. She will remember to act on it next time. Tact is a trusty stand-by of the friendly acquaintance.

Thus to cultivate the outer world is not to sacrifice the inner and dearer. The two endeavors rather react on each other, close friendships strengthening and sweetening, while outside friendliness heightens our appreciation of all that is good. Independence of character is not so desirable as interdependence, growing out of friendly acquaintance, which is another name for love toward every human creature.

THE WOMAN'S WORLD IN PARIS.

BY ELIZABETH ROBINS PENNELL.

JUST now I am more interested in the Woman's World of Paris than of London. The reason I can easily explain.

I was spending a month or so in a little French provincial town when *THE CHAUTAUQUAN* for September reached me. You remember in that number the article on "Women Art Students in Paris"? I read it with much interest. I sympathized with the greater part of it, for I think in America just now, we are making a serious mistake in sending such legions of art students—men as well as women—to Paris. However, my object in writing to-day is not to repeat what has already been said, and said so well.

It was only a few days after reading the article in question that I went to Paris. There I found walls and kiosks posted with announcements of an exhibition of "*Les Arts de la Femme*" (the Arts of Woman) in the *Palais de L'Industrie*, where the *Salon* is held every spring. Here, I thought, was my chance to see what women are doing in France, what has been the result of the new facilities offered to them in schools and studios. And so I decided to stay over a day or two in Paris in order to study their work and make a note, for all whom it might interest, of their progress. A show, planned on such a large scale and given in the very

center of the modern art world, could not but be representative.

Let me say at once that seldom have I been disappointed more woefully. Perhaps I ought to have guessed something of the truth when I first looked at that fine effective poster, with the graceful figure of a woman holding up the scroll on which the announcement was printed, for in a corner was the well-known signature of Forain, its designer. If an exhibition could be made of woman's art work, was it possible that she was not yet artist enough to design her own poster?

A first glance at the great glass-covered court, filled with sculpture and cool, green plants when I had last seen it in May, explained how mistaken I had been in my expectations. With its countless stands and booths of silversmiths and perfumers, of drapers and milliners, it looked like a mammoth bazaar. And when I went upstairs to the array of rooms given over to pictures during the *Salon*, though I found far more to interest me, the general character of the exhibits was the same. The arts of woman, in this case, did not mean the work of her hands, but any and everything with the least claim to beauty, made for her benefit.

Now, though the show was not at all what I had come to see, I found it only too signifi-

cant and expressive in its own way. A woman who works herself and who is thrown chiefly with women who share her interests and occupations, is very apt to lose touch with the great majority of her sex, and to forget what it is that most appeals to them in their idleness. Moreover there is so much talk to-day of the emancipation of women, that one is apt to overlook the truth that this talk refers only to the few. It is healthy, therefore, to be brought occasionally face to face with the real facts, and an admirable opportunity for this is now to be had at the *Palais de L'Industrie*.

A walk around the galleries convinces the unbiased visitor that, throughout the ages, dress has been the one all important thought of woman. But little that is shown does not relate immediately to costume. The many and ever-varying fashions, down to the present time, are illustrated in every possible manner. There are wax busts that give the history of *coiffure* from the contemporary of Aspasia to our own leaders of fashion. There are photographs of archaic drapery and mediæval robes, delightfully quaint fashion-plates of the late eighteenth and early nineteenth centuries, and confections fresh from the Paris shops. Elaborately furnished, old-fashioned and modern interiors have been arranged with wax ladies receiving and playing the harp and drinking tea—in a word doing the honors of the *Salon*. There are jewels and laces and all imaginable toilet accessories. There are odd pieces of furniture, dainty toilet tables, toy writing desks. But examples of women's work there would be none, but for one notable exception. This is the embroidery, which goes far in helping to redeem the pleasantly frivolous nature of the show. It is very gorgeous. Priestly stoles and chasubles, draperies and altar cloths glow with color and fairly bewilder you with the riches and loveliness of their designs. I often think that these old embroideries, like the old stained glass, gain something by the toning down of time.

The modern exhibits differ in main features but slightly from the older collections. But I think it worth noting that while in the fashioning of gowns, in the making of corsets, in the dainty devices of linen for *trousseau* or *layette*, exhibitors prove themselves adepts, they have fallen off sadly in embroidery. It must be admitted that in this respect the collection can scarce be called

representative, since there is nothing from South Kensington, nothing from Miss Morris, who is one of the greatest modern artists of the needle. But a special interest is attached to what little is shown by French women since, with gowns and corsets and linen, it comes from national and professional schools; hence it reveals the tendency in the present industrial education of women in France. If it be to fashion, rather than beauty, these schools cater, the natural conclusion is that it is for fashion the French world of women mostly cares. An elegant corset is to the Parisian far more desirable than a beautiful bit of embroidery. When you come down to the so-called people, however, matters are mended. There are delightful costumes and household linen, artistic if somewhat barbarous in their decoration, which are the work of Bohemian and Hungarian peasants.

Though it was the hope of seeing the artwork of women that led me to the exhibition, for all the pictures and statues I found there I would as gladly have stayed away. I suppose it was a concession that two rooms could be spared for woman artists, but the display therein made was hardly worth it. It impressed me as very meager and insignificant—in quality, I mean. And yet all the principal French women were there: Madam Lemaire, Mademoiselle Abbema, Marie Bashkirtseff, who seems more a Parisian than a Russian. Had the collection been more international, perhaps the result would have been more satisfactory. I am not sure, however. What women may do in the future no one can say; but it is certain that so far they have not manifested the slightest genius as painters. Take Marie Bashkirtseff as a typical instance. Few women have so quickly gained a reputation. Here was her "Jean and Jacques," one of her most famous canvases—you have read about it in her diary. I looked at the two little French *gamins* in their black aprons, one with a green leaf in his mouth. They are very real in the sense that a photograph is real, very carefully done, very accurately rendered after the manner of Bastien. But that is all that can be said for them. Of the sense of beauty, the sense of decoration, in a word of the true feeling for art, there is not a trace. Is it that Mr. Hamerton is right and that though women can make the best pupils with a man for master, they can originate little or nothing of themselves?

"SAINT COURAGEOUS."

BY LADY HENRY SOMERSET.

AFTER great victories are won, the names of those who did heroic deeds are called, and to them is awarded the medal of honor. Often those names are all unknown until that hour; they were not leaders or commanding officers, but men in the rank and file who went straight into the midst of the fight, regardless of danger and difficulty, because they believed their duty lay just there; men whose single purpose and intrepid action inspired their comrades with the same heroic courage.

Such lives are lived out also in the world's battlefields, and one has just fallen out of the ranks of the great battalions who are fighting against the powers of evil, whose name will ring down the line of heaven's hosts when the roll call of the saints triumphant is made in eternity.

Mary T. Hill Willard, the venerable mother of that great American woman, Frances E. Willard, has in her eighty-eighth year gone to her long home. "All the rest of the family are over there," she said to her daughter the other day; "they have been gone a long time, and I think if I were with them now we could all help you White Ribboners from the other side." No speech could be more characteristic of her life, even though it was uttered as she stood on the verge of the great ocean looking to that horizon toward which she was so soon to sail, with the light of eternity shining on her serene face.

Her life had been spent in helpfulness; it was her genius to give the impulse of encouragement to all engaged in any great work; and even when the weakness of increasing years weighed on her, this ruling spirit was still strong. The message that came from her at the Boston convention of the National W. C. T. U., the last that will ever inspire those true-hearted women who have gathered so loyally round her peerless daughter, seemed at that time to have a prophetic touch:

"As one who stands upon the shore
And sees the life-boat speed to save,
Though all too weak to take an oar,
I send a cheer across the wave."

Probably no woman has accomplished a more extraordinary work in any reform move-

ment than Frances Willard, and during those years of labor in which she often traveled from ten to thirty thousand miles in the twelve months, and built up the greatest woman's organization that the world has yet seen, the enthusiasm and intelligent interest of the mother, who waited patiently in the solitude of home for the tidings of her daughter's success, were perhaps among her greatest sources of inspiration.

It was an education to be with Mrs. Willard. She never talked of trifling things. All her life she had been an insatiable reader, and her knowledge of the great questions of the day to the time of her death was comprehensive and exact. Her mind was strong and vigorous, and during the time that it was my great privilege to form one of that sacred home circle, I used to wonder at the physical and intellectual activity which enabled her to rise at six in the morning, and to have read and classified all the intelligence in the daily papers before the other members of the family were astir.

Mrs. Willard came of sturdy New England stock; she was born on a Vermont farm, her father, John Hill, being a well-known pioneer. He removed from Massachusetts to Vermont when that country was almost untrodden, and (again, later) he removed with his family in the deep snow of the winter of 1815 to Monroe County.

Little ten-year-old Mary never forgot that journey, and still told of it seventy years later. After she had married J. F. Willard at the age of twenty-seven, and after three children were born, she and her husband both took a full collegiate course at Oberlin, Ohio, in 1840. Then, as Mr. Willard was threatened with consumption, they took up all their earthly goods in three big "prairie schooners," one of which Mrs. Willard drove herself, and after three weeks' travel, settled on the prairies of Wisconsin. There Mrs. Willard proved a model pioneer's wife. With her two little daughters sitting on their father's writing desk before her in the wagon, she drove her team as well as either of the other drivers. One day on their journey they reached Chicago, a straggling, muddy village it was then, with a sign sticking up in the mud, on which she bade her little daughter

spell out the inscription. "No bottom here," read the future temperance reformer, and with wondering eyes she asked her mother, "What does that mean?" "It means that we will not make our home in Chicago," said her father, although some twenty years after he changed his mind; and to-day, rearing its proud head in that electric city, stands fairest of all the great modern buildings, the Woman's Temple, the seal of all that Frances Willard has accomplished for the uplifting and benefit of women.

And so it came that the Willard family pursued their journey and pitched their camp in Wisconsin near Janesville, and began at once to build out of the woods and prairies a home which in time became the prize farm of Rock County; there the Willards remained until '58, when they removed to Evanston to give their daughters and only son an education. Here Mr. Willard died, and here their fair young daughter Mary, whose biography is written by her sister in the "Nineteen Beautiful Years" which has been an inspiration to many other lives, passed away. The brother was soon to follow, leaving Mrs. Willard with her one remaining daughter.

During all these years of the hardships of a pioneer life, Mrs. Willard never forgot the importance of her children's education; not a word of complaint did any one hear from her about lack of society, or the drudgery of a life to which she had never been accustomed. "I have buried myself on this farm that I may reappear in my children," was her constant thought. And her wish has certainly

been fulfilled in all that God has given as the fruit of her daughter's toil. She was in the evening of life the center of her little circle: as she sat in her favorite rocking chair in the quiet of Rest Cottage, her face would beam with interest as she listened to the various stages of the great reform movement to which her heart was so wedded, and her quiet voice would lead morning after morning in prayer, in those early hours when we assembled in the little parlor before the busy days began,—wonderful prayers—the outpouring of a soul that lived and walked with God, that understood the deep things of the fuller life. Her favorite motto, "It is better farther on," is now fulfilled, and "Saint Courageous," as the White Ribbon women loved to call her, now lives in the fullness of the perfect day, and sees "face to face."

The last words I received from her were dictated to her daughter a few days before her death. "I peacefully go," she said, "to the large company of my kindred and beloved who have been gathering in heaven for well-nigh a hundred years. Gravitation sets that way; they seem to beckon to me, they are with me and have been almost palpable for years; this is no fancy, it is true as the Bible. They have been very consciously with me, and have kept me up in many a lonely hour. I presume they are getting ready for me over there, when by my second birth I shall appear among them, just as in this world our folks at home got ready before I came; God bring us all to heaven through Christ our Lord. Amen and amen!"

HOW SOCIETY IN INDIA SUFFERS FROM WOMAN'S POSITION.

BY AGNES BURCHARD.

Translated from the "Frauenberuf" for "The Chautauquan."

BY the will of Providence man and woman are two members of one body, the human society; and if one member is grievously ill, the other member and the whole body must necessarily suffer. This law of nature, which asserts itself in both the plant and animal worlds, makes no exception in the case of the Hindoos.

The women, who are shut in by the four walls of their homes, who breathe no fresh air, enjoy no sunshine, become weaker from gen-

eration to generation. Oppressed by superstition and prejudice, left in complete ignorance, they can interest themselves only in most trivial matters; they cannot be otherwise than entirely indifferent to the welfare of the nation. These imprisoned mothers cannot raise their children to be better than themselves; for as is the tree and the soil, the fruit will be. What teacher can teach such a child, entrusted to such a mother till its seventh or eighth year? The generation which is growing up in India seems steadily

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to degenerate, physically and mentally, the mother transmitting her weakness and her indifference to her offspring. These women, entirely subjected to the law, gradually learn to be glad to lean on somebody, to be dependent on somebody, and their sons, too, are content to let themselves be led by another and to exercise no will of their own. Woman's wretchedness is revenged in the incapacity of her sons, and the Indian nation must die a lingering, sad death if it is not rescued in time.

The ignorance of women is a hindrance to any future advancement; it hinders changes and improvements in the house and out of it; it hinders husband and son from undertaking anything new or from going abroad to gain any useful knowledge.

Hindoo women are incapable of properly fulfilling the high and noble duty that a mother owes to her children, and this because they have no knowledge whatever of the most common hygienic laws of living. They do not know how to take care of their children, who, consequently, so often die or grow up weak, miserable creatures. As soon as children are large enough they are allowed to run until they are about eight years old, having no intelligent mother to train their young lives.

The more one learns of the Hindoo woman in her abandoned dependence, the clearer it is that only training will avail anything, and that above all else she must learn to rely upon herself.

The condition of her instruction is shown by the statistical report of 1883. Only two hundred thousand among ninety-nine million women could read and write. When one thinks of the difficulties in the way of those who are anxious to learn, one can but wonder that any learn at all. Women of the upper class believe that if they touch a book their husbands will die, and the fear of becoming a widow is greater than their thirst for knowledge. At any rate they must carefully keep their studies a secret since their husbands' relations would soon forbid such wickedness.

The existing British and mission schools ordinarily are not very attractive for little girls. The few English and American women who are stationed there act to the

best of their ability, and take much pains, but they have to work against the odds of a new climate and a strange tongue. No, the uplifting of the nation must be done by itself from within outward; it must be done by training the women and through them the whole race, by an inborn culture; India needs girls and women who will make it their life mission to uplift their fellow-beings by example and precept.

To accomplish this Pundita Ramabai has appointed for her own special task. She plans to make teachers of the unfortunate widows of the upper class, and to put an end to their misery in blessed activity; the despised widows will thus become a blessing instead of a reproach.

The census of 1891 showed that of the widows in India 669,100 were not yet twenty years old; 78,976 had not yet reached their ninth year—and all these children must not remarry. If only schools were founded where these girls could learn to make themselves independent of their relations by useful work and the acquirement of useful knowledge, many tragic events would be avoided. The English government, prevailed upon by the persuasion and great zeal of Mrs. Mary Carpenter, has founded a few schools and teachers' seminaries for the girls of India.

But the impossibility of breaking through the strong rules of caste stands in the way of the co-operation of the natives. A widow of the upper caste cannot attend these schools without being considered by her friends as an outcast. Neither can she enter a mission school if she is an orthodox Hindoo, for, according to their convictions, to have anything to do with a people of a strange belief and a strange land is to lose all hope of eternal blessedness.

Therefore houses must be opened to these young widows where they can live according to the rules of their caste, and where they can be trained for teachers, for nurses, house-keepers, and in all branches of housework and all arts. Libraries must be kept of such a nature, and exhibitions opened that shall help to release their minds from the bonds of ignorance.

Let the women of every land come in power to the aid of this good cause.

A SERIOUS QUESTION.

BY ELEANOR LAMBECH.

NOT many months since a gentleman lectured before the Chautauqua Circle of a certain town. As he walked back to his hotel he was an amused listener to the conversation of four ladies just in front of him. They commented upon the lecturer, criticised the lecture, which they agreed was well done, and then discussed the audience.

"What a shame there were no more men there!" said one.

"I think so," rejoined another; "if this thing goes on what are we going to do about husbands for our girls?"

Thereupon the gentleman behind could not help saying to himself with considerable vehemence: "What, I wonder, are you going to do with the husbands you already have?"

The pertinency of the remark will be more appreciated when you know that three of those four women were married, yet not one was attended by her husband; moreover, that the one Chautauqua Circle of the place had twenty-five members, all ladies.

This double question, involving congeniality of thought and plans for the husbands and wives of the present and future, is a fruitful text. Nor does one need to be anything more than a thoughtful observer—and who can observe without being thoughtful?—to know that the present tendency is to destroy all congeniality by developing diverse phases of the male and female nature. To insure matrimonial affinity there must be common interests and ambitions; the closest sympathy, oneness in the highest, most sacred motives of either. Under the present *régime* this is impossible.

What is this *régime*? The education of the girls and neglect of the boys. This condition is due largely to that evil which is the parent of so many other evils, and our national besetting sin, the gold fever. The labor of the boys of a family is a commodity to be exchanged for dollars and cents, and, blinded by their craze for these, parents forget their sons need any other accomplishment or qualification. In many cases the boy is taken from school to follow the plow, or tend the shop, or learn a trade, or follow any one of

a thousand vocations to which he may aspire. In other cases, where parents are able and willing to provide for the boy's education, he is so consumed with the thirst for money that he takes matters into his own hands, and announces that education or no education he is going into the world to make his fortune.

But while the boys are being forced or pushing themselves into the business arena and out of the intellectual, the girls of the same families are comparing school catalogues, discussing higher education for women, and eagerly grasping at every help to brain development.

You think the case is overstated? Then how do you account for the increased number of girls' schools in the last twenty-five years? In the state where the writer lives every town of any importance boasts a young ladies' seminary or college, some towns have two and even three, all well-filled; all over the state there are private schools, claiming to be "mixed," yet the male element is woefully lacking; the state university has a fair attendance of young women, and they form a majority of the pupils at the three normal schools. Now reckon the schools for boys and young men only; they may be counted upon the fingers of one hand! A dismal contrast! The boys are working with their hands: the girls with their brains.

What are the results from this unequal arrangement? Take an example: Here is Miss B, who has just graduated from M— Female College with honors. She reads Virgil, Dante, and Goethe in the original; she abjures trashy literature, but makes good books her most intimate friends; she has ideas on statesmanship, glows with patriotism, and can give a reason for her political faith; in short, she is a woman with developed brain, one of a large class, whose number is growing constantly.

Miss B leaves school with this thorough intellectual bent, and enters society; bright and attractive, admirers are not lacking. With many of them she played when a child, and they are sons of her father's friends, so she welcomes them; but she cannot repress a smile when one tells her he thinks "Tom Sawyer," "by—er—Dickens, awfully fun-

ny"; or fail in a contemptuous glance at another, who declares he knows no more about Latin than a dog knows about the moon, and is glad he doesn't. What good would a dead language do him! In a three months' course he has learned enough German to sell goods to a German customer, and that is all he wants of a foreign tongue.

But with all their educational shortcomings these men possess attractions, and our heroine is all woman, so she convinces herself that the learning of the male population is confined to college professors and some lawyers, doctors, and ministers; then she marries one of the young men whose ignorance sometimes amuses her.

One of two results must follow: either she sinks to the level of her husband, renounces ambition and aspiration, regales her literary palate, as he does, with news items and sporting reports; or she must lead a dual existence; externally, the loving, sympathetic wife, whose husband's tastes and interests are hers; but nourishing within a higher, nobler life, a sacred fire which burns in seclusion, which cannot be suppressed, but ever grows and brightens with her years. Of this inner life her husband has no knowledge, and if he had would have no sympathy.

Believe me, the woman who realizes the first of these results is the happier.

Illustrations *ad infinitum* might be cited in proof of the ill effect of this educational ine-

quality; the testimony of men of every calling might be quoted. But the object of this paper is not to convince but to suggest, to persuade you to observe for yourself. Note the sex of the public school graduates; in any promiscuous assembly contrast the faces of the young men with the young women; into one scale of a balance put the aggregate intelligence of the girls of a community, and into the other scale that of the boys; then you will be convinced, not only that the masculine mind flouts as unnecessary what the feminine strains every energy to obtain, but of the pernicious result.

This evil like many others, in the regenerating process of time, may right itself; but why wait? The remedy lies in the home—the true reform school. Teach the boys other things than money-getting; encourage lofty ideals. Knowledge is a circle, and any addition to any part increases the whole circumference; therefore let boys learn science and art and literature as means to a more profitable and commendable business career.

This is called woman's age. Let it continue so in the sense that she is finding her rights and her sphere. But in the flush of this movement let us avoid the usual extreme incident to reform. Let us not have Miranda and Caliban as intellectual types of the sexes, but re-live under the condition of that happy Garden, when man was the image of the Creator, and woman his helpmeet.

RUS IN URBE.

EAST RIVER, NEW YORK.

BY TITUS MUNSON COAN.

THE rustling and faint sigh of oaken leaves
 Fills the pure current of the autumn air
 That with delicious coolness fans my hair,
 And all the languid summer morn retrieves;
 It is a nectar from the snowy eaves
 Of heaven falling, giving men to share
 The delicate beaker of a Hebe fair.
 A murmur from the unseen city weaves
 A wind-quelled hum with dronings of the bee;
 Tall ships swim by me 'neath the steep green slope
 Whence I o'erpeer their pennons; their black prows
 Make steady surging and crisp melody
 Along the tide. In all the steel-blue cope
 Of heaven no cloud the splendor disallows.

EDITOR'S OUTLOOK.

THE FRIEND POET.

It is a day of national sadness on which the voice of freedom's bard is stilled. Had the Haverhill bell, instead of tolling one for each of the eighty-four years of Whittier's life, pealed one for each person influenced by his lines the bell would be ringing for years to come. Whittier has lived long only to add to the beauty of his poems that of a modest, endearing life. Had he died fifty years ago his would have been a fruitful life, yet few would have mourned him and those not because of his poetic legacies, but rather because of his sympathy with a cause, hated by most people. It is his later work which has placed Whittier among that brilliant coterie who have given dignity to American literature. Holmes and Whittier so outlived the others it almost seemed as if fate had spared them until they should rekindle their fires in this dull age.

The life just hidden of the Quaker lyrist has in the main been uneventful, though productive of momentous events. Born at Haverhill, Massachusetts, on a lonely farm shut in by wooded hills skirting the Merrimac, his childhood surroundings could not be considered such as would woo a gentle muse. Ruggedness of hill and plainness of cottage home, which had been built nearly two hundred years before, corresponded with the austerity of family discipline, that of the Society of Friends, to which his parents belonged. The farm was poor, and the family had to work hard and live frugally. The "barefoot boy" was useful as a farm boy usually is, driving home the cows from the pasture, carrying in wood for the glowing kitchen fire, and helping at harvesting in boyish ways. In this secluded valley, with not a neighbor's house in sight, but as unconscious of loneliness as nature herself, young Whittier grew up gathering

"Knowledge never learned of schools,
Of the wild bee's morning chase,
Of the wild flower's time and place,
Flight of fowl and habitude
Of the tenants of the wood."

Here the love of nature, the perception of her homely beauty, and acquaintance with

New England domestic life sank into the boy's heart to remain forever, rendering the reading of his rural descriptions like threading green pastures and wandering beside still waters. The family were unaware that they were harboring a rare spirit in their midst. The boy took his chances with others, such as they were, and went to school three months in the winter from his seventh to his sixteenth year. His devout parents like other intelligent folk of the time provided their children with Fox's "Martyrs," a metrical "Life of David," and a few other similar books, aside from the Bible. Not a book of poems was allowed in the family library. By chance young Whittier, who had roamed at large among the books of neighbors, obtained when fourteen years of age a copy of Burns. The book enchained him. Ballad after ballad he learned by heart. The poetic tinder caught the spark. The soul of the genius stirred and began to recognize its own existence; Whittier began writing verses and finally sent one to Garrison, editor of the Newburyport *Free Press*. When the issue containing it reached him, it was some time before he could be recalled to things mundane. Resolving to acquire more of an education, he made shoes to earn the means, and received two years' tuition at Haverhill Academy. The successive steps of the young poet's advancement cannot be traced here; he was, however, beginning to find his name known and his work welcomed by editors when the first reform wave of Abolition swept over and carried him with it.

The first work in dead earnest of Whittier's life was the espousal by his pen of the cause of freedom. Becoming the secretary of the Antislavery Society he moved to Philadelphia to edit an organ of that body. The sacking and burning of his office was followed by a break-down in health, causing his return to Amesbury near his old home, where with his mother he has virtually lived since in quiet independence. Having devoted his muse to the freeing of the slave, the Quaker's lyrics became the war songs of his party. With unremitting energy they blazed their path, burning their way into the hearts of more and more people. Their crea-

tor considered himself more a reformer than a poet; consequently his poems of freedom are less works of art than instigators to action. Bound by his sect's devotion to peace, Whittier was heartbroken when the war tempest finally burst. He had advocated the settlement of the question of slavery by the ballot and had been one of the founders of the new political party. When violence came upon the land he laid aside his pen and said he would write no more. This resolution was happily not kept.

The poet's work at that time suggested anything but the peaceful idyls which have flowed from his heart since. He ranked as a poetic controversialist, a fiery reformer, rather than the interpreter of placid rural domesticity. His greatest work as an artist remained to be done. Peace being restored, his lyre began to give forth melodies that have made the retreated vales of the Merrimac classic ground. He became a far greater singer of ideal themes than he had been of burdening wrongs. The valley-cradle which nursed him is no longer obscure. Countrymen north and south delight to visit the spot, tracing "The River Path," "The Silver Quiascung," "The Indian Burying Ground," and threading the lovely scenes of his sylvan meditations. Collections of Whittier's poems make a bouquet, every flower of which is the delicate growth of some New England hill or dell. New England domestic life has been made historic by the cameos he has cut from it, revealing it possessing a character as deep as it is often represented narrow. "Snow-bound" represents the poet in his most characteristic vein. Not an element of idealized reality in the unpretentious scene, which is that of the poet's home, is wanting. Nothing could add to its perfection.

"Meanwhile, we did our nightly chores,—
Brought in the wood from out of doors,
Littered the stalls, and from the mows
Raked down the herd's-grass for the cows;
Heard the horse whinnying for his corn;
And, sharply clashing horn on horn,
Impatient down the stanchion rows
The cattle shake their walnut bows.

* * * *

"And, for the winter fireside meet,
Between the andirons' straddling feet,
The mug of cider simmered slow,
The apples sputtered in a row,
And close at hand, the basket stood
With nuts from brown October's wood."

Most of Whittier's descriptive poems abound in delicious drawings from nature so true, the odors, the rustling leaves, the tangled foliage seem sensibly present. Even an enumeration of the especially choice of them is not within the limits of this mention.

Whittier's life until his very late decline has been a steady unfolding, a sweetening and ripening. He sang because songs came to him, always with ease and spontaneously. Rhyming seemed his native utterance. Success did not change a line of his character in its simple humility. His religion was a matter of straightforward living and unwavering belief in "The Eternal Goodness." Truly his life was as his lasting lyrics a swelling song, grand and sweet. While some of his works have their lasting friends and others may be forgotten, "Snow-bound," "The Tent on the Beach," "Maud Muller," "Barbara Frietchie," and "The Barefoot Boy" will ever be loved by all who speak our tongue.

THE PEARY EXPEDITION.

VERY few people knew before R. E. Peary started for the Arctic regions in June last year that this young civil engineer in the United States Navy had set his heart upon reaching the north coast of Greenland by a new and untried route. The idea had lived with him for years. He had conceived the theory, which no one else seems to have entertained, that the best road to the far north was over the great ice cap of Inner Greenland. He had tested his theory in a two-hundred-mile sledge journey on the inland ice of South Greenland and came home more than ever convinced that he had found the true route to the north coast. Few authorities indorsed his views. He received little encouragement from any source. But he had unbounded faith in his idea, and no obstacles could weaken his purpose to bring it to the test. He put his time, energy, and money into the project; and now after a year's campaigning in latitudes that mark man's nearest approach to the North Pole he has come home with laurels as bright as any ever won by an Arctic explorer.

No element of good luck has entered into Peary's success. His theory was true and he has simply reaped the benefits of it. His equipment was the least costly ever provided for a great Arctic undertaking; but every

dollar of the few thousands he could raise was made to go as far as a dollar could go in the purchase of those supplies which had been most approved by the experience of all his predecessors. To the details of his equipment he had given many months of study. His sledges were unlike any heretofore used in those latitudes, but, as he expected, they seem to have proved far superior for inland ice travel to those used by Nansen in his trip across South Greenland. The fact that he accomplished the formidable task he took in hand may be attributed to the correctness of his theory, to the superiority of his sledges, to the adequacy of his equipment, slender as it was, and to his own indomitable determination, enthusiasm, and common sense.

Few of the costliest Arctic expeditions have been so fruitful in results; and Mr. Peary's achievements are all the more noteworthy because they have been accomplished so modestly and with such meager resources. His sledge journey on the inland ice is comparable in the distance traveled and the average speed attained with the greatest sledging feats of the years when many hundreds of thousands of dollars were spent in the search for Sir John Franklin. Nothing to be compared with this 1,300 miles journey has been done on the inland ice, Nordenskiöld's Lapps having made only about one fourth, and Dr. Nansen only about one fifth of this distance. Peary has indeed discovered the royal road to the north of Greenland; and when another attack upon the Pole is made, after Nansen fails, as he probably will, to reach that goal by entering the ice north of the new Siberian islands, there is scarcely any doubt that Peary's route on the inland ice will be the first stage of the journey.

Mr. Peary has conclusively solved the question of the northern extension of the great ice cap. His discoveries strikingly confirm the opinion, long ago expressed by Gen. Greely, that the inland ice ends below the eighty-second parallel; and, more interesting still, he has shown with almost absolute certainty, that the northwest extension of Greenland really ends at Victoria Inlet, and that the coasts visited or seen by Lockwood north of that point are in fact detached masses along which Lockwood traveled for a considerable distance north of the mainland.

Peary reached the Arctic Ocean at Inde-

pendence Bay, a hundred and fifty miles south of east of the point attained by Beaumont in 1876. It is now quite certain that Beaumont traveled almost to the extreme northwestern part of the mainland and Peary's discoveries show that the east and west coasts of Greenland converge rapidly after passing the seventy-seventh parallel and that the most northern point of the great island is upward of two hundred miles farther south than, until his return, was thought probable.

Mr. Peary struck the northeast coast over two hundred miles northwest of the point where Lambert sighted the east coast in the seventeenth century, and about three hundred miles above Cape Bismarck discovered by the Koldewey expedition in 1870. It would, of course, have been very desirable had Peary found it possible, to follow the unknown shores between the points on the coast now definitely fixed. There can be no doubt however that the data collected by Mr. Peary will be accepted by geographers as adequate for the approximate mapping of the north of Greenland. Although these coasts cannot yet be traced on the map with minute accuracy, Peary has practically settled for all time the vexed question of the northern extension of the island. Not many years ago the great geographer Petermann was of the opinion that Greenland might extend to or beyond the Pole. When Peary went north last year he thought the island might possibly attain the eighty-fifth parallel. It is now quite certain that the mainland does not reach above the eighty-third parallel.

Another distinct service which Peary has rendered to the mapping of Greenland is his complete survey of that deep indentation in the west coast known as Inglefield Gulf. Baffin's vessel floated in the waters at the entrance to this gulf over three centuries ago; but it was reserved for Peary to map and name the glaciers and mountains that line its shores. He has been able also to collect data for the first thorough scientific study of the Arctic Highlanders, whose isolation and hardships have made them peculiarly the objects of sympathy and interest. He has counted, measured, and photographed them, studied their daily lives and their dialect, and has brought home a remarkably fine collection of their handiwork. He found them most helpful and inoffensive; and the year that brought the explorer and his young wife among them dispensing acts of kindness and

generosity will long be a bright spot in the memory of these poor people.

In brief, the results which have made the Peary expedition a conspicuous success are the determination of the northern limits of the great ice cap, the attainment of the highest point ever reached on the northeast coast, the collection of data which make it possible approximately to map the northern coasts, the proof that the inner ice cap is a feasible highway, the survey of Inglefield Gulf, the thorough study of the northern Eskimos, and the accumulation of large collections. It is a magnificent record; and the explorer and his gallant comrades will be duly honored for the splendid services they have rendered to geography.

POETRY AND RHYME.

EVERY now and again the attempt is made to prove that poetry, aside from conventional blank verse, is independent of rhyme; or, in other words, that rhyme is a worn-out ornament which is no longer capable of giving a high pleasure to the esthetic sense. Mr. Theodore Watts in his admirable essay on poetry chose a happy word when he used "surprise" to express the sensation most desirable in reading rhymed verse. We must expect to be surprised and then the expectation must be adequately fulfilled.

Critics with a "scientific bias" of mind have been disposed to smile at the flabbiness which to them seems inherent in the man who can care to be made to "shiver and shake," like the child in Grimm's fairy tale. They call such a taste rudimentary and ask men and women to cast off the weakness of mere appetite for surprise like that engendered by "boo!" at the end of a ghost story. But when the subject has been well thought out we shall find that even science falls stale as soon as it sharpens no expectation and springs no new surprise. When Newton flung forth the universal magnetism, and when Darwin declared the law of evolution, the thrill was enjoyed and the sense of impending disclosure was all the more intensified.

Poetry is but an expression of what is immanent in nature, a manifestation more or less concrete of the invisible and the inevitable. True poets are always prophets; they foresee not events but moods of development. Verse has from the first been the poet's ve-

hicle of expression. The most ancient examples of song not only fulfill the requirements of rhythm but in one way or another satisfy a natural appetency for pleasurable surprise. The Hebrew poets had a language capable of but a few simple ornaments of expression, but it could compass a billowy, wide-sweeping ocean of music whose undulations were enormous. The Greeks of the golden age, and even down to Theocritus, made their surprises by means of various turns of diction, phrasing, and composition. Assonance, alliteration, and the cunning arrangement of pauses and stops served to effect in their poetry what rhyme is the cap-sheaf of in ours. Without knowing the meaning of a single word in the following lines from Sappho, the person able merely to pronounce the phrases aloud cannot fail to catch a waft of strange music:

*Ἀμφὶ δὲ ψυχρὸν κελάδαι δι' ὕδων μαλίνων,
αἰθυσσόμενον δὲ φύλλων κῶμα καταρρεῖ.*

In our language this frequent occurrence of the final syllable "on," albeit with differing pronunciation, would be a discord. Accustomed to carrying sounds far along we cannot brook these choppy waves of assonance; but to one whose thoughts from infancy, and perhaps through heredity, had been formed and expressed in old Greek, the music which can thrill even an English ear must have doubtless been exquisitely magical.

We cannot, however, leap to the conclusion that (because the Hebrews could roll out rhymeless verse like the sound of thunder on Sinai) we have in our language the same elementary materials which the ancients found in theirs. The Greeks could make unrhymed lyrics supremely musical and at the same time absolutely interpretive of life. Does the English language permit us to compass as much in a like way? Milton could write ten-syllabled lines of ponderous "grandeur, gloom, and glory," and Shakespeare could reproduce life in conventional if ever incomparable blank verse; but these great masters felt the indomitable need of rhyme when they came to write their splendid English lyrics.

Great poets do not revolt against their means of expression. It is here that Whitman falls far short. Pindar, Homer, Sappho, Theocritus, not one of these rebelled against the simplest terms of the condition

imposed by the nature of their language. It was the post classics who sought alien forms and methods. Walt Whitman openly sought for extrinsic and outlandish vehicles of expression. How different were Shakespeare and Milton!

Longfellow in "Hiawatha" tried to make a Scandinavian meter serve in the place of English rhythm and rhyme; but the effort will not bear repeating. Mr. William Sharp has done some excellent unrhymed English versifying, and so has Mr. Henley. These examples, however, but serve to render emphatic the limitation of our endurance of monotony. McPherson's "Ossian" and the labored efforts of Tennyson to imitate Greek modes and meters are sufficient to more than suggest the failure which must follow any

attempt to make a general revolt against rhyme in English poetry.

Rhyme is, indeed, a prime element of our song; and it has been enduring without appreciable wear. It is but a few years since Swinburne struck a new strain of surprise with it. Before him came Shelley, Byron, Keats, Wordsworth, Coleridge, and the rest. Here in America Emerson and Sidney Lanier have touched extremes along the margin of safe versification. The immortal lyrics of our language are, however, of simple meters and perfectly rhymed; and the "Ode to a Nightingale" by Keats is no more stale than one of Shakespeare's sonnets or one of Swinburne's latest erotica. A butterfly might as well shed its wings as for English lyric poetry to cast off rhyme.

EDITOR'S NOTE-BOOK.

NEVER have the people of this nation been brought so face to face with a spectacle which in itself illustrates what the triumph of the war meant, as during the recent encampment of the Grand Army of the Republic at Washington. Twenty-seven years ago a hundred and fifty thousand of those who had faced shot and shell for the Union's sake, passed in review of Grant and Lincoln in the same city. They had no such object lesson of what their service had accomplished, as at this return, after a quarter of a century, during which locks have been whitening and war-worn bodies weakening. On that march they trod a rough, cobblestone pavement varied by stretches of soft clay, through an overgrown, straggling village. Overcrowded barracks packed in parks and outskirts were the best quarters the city could offer them. Government offices were scarce to be seen, chaotically stored in private buildings. Little wonder if many a loyal hero questioned the good of it all, if this were the best the nation could do for its capital. Washington to-day proves monumentally the worth of the struggle. Had it been lost, where would have been the stately Treasury whose stamp carries security in the farthest lands? What of the noble State Department through whose offices New Orleans and Seattle are alike able peacefully to settle disturbances with foreigners? What of the War Department securing the fron-

tiersman in his cabin; the Interior fostering invention, providing industry with homes, and collecting statistics valuable to every state alike? Had the service of these soldiers been futile, Washington to-day would be a far sorer sight than twenty-seven years ago. Its triumphant survival, with what that means, should gladden every veteran's eye, saddened by the absence of Grant, Sherman, Sheridan, Logan, Thomas, Mac-Pherson, and Meade.

SHOULD the means already taken to prevent the spread of cholera, remain effective next summer the scare will not have been without its wholesome results. Our large cities have generally "tidied" themselves up until their faces shine with recent scrubbing. New York streets are kept immaculate by scavengers who pounce upon every bit of *dlbris* or filth the moment it appears. Tenement inspectors, in increased numbers, have been required to make more frequent and more thorough inspections than usual. Inland cities have taken the housecleaning fever, the result of all of it being to place our closely built communities in especially good sanitary condition in readiness for the Exposition year. Quarantine has taken hold of inland states as well as of ports, that declared by Illinois serving to cause the refusal of immigrants as passengers by the great trunk lines running west. Immigration itself has been stayed

slightly, thousands being detained from coming by the twenty-day quarantine circular, who will now wait another year to bestow their presence upon us. Most beneficial is the direction of general attention to two public needs upon which there is scarce a doubt that the next session of Congress will act: that of uniform federal quarantine, and of the restriction of immigration which has brought upon us this pestilence.

WHILE the census reports on religious bodies confirm the fact that churches are prone to splits and forming new sects, it is gratifying to note events in various portions of the Christian world, denoting an equally active spirit of liberalism and tolerance. A Theological Seminary has lately been established at Boulder, Colorado, whose faculty of nine members represents seven denominations. There is little doubt in such an institution but that students will take that view which seems to them best, without over-persuasion from any sect. The employment by Spurgeon's congregation, a Baptist body, of Dr. Arthur T. Pierson, a Presbyterian divine, to serve the Tabernacle pulpit as stated supply, is proof from another quarter of a Christianity higher than creed. The Pan-Presbyterian Council, just closed at Toronto, serves to controvert the assumption that subdivisions of a single sect are more antagonistic than bodies widely differing. The deliberations of this assembly, whose delegates came from every quarter of the globe, were harmoniously conducted to represent the many shades of belief that have evolved out of common adherence to the Confession of Faith. These incidents are true straws showing the drift of modern Christian culture.

It is held to be poor economy to congratulate events before their arrival, yet the labor undertaken by Mrs. John A. Logan to collect \$1,000,000 for the prospective Methodist American University at Washington City, is one upon which the praise and co-operation of women cannot be too generously bestowed. The university is now an assured and gigantic fact. Land worth a half million has already been donated to it by the city, and an endowment of \$10,000,000 is confidently counted upon. The university is intended only to supply post-graduate and specialized courses, consequently it does not infringe upon any field now covered, but fills a strong demand of American college grad-

uates. Mrs. Logan's proposition is to raise her magnificent gift by thoroughly organizing the women of the country for the purpose of founding one hundred scholarships of \$10,000 each, for women students only. Women have never been recognized as beneficiaries of scholarships, until recently by St. Andrews of Scotland. What is the significance of one hundred free scholarships to girls hitherto unable to study farther than regular college curriculums, will soon be shown by the impulse to education which this benefaction will confer upon all American womanhood.

FRIENDS of civil service reform in balancing accounts of the present administration with those of the last, which was a creditable one in the advance of federal service reform, have reason to rejoice over later achievements. Within the past three years, many noteworthy extensions of the merit system have been made: The educational branch of the Indian service, involving seven hundred employees, has been brought under the classified service; labor both skilled and unskilled in the navy yards has been placed upon a competitive system, vastly reducing the cost of gun manufacture; competitive examinations for promotion have been adopted in the postal department and in the classified post offices of the country; the Fish Commission including about one hundred and fifty employees has been classified. In December last President Harrison issued an order requiring records of efficiency to be kept in each department upon which promotions should be based. This was a much-needed advance complementing the work of entrance examinations. While there is a large work yet to be done in reform, it is a source of public congratulation that the 34,000 places now under the merit system, amounting to one fifth the whole federal service, comprise by far the most important positions in the government.

ALLUSION was recently made in these columns to the work of the Patriotic League, a new organization for the especial purpose of instilling into young people, patriotism and intelligent comprehension of our institutions. In line with this movement may be mentioned a notable advance now making in our public schools in teaching the same principles. Public opinion, spontaneous and widespread, has demanded in various ways recently that

the children of this country shall be Americans, and shall know what American means. The work of the G. A. R. and the Woman's Relief Corps in hoisting the flag above every school building, has been supplemented by that of a juvenile newspaper which offers flags for prizes to schoolchildren of all the schools of the country for the best essays on patriotic subjects. In some places there are annual prizes for essays on patriotism. Flag exercises are being experimented upon and will rapidly become a feature of school drills. The Columbus celebration to occur on Oct. 21 in all public schools will give additional impetus to this movement. Were we not admitting un-American residents faster than we are rearing up Americans, what ideal citizens we would develop!

It is doubtful whether the late threat of a plague has suggested to many of us what a boon to humanity is the recent science of bacteriology, aided by photo-micrography, or the photographing of microscopic organisms. Varieties of bacteria whether harmless or poisonous, spiral, spherical, or rod-shaped inhabiting a drop of water, are as well known to the bacteriologist as his fellow-townsmen. If the presence of a poisonous germ be suspected, he takes the tiniest possible particle of water infected, mixes it with gelatine and beef extract and sets it away. The gelatine holds the germs apart, the bouillon feeds them and soon colonies of each species are developed, and a single germ which meant death to thousands of people is detected and dealt with. These germs which were once thought to be tiny insects are now regarded as the lowest form of vegetation; it is not so abhorrent to think even of cholera or typhoid germs when known to be vegetable. It is now difficult for either of them to enter our ports or proceed far when started on their ravages, so well are they known, and knowing that it is impossible to contract the disease resulting from each of them, without the system's receiving a live germ which has been propagated in a living body, we seem surely approaching a time when public intelligence will extend to such acquaintance with the limitations of the little mischief-makers as to rob them of their terrors.

At last, we are glad to note, an avenue has been opened through which the "decorative" girl will soon be able to make her bow in the world of usefulness. The decorative girl has

long been the subject of caricature. There has seemed no reason why any sane mortal, girls included, should conceive any esthetic effect to be obtained by adorning a parlor wall with a marine view painted on a shovel, be-ribboning a coal scuttle, or gilding a milking stool to serve as a refining finish to parlor furniture. A sad fact has really lurked behind it; that of artistic talent run riot, a result similar to that attending the possession of any ability undeveloped and denied a field of usefulness. The establishment of a School of Applied Design for Women in New York City affords a means by which many hitherto wasted talents will find profitable occupation. Under instructors who are practical workingmen in their various branches, young women are to be trained in designing adaptable for use by manufacturers of wall paper, carpet, curtains, etc. Higher grades of work naturally succeed the accomplishment of these humbler kinds, such as apply to stained windows, etching, designing in metal, and wood-carving. The whole project has been developed by the activity of a single woman-philanthropist, including the providing of students with a home at a price suited to the means of an average ambitious girl, expecting to earn her own living. All honor to the enterprise which affords another practical field for those whose talents are not attracted by teaching, nursing, or typewriting.

Our child criminals number 14,846, all but 54 being under twenty-four years of age. The number does not therefore seem so appalling as the prospect. What is there so incongruous in nature as childhood and crime? A census report in classifying the crimes committed by inmates of juvenile reformatories, states that nearly half the offenses of this class are against the social order. Offenses against property, which among adult criminals are nearly one half, are less than one third among youthful criminals. Crimes against the person, which in adults are about one fifth the entire number, are in children about one fiftieth. These figures fail to disclose the most alarming phase of the subject. Of the whole number of young criminals, 6,333 are either foreign born or born of one or both foreign parents. Of the remainder the parentage of almost 3,000 is unknown, this number undoubtedly covering a large foreign contingent. The only logical con-

clusion from these figures and one that should startle us is, that while we endeavor to make good men and women of our own youth, we show not the slightest reluctance to receiving a class whose offspring is already a reproach and promises to become a menace.

On September 22, Paris, which stands for France, celebrated with parades, drapery, flowers, and speeches the centennial of the First Republic. Statues of great men were garlanded, and the spot where Louis XVI. was guillotined was heaped with flowers. The festivities however were not so madly gay as Paris sometimes indulges in. For her, it was comparatively sober, appealing especially to the reflective and intelligent. When the Third Republic came in it was regarded as no more than a fresh experiment. It has now passed its majority and having been guided by wise and able men like Thiers, Grévy, and Carnot, is now an established fact. Under it France has been in some regards more energetic and prosperous than her neighbors. She has become, in her governmental phases, the most closely watched of all powers, by the jealous and unfriendly monarchies and empires surrounding her. Her object lesson of a successful European republic must place a thorn in many a royal pillow. Norway is beginning to assert kindred sentiments. May our cousin republic live long and her example be followed on every soil.

THE launching almost every week of a naval vessel by this government, the refusal by the German emperor to consider the proposition to reduce the term of military service in Germany, and equally indicative measures toward strengthening the armaments of other European governments fail to suggest the rapid approach of arbitration as a means of settling international disputes. That public sentiment favoring universal peace is nevertheless growing stronger and more widespread each year, is proven by the International Peace Congress which just closed its fourth session at Berne, Switzerland, whose delegates represented fourteen distinct nationalities. A notable action of this body was the passage of a resolution to establish an International Arbitration Court to sit at Berne, whose members should be appointed by such legislators of the various countries represented, as believed in peaceable settlements of differences. This court will have no official connection with governments, its services being gratuitous, and only intended to illustrate the functions of a similar official court. Upon the occurrence of disturbances between governments it shall announce its recommendations as though asked to. Wise decisions rendered at such times cannot but carry an influence and hasten the day when nations will cease the barbaric resort to arms which in an individual is now considered nothing short of a crime.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR NOVEMBER.

First week (ending November 8).

"Grecian History." Chapter V.

"The United States and Foreign Powers." Chapters VII. and VIII.

In THE CHAUTAUQUAN:

"Influence of Greek Architecture in the United States."

"The Columbus Monuments."

Sunday Reading for November 6.

Second week (ending November 16).

"Grecian History." Chapter VI

"The United States and Foreign Powers." Chapters IX. and X.

In THE CHAUTAUQUAN:

"Mortality in the United States."

"The Greek and the American Democracies."

Sunday Reading for November 13.

Third week (ending November 23).

"Grecian History." Chapter VII.

"The United States and Foreign Powers." Chapters XI. and XII.

In THE CHAUTAUQUAN:

"Medical Science."

"Greek Oracles."

Sunday Reading for November 20.

Fourth week (ending November 30).

"Grecian History." Chapter VIII.

"The United States and Foreign Powers." Chapter XIII.

In THE CHAUTAUQUAN:

"The Miller and his Mill."

Sunday Reading for November 27.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Story—Legend of Theseus.
2. Paper—The Life of Maximilian.
3. Reading—"Toussaint L'Ouverture."*
4. Sketch—John Greenleaf Whittier.
5. Debate—Is an interoceanic canal expedient for the United States?

SECOND WEEK.

1. Paper—Lycurgus. A good history of him will be found in Plutarch's Lives.
2. Story—"The Pomegranate Seeds." A tale of the goddess Ceres. To be abridged and read from Hawthorne's "Tanglewood Tales."
3. Sketch—George William Curtis.
4. Reading—"My Chateaux."*
5. Questions from *The Question Table* in the current number of THE CHAUTAUQUAN.

THIRD WEEK.

1. Table Talk—News of the day.
2. Paper—Greek naval architecture—full description of a Greek battle ship (trireme).
3. Book Review—Dickens' "Tale of Two Cities."
4. Catch questions on the week's reading. Let one be appointed who shall prepare a list of such questions, noting the points which might easily escape attention. Sample questions are such as, What city is located at the junction of two seas and two continents? (see page 96 of "Grecian History") and What city is located at the crossroads of the Greek world? (see same book, page 105.)
5. Debate—Resolved: That the United States owed it to France to help her in the French Revolution.

SOLON DAY—NOVEMBER 22.

1. Table Talk—Solon's life and his contemporaries, Croesus, Æsop, etc.
2. Paper—Condition of Athens immediately preceding Solon's time.

*See *The Library Table*, page 249.

3. A Study—Solon's laws.
4. Paper—Pisistratus and his overthrow of Solon's legislation.
5. *Questions and Answers* in THE CHAUTAUQUAN.

It is taken for granted that the *Lesson* as given for each week in *The Outline* is to form the main feature of each program, though it is not repeated each time. There may be as many different methods of conducting the lesson as there are circles. Those most commonly followed are: To have one teacher appointed who shall lead the circle for as long a time as agreed upon in different books, and the subjects as given in THE CHAUTAUQUAN, as they occur in the prescribed order; or to have as many different teachers as there are books and subjects, each one taking up in turn the assigned work. If preferred only one book or subject may be studied in the circle, and the rest of the reading done at home. One of the most helpful plans will be found to consist in bringing in questions. Whenever any member runs across a difficult point or any specially interesting point, if he will throw it into the form of a question and present it, not only will he find in all probability an answer, but the whole circle will have its interest greatly awakened.

If all the time is needed for the lesson so much the better. No heed need be paid to the *Suggestive Programs* at all. As the C. L. S. C. is only asked to follow a *reading* course, it is in some cases preferred to do the reading at home, only discussing some points relating to it in the circle. In these instances the *Programs* may be found useful. They are in no sense obligatory and are to be used just as may be wished, or to be passed over entirely. If any selection called for as a "Reading" is difficult to obtain or any exercise is too hard to prepare (for want of references or any other reason), drop it out altogether or substitute something else in its place.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR NOVEMBER.

"GRECIAN HISTORY."

P. 58. "The black broth of Sparta." This was the most famous dish of the Spartans, and was so unpalatable that none but Spartans desired it. It is not known of what it was composed. Plutarch says, "A certain king of Pontus, having heard much of this black broth of theirs,

sent for a Lacedæmonian cook on purpose to make him some, but he had no sooner tasted it than he found it extremely bad, which the cook observing told him, 'Sir, to make this broth relish, you should have bathed yourself in the river Eurotas.' The tyrant Dionysius complaining of it was told by the cook that 'the broth

was nothing without the seasoning of cold and hunger.'"

Hel'lene. Plural Hel-le'nēs.—Hel-len'ic.—Hel-len-ize.

"Monarchies," "oligarchies," etc. These are fine examples of words transplanted with very little modification from the Greek into the English tongue. The Greek verb *arkein* means to rule. *Monos* means alone. Writing the two words there is formed the name given to one ruling alone, a monarch. The Greek word *oligos* means few; hence oligarchy, a form of government vested in the hands of a small class. The Greek word for people is *demos*, while another verb signifying to rule is *kratein*, whence the word democracy.

P. 59. Zeus [zūs]. O-lym'pi-a.

P. 60. Hu-bœ'a (œ and æ are pronounced as ē).—Do-de-cap'o-lia.—Il'i-ad.—Od'ys-sey.—He'si-od.—The-og'o-ny.

P. 61. Ar'yans. See page 33 of text-book, lower part of the page.

Thucydides [thu-sid'i-dēs].—As-tar'te.—Aph-ro-di'te.—Mycenæ [mi-se'ne].—Ti'ryns.

P. 62. "Min'o-taur." In the time of Thē-se-us the Athenians were in great affliction "on account of the tribute which they were forced to pay to Minos, king of Crete. This tribute consisted of seven youths and seven maidens who were sent every year to be devoured by the Minotaur, a monster with a bull's body and a human head. It was exceedingly strong and fierce, and was kept in a labyrinth constructed by Dæd'a-lus, so artfully contrived that whoever was enclosed in it could by no means find his way out unassisted. . . . Theseus offered himself as one of the victims. When they arrived in Crete the youths and maidens were exhibited before Minos; and Ari-ad'ne, the daughter of the king, being present, became deeply enamored of Theseus, by whom her love was returned. She furnished him with a sword with which to encounter the Minotaur, and a clew of thread by which he might find his way out of the labyrinth. He was successful, slew the Minotaur, escaped the labyrinth, and taking Ariadne as the companion of his way, with his rescued companions sailed for Athens."

"I'o." This was the name of a nymph with whom Zeus was deeply enamored and of whom Hera was jealous. One day to save Io from discovery by Hera, Zeus changed her into the form of a beautiful heifer. But the quick Hera discovered the deception, noticed the heifer, praised its beauty, and begged it as a gift. Zeus dared not refuse. Hera, after long guarding the wretched nymph that she might not be restored to her own form, finally sent a gadfly which so

tormented her that she fled over the whole world from its pursuit. At last Zeus interceded for her and Hera consented to restore her form and send her to her own kin.

"Ti'tana." A race of superhuman beings who preceded the gods, Zeus being the founder of the latter dynasty. The Titans were the sons and daughters of Heaven and Earth. On account of their great size and strength they are often confounded with the race of Giants; but the more careful mythological writers give the two as entirely different beings.

"Tro'ad." The name by which the territory in Asia Minor surrounding the city of Troy was generally known.

Do-do'na.—Lycæus [ly-sē'us].

P. 63. Po-si'don.—Hes'ti-a.—De-mē'ter.—Argives [ar'jives].—He-ræ'a.—Pan-i-ō'ni-a.—Myc'a-le.

P. 64. "Quin-quen'ni-al." Occurring once in five years.

Le'to.—Ar'te-mis.—A-the'na.—Pat'a-ra.—Par-nas'sus.—Pyth'i-a.

P. 65. "Athena's gift to Athens." "The tale ran that in the reign of Ce'rops, the first king of Athens, the two deities [Athena and Neptune] contended for the possession of the city. The gods decreed that it should be awarded to the one who produced the gift most useful to mortals. Neptune gave the horse; Athena produced the olive. The gods gave judgment that the olive was the more useful of the two and awarded the city to the goddess; and it was named after her, Athens."

Am phic'ty-on-y.—Ther-mop'y-læ.

P. 66. "A-crop'o-lis." The upper part, or the citadel of a Grecian city; specifically applied to the citadel of Athens.

"Pan-ath-e-næ'a." The chief national festival of ancient Athens.—Par'the-non.—Cnidus [ni'dus].—Cy-the'ra.—A'rea.

P. 67. "Ce'rēs." From the name of this goddess of fertility is derived the English word cereal, as a name for edible grain.

He-phæ'stus.—Her'mēs.—Per-seph'o-ne.—Di-o-ny'sus.—E-leu'sis.

P. 68. Di-œ-cu'ri.—Cyb'e-le.—Nai'ads.—O-ce'an-ida.—Ne're-ida.—O're-ads.—Mœ'ræ.—E-rin'ny-ēs.—Sa'tyra.

P. 69. Pyth'i-an.—Isth'mi-an.—Ne'me-an.—Al-phe'us.—Pi'sa. (Pi-sa'tans.)

P. 70. O-lym'pi-ad.—Sta'di-um.—Pen-tath'-lon.—Si-mon'i-dēs.

P. 71. Mel-i-cer'tēs.—Ne'me-a.

P. 75. "Tem'e-nus." See page 52 of text-book. Sicyon [sish'i-on].

P. 76. Pel-o-pon-ne'sian.—A-chæ'a.—Cres-phon'tes.

P. 77. Men-e-la'us.—A-my'clæ.—Ly-cur'-
gus.

P. 78. "Rhetra." The Greek word for un-
written law, applied specially to the laws of Ly-
curgus.

Eph'ors.—Ge-ru'si-a (g like j).—A-ris-to-de'-
mus.

P. 80. "Per-i-cæ'ci." (c like s).—Spar-ti-a'-
tæ.

P. 82. Taygetus [ta-ij'e-tus].

P. 83. Hop'lite.

P. 84. Sys-sit'i-a.

P. 86. Tel'e-clus.—I-tho'me.

P. 87. A-ris-tom'e-nes.

P. 88. Tyr-tæ'us.—Me-tho'ne.—Nau'pli-a.

P. 89. Cy-nu'ri-a.—Te-ge'a.

P. 94. "Orient." From the Latin word
meaning to rise; understood as applying to the
sun, it came to be used as a name for the East;
especially used of Asia and the far East.

Or-chom'e-nus.—Chalcis [kal'sis].

P. 96. Chalcidice [kal-sid'i-æ].—Pot-i-dæ'a.

P. 97. Si-no'pe.—Tra-pe'zus.—Cyz'i-cus.—
Ar-chil'o-chus (ch like k).—Cy'me.

P. 98. Or-tyg'(j)i-a.—Him'e-ra.—Ac'ra-gas.
Ne-ap'o-lis.—E-re'tri-a.

P. 100. Mas-sil'i-a.—Psammetichus [sam-
met'i-kus].

P. 102. "Measured value in beeves." From
this custom are derived the English words, pe-
cuniary, speculation, etc. The Latin word for
cattle was *pecus*, whence came the Latin *pecunia*,
property in cattle, then money; and the latter
word the English borrowed and modified.

P. 103. Tri'remes.

P. 105. Bac-ch(k)i'a-dæ.—Cyp'se-lus.

P. 106. Per-i-an'der.—Thras-y-bu'lus.

P. 107. Ag-a-ris'te.—Meg'a-clës.—Per'i-clës.
—The-ag'(j)e-nës.—Pit'ta-cus.—Po-lyc'ra tes.—
Phal'a-ris.—Ge'lo.—Hi'e-ro.

P. 108. "Autochthonous [au-tok'tho-nus]. De-
rived from a Greek compound word, *autos*, mean-
ing self, and *chthon* meaning earth, land. The
meaning of the word is given in the text-book.

Ce-phis'sus.—Erechtheus [e-rek'the-us].

P. 109. Eu-pat'ri-dæ.—Ge-om'o-ri.—Dem-
i-ur'gi.

"Co'drus." The manner in which this king
gave his life for his people was as follows: An
oracle had said to the Dorians, who had invaded
Attica for the purpose of conquest, that they
would be victorious if they spared the life of the
Athenian king. Codrus having heard of this
determined to sacrifice himself. For this pur-
pose he disguised himself, entered the camp of
the invaders, provoked a quarrel with one of the
soldiers, and was killed by him. When the Dor-
ians learned of the death of the Athenian king,

they withdrew from the country without strik-
ing a blow.

P. 111. E-pon'y-mus.—Ba-sil-eus'.—Pol'e-
march(k).—Thes-moth'e-tæ.

P. 112. Pe-di-eis'.—Par'a li.—Di-a-cri'eia.

P. 113. Alc-mæ'on.—Alc-mæ-on'i-dæ.

P. 114. Ep-i-men'i-dës.

P. 115. Se-i-sach-thei'a.

P. 116. Pen-te-kos'i-o-me'dim-ni.—Hip'-
peis.—Zeu'gi-tæ.—The'tës.

P. 117. Hal-ir-rho/thi-us.—O-res'tës.

P. 119. Mil-ti'a-dës.—Chersonesus [ker-so-
nësus].

P. 120. Di-o-nys'i-a.

P. 121. Ni-sæ'a.—He-gis'tra-tus.—Si-ge'um.—
Hip-par'chus.

P. 122. Har-mo'di-us.—A-ris-to-gi'ton.

P. 123. Cle-om'e-nës.—I-sag'o-ras.

P. 125. "Ger-ry-man'der." (gas in get). In
United States politics, to arrange arbitrarily
the political divisions of a state in disregard
of the natural or proper boundaries as indicated
by geography or position, made so as to give one
party an unfair advantage in elections. "This
was done in Massachusetts at a time when El-
bridge Gerry was governor, and it was attributed
to his influence, hence the name; though it is
now known that he was opposed to the meas-
ure."

P. 126. Pnyx[nix].—Pryt-a-ne'um.

"THE UNITED STATES AND FOREIGN POWERS."

P. 93. "The divine right of kings." "The
notion that kings reign by divine right, quite
independent of the will of the people. This no-
tion arose from the Old Testament Scriptures,
where kings are called 'God's anointed,' be-
cause they were God's vicars on earth when the
Jews changed their theocracy for a monarchy."
Pope makes use of the expression in his 'Dun-
ciad,'—

"The right divine of kings to govern wrong."

"Prë'mi-ër." A word borrowed by the Eng-
lish from the French, and in both languages
meaning first. As a noun in English usage, it
is the name of the first minister of state, the
prime minister. "The executive power in Great
Britain is exercised to all practical intents by
the committee of ministers called the cabinet,
and these are selected by the leader of the party
having the majority in the House of Commons,
who is summoned on the advice of a retiring
premier who is no longer able to command the
majority necessary to carry on the queen's gov-
ernment, and requested by the sovereign to
form a cabinet, in which he usually takes the
office of first lord of the treasury."

P. 95. "Nicaragua" [në-kä-rä'gwä].—Costa

Rica [kos'tā rē'kā].—Honduras [hon-doo'ras].

P. 97. San Juan [sān hōō-ān'. The capital H indicates a strongly aspirated sound like hwa]. "Managua" [mā-nā'gwā].

P. 98. "Stipulations." An interesting, though doubtful story regarding the origin of this word is told by Trench in his "Study of Words." He says, "It was a Roman custom that when two persons would make a mutual engagement with one another, they would break a straw [the word for which, in Latin, is *stipula*] between them." The word is derived from a very similar Latin word meaning a covenant, a bargain, which meaning it retains in its English form.

"Tehuantepec" [ta-wan-ta-pek'].

P. 99. "Guatemala" [gā-tē-mā'lā].—Puerto Rico [pwer'to rē'ko. Also commonly spelled Por'to Ri'co].

P. 101. "The independence of the republic" of Mexico was achieved in 1821, at which time Iturbide succeeded in overthrowing the Spanish rule.

Benito Juarez [bā-nē'to hoo-ā'rēs].

P. 105. "Toussaint L' Ouverture" [too-saī loo-ver-tūr]. A Haytian general whose right name was François Dominique Toussaint. He was born of parents who were slaves, and of pure negro blood. Himself a slave when the blacks arose in insurrection, he joined them after his master's family had escaped to safety. Later he was appointed brigadier general. The black insurgents espoused the cause of the French king, Louis XVI., while their former masters received aid from the English. The population numbered about 500,000, of which 38,360 were of European descent, 28,370 free people of color, the rest being negro slaves. The free colored people, mostly mulattoes, were most of them well educated and possessed of property, still they were denied political privileges. They demanded these rights and persuaded the slaves to help them win them. Toussaint restored order and governed with moderation. Under his orders a liberal constitution was adopted, and he was chosen president. Later the French having resolved to reduce the negroes again to slavery sent an army to the island, which conquered Toussaint, and he was carried to France and confined in a dungeon near Besançon, where he died in April, 1803.

P. 106. "Guā'no." The excrement of sea fowl intermixed with their decomposed bodies and eggs. It is rich in phosphates and ammonia, and is used as a powerful fertilizer. It is said to attain a thickness of 160 feet on the principal Chinchá island. The revenue to Peru

from this trade exceeded that from all other sources. Guano has become an important article of commerce.

P. 118. "Ri-pa'-ri-an." From the Latin *ripa*, a bank. Of or pertaining to the banks of a river. "Riparian rights" are "the rights of fishery, of ferry, and any other right which is properly appendant to the owner of the soil bordering a river."

P. 132. "Mesurado" [ma-soo-rā'do].

P. 136. "Feudal times." Times in which the feudal system was in force. Under this system, which prevailed during the Middle Ages, "the bulk of the land was divided into feuds or fiefs, held by their owners on condition of the performance of certain duties, especially military services, to a superior lord, who, on default of such performance, could reclaim the land. This superior might be either the sovereign or some subject who thus held of the sovereign, and in turn had created the fief by subinfeudation."

P. 142. "Customs-union." "A union of independent states or nations for the purpose of effecting common or similar arrangements for the collection of duties on imports," etc.

P. 143. "Bourbon." A member of the last royal family of France or of any of its branches. "The royal family took its name from its seignior [or dominion] of Bourbon and succeeded to the throne in 1589 in the person of Henry IV. The Bourbon dynasty was deposed in 1792 and restored in 1814. The revolution of 1830 brought to the throne Louis Philippe (who was deposed in 1848) of the younger or Orleans branch."

P. 152. "Privateers." Armed private vessels which bear the commission of the sovereign power to cruise against the enemy.

P. 153. Genet [shē-nā].

P. 154. "St. Croix" [sānt kroi].

P. 160. "*Habeas corpus*." Latin words meaning literally, have the body. Other words are understood, and the sentence is used with imperative force, and then means, have the body (of such a one) brought into court. In law it is a writ issued by a judge or a court demanding that the body of a person shall be brought before a judge or into court. Specifically it is a writ requiring the body of a person restrained of liberty to be brought before the court or a judge in order that the lawfulness of the detention may be inquired into and determined. When the writ of *habeas corpus* is suspended, persons who may be deemed dangerous may be arrested and detained without resort to the ordinary processes of law.

P. 162. "*Persona grata*." Latin. A welcome person. The expression is used in diplo-

matic language of an ambassador or envoy who is acceptable at the court to which he is accredited.

P. 168. "*Modus vivendi*." Latin. A method of living. It is used as the name of a compromise between two parties by which they may act harmoniously together.

P. 178. "Cab-a-lis'tic." Mysterious. The cabalists are those versed in the study of the cabala, or mystic doctrine of the Jews. Cabala is the name of an elaborate system of theosophy in which are contained some of the principal doctrines of Brahminism and Buddhism. Later, the name was given to a mode of interpreting the Old Testament, particularly the books of Moses, by which a meaning was brought out which was not given in the words themselves.

P. 181. "Tal'ley-rand." In the recently published "*Memoirs of Talleyrand*" there are many allusions to, and accounts of, the negotiations between the United States and France.

P. 183. "The Hague." The capital of South Holland is so named because the city traces its origin to a hunting seat erected by the count of Holland in the thirteenth century, the park sur-

rounding which was enclosed by a *hage* or hedge.

P. 187. "Champagny" [shoñ-pän-ye].

P. 195. "Laussat" [lo-sä].

The diacritical marks used in indicating pronunciation are the common signs, indicating the long and short sounds of the vowels. Other marks are as follows:

â as in ask.	ê as in there.	û as in full.
â as in care.	ë as in her.	û as in urn.
ä as in arm.	ï as in pique.	ü French æ
g as in fall.	ô as in orb.	(which has no
th as in then.	ö as in move.	correspond-
ñ the French		ing sound in
nasal æ.		English, com-
		ing perhaps
		nearest to
		final y pro-
		longed).

The sounds of c and g, when not indicated, follow the regular rule, being like s and j when they come before the vowels e, i, and y, and like k and g hard (as in gave) before the other vowels.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"GRECIAN HISTORY."

1. Q. What formed the triple bond of unity among the Hellenes? A. Community of blood, of language, and of religion.

2. Q. How is the Greek language described? A. As the most perfect vehicle of human thought which has ever been invented.

3. Q. Of what were the Greek oracles, games, and stage-plays the outgrowth? A. The religious system.

4. Q. Who were styled the Olympian divinities? A. The twelve great gods of Greece.

5. Q. How did Zeus rank among these? A. As father and king.

6. Q. With what two divinities did Zeus share the control of the universe? A. Posidon, king of the seas, and Hades, king of the lower regions.

7. Q. Who was chief among the goddesses? A. Hera.

8. Q. Who was Apollo? A. The god of light, the patron of music, and, with Athena, he stood for all the best traits in the Hellenic character.

9. Q. What is the tradition regarding the birth of Athena? A. That she sprang full armed from the head of Zeus.

10. Q. What lesser divinity was more popular than many of the greater gods? A. Bacchus.

11. Q. Name some others of the supernatural population of Greece. A. The Naiads, Oceanids, Nereids, Oreads, Dryads, the Muses, Graces, Fates, Furies, the Satyrs.

12. Q. What is the first accepted date in Grecian history? A. Olympiad I. (776 B. C.)

13. Q. For how long did the Olympian games remain the symbol of Greece? A. More than one thousand years.

14. Q. Name other national games. A. The Pythian, Isthmian, and Nemean games.

15. Q. What formed the essence of Greek independence? A. A devotion to truth and beauty.

16. Q. Who was the great Dorian king who is said to have introduced coined money? A. Phidon.

17. Q. Who was the foremost man in Spartan history? A. Lycurgus.

18. Q. What still unsolved question has puzzled every student of Grecian history? A. How there came to be two royal Spartan families.

19. Q. To what power did the Helots belong as slaves? A. To the Spartan government.

20. Q. What was peculiar in the rearing of Spartan children? A. The state took full charge of them at the age of seven:

21. Q. At what age did the young Spartan become a citizen? A. At thirty.

22. Q. What wars belong to early Spartan history? A. The two Messenian wars.

23. Q. How much of the Peloponnesus did Sparta conquer? A. All of Laconia and of Messenia and a third of Argolis, besides being leader of several Arcadian cities.

24. Q. How did it come that the naval supremacy of the Phenicians slipped into the hands of the Greeks? A. The conquering Assyrian monarchs in the ninth century B. C. levied tribute upon Phenician accumulations.

25. Q. With what was the era of external growth succeeding this acquisition of trade closely joined? A. Widespread constitutional changes.

26. Q. What form of government bridged over the long gap between oligarchy and democracy? A. Tyranny.

27. Q. To whom did the Greeks apply the word tyrant? A. To any ruler who absolved himself from the restrictions of law and followed his own will.

28. Q. Where did the tyrannies arise? A. In Ionia.

29. Q. How did Greek colonists in general treat the original owners of the lands to which they went? A. About as the European colonists treated the American Indians.

30. Q. When did the era of Greek colonization close? A. In 600 B. C.

31. Q. Over what lands at that time were Greek settlements dotted? A. The coasts of the Black and Ægean Seas, southern Italy, Sicily, Gaul, and Egypt.

32. Q. What rank did Athens hold? A. It was the foremost city of Greece.

33. Q. Who was the hero of the Athenians? A. Theseus.

34. Q. According to tradition why did the Athenians change the title of their ruler from king to archon? A. Out of honor to Codrus, who gave his life to save his people.

35. Q. In whose hands was the Attic government in the early part of the seventh century, B. C.? A. Those of the nobles, who made the government a fountain of illa.

36. Q. Who were the two celebrated lawgivers of Athens? A. Draco and Solon.

37. Q. What did the constitution drawn up by Solon do for Athens? A. It brought an organic and useful unity out of disorganized and hostile elements.

38. Q. Who changed the government established by Solon into a tyranny? A. Pisistratus.

39. Q. How was the second tyrant overthrown? A. His enemies appealed to the Spartans for aid, and were successful.

40. Q. Who then instituted the democratic constitution under which Athens entered upon her great career? A. Clisthenes.

"THE UNITED STATES AND FOREIGN POWERS."

1. Q. What is known as the "Monroe doctrine"? A. The declaration made by President Monroe that "when any American province became independent, the United States would regard an attack upon it by a European power as an attack on herself."

2. Q. In the case of what nation was the first direct application of the Monroe doctrine made? A. England, when she attempted to establish a protectorate over the Mosquito nation.

3. Q. How was the difficulty finally settled? A. By the Clayton-Bulwer treaty.

4. Q. A question as to the possession of what island has also caused the Monroe doctrine to be invoked? A. Cuba.

5. Q. In recent years what called for a most vigorous application of this doctrine? A. The attempt by the French to establish a monarchy in Mexico.

6. Q. In what other two instances has it been necessary to appeal to this doctrine? A. In the northwest boundary dispute and in protecting Santo Domingo against Spain.

7. Q. When was the fact established that there was in American waters no western passage from Europe to India? A. In 1528.

8. Q. When was the first proposition for a canal through the Isthmus of Panama made? A. In 1513, by Spain.

9. Q. What other foreign nations besides Spain have revived the idea of the canal? A. England, Holland, and Belgium; France; the Netherlands.

10. Q. What made immediately necessary the construction of a railroad across the isthmus? A. The discovery of gold in California, and the immense traffic across the isthmus made necessary by lack of transportation facilities overland.

11. Q. Upon how many routes has work upon an interoceanic canal actually been commenced? A. Two; across the Isthmus of Panama and across Nicaragua.

12. Q. By virtue of what authority does the United States claim absolute control of any canal which shall unite the two oceans? A. The Monroe doctrine.

13. Q. Name one of the most interesting episodes in our diplomacy. A. The proposition to

annex the island of Santo Domingo to the United States.

14. Q. Who first proposed the annexation and who ardently seconded the proposition and sought to establish it? A. The president of Santo Domingo, Baez, and the president of the United States, General Grant.

15. Q. Through whose influence was the measure defeated? A. Mr. Sumner's.

16. Q. What did the Civil War demonstrate as the greatest military weakness of the United States? A. The lack of a harbor of refuge and a source of naval supplies in the West Indies.

17. Q. What caused the failure to purchase of Denmark the island of St. Thomas to meet this want when both nations had agreed as to the terms? A. The neglect of the United States to carry out a compact of its own seeking.

18. Q. What was the only colonizing scheme ever undertaken by the United States? A. The founding of the negro republic of Liberia.

19. Q. What is necessary to a clear understanding of the relations which have existed between the United States and other nations? A. A general acquaintance with European affairs during the century.

20. Q. With what countries did Washington as president first find himself involved in serious complications? A. France and Great Britain.

21. Q. What was the real cause of these complications? A. A disposition on the part of many Americans to help France then at war with England.

22. Q. What treaty provided for the establishment of the boundaries between the United States and the British possessions in America? A. The treaty of peace concluded at the close of the War of 1812.

23. Q. What war furnished many serious subjects for diplomatic controversy and negotiation with Great Britain? A. The Civil War.

24. Q. Name two special instances occasioning trouble. A. The seizure of Messrs. Mason

and Slidell, and the fitting out at English ports of privateers, chief of which was the *Alabama*.

25. Q. The acts of what two individuals have led to controversies between the United States and England? A. Winalow and Sir Lionel Sackville-West.

26. Q. What troublesome question has for years occupied much of the time of the foreign departments of these same two countries? A. The fisheries question.

27. Q. How has temporary quiet for years at a time been secured regarding this question? A. By means of treaties.

28. Q. What is meant by a "modus vivendi"? A. It is a diplomatic term meaning a temporary agreement to be in force until a definite arrangement can be concluded.

29. Q. What other question is closely connected with that of the fisheries? A. The Bering Sea question.

30. Q. What is the claim made by England regarding the United States as to this question? A. That the latter country has no right to forbid or to regulate the killing of seals taken more than three miles from land.

31. Q. What agreement has been reached by the two nations? A. To submit the questions to arbitration.

32. Q. Who framed the fraternal relations existing between France and the United States during the American Revolution and the first years of the republic? A. Benjamin Franklin and Thomas Jefferson.

33. Q. What individual by his own unaided efforts probably averted war between these two countries? A. George Logan, a Quaker.

34. Q. What is meant by the French "spoliation claims"? A. Claims made by the United States on account of the depredations committed by French cruisers on American shipping.

35. Q. What purchase by the United States ceded to it the whole French domain in North America? A. That of Louisiana.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

CITIES, GRECIAN AND AMERICAN.

1. What city of the United States is called Modern Athens?

2. What city bears the same relation to Greece that Washington does to the United States?

3. Is there any comparison between New York City and Athens?

4. Why is Olympia sometimes called the

Greek San Francisco?

5. In what is Chicago Olympian?

6. Where is the "City of the Violet Crown"?

7. What name is sometimes applied to Washington, the capital of the United States?

8. What city came within one vote of being the capital of the United States?

9. What city of Greece is said to have perished

through silence?

10. How do New York and Athens compare in size?

PRACTICAL SCIENCE. II.

1. What is the fundamental principle of the equilibrium of liquids?

2. What is the "principle of Archimedes"?

3. What does the word hydraulic signify?

4. Upon what does the pressure exerted by a fluid depend?

5. If from a cistern full of water in which two openings are made at different depths from the surface, the water flows with greater velocity from the aperture at the greater depth from the surface, why does the velocity not increase in the simple ratio of the depth?

6. If a stream (or jet) be thrown out in any other direction than the vertical what is true of its relative velocity?

7. What is the *vena contracta*?

8. By whom discovered?

9. What is the principle of viscosity, which usually requires consideration in hydraulic calculations?

10. What law in mechanics governing the interdependence of velocity and power, is illustrated by the hydrostatic press and also by the hydrostatic bellows?

MATTERS EDUCATIONAL. II.

1. Among what people did the word academy originate?

2. Whose school was the first called academic?

3. In what two senses is the word academy now used in English?

4. What institution first gave form and organization to what is now known as a university?

5. To what was the word museum first applied in history?

6. What did the words trivium and quadrivium as used in ancient institutions of learning mean?

7. When did Christianity begin to make itself felt as a controlling force in these ancient schools?

8. Where was the great center of education in Europe during the sixth and seventh centuries?

9. What popular belief regarding the year 1000 was among the causes which led to the decline of learning?

10. During the dark period of ignorance which followed this decline while the Arabs alone kept the torch of knowledge burning, what city was called "the capital of letters"?

WORLD OF TO-DAY.—THE CHOLERA OF 1892.

1. Where does the cholera always originate?

2. What great Greek physician, called "the father of medicine," so described the spread of cholera about 400 B. C. as to leave scarcely a doubt as to whence came its conveyance into Greece?

3. Succeeding what periodic festivals have there regularly occurred epidemics of cholera?

4. By what route have the successive epidemics been carried to spread over the world?

5. In what year did cholera first reach North America, and how many times has it visited the United States?

6. How alone can the cholera poison enter the human system?

7. What is the specific cause of cholera?

8. To which of the two organic kingdoms of natural history are the cholera germs believed to belong?

9. Where only outside of the human system can cholera germs live?

10. What is the only effective means of keeping cholera out of a country?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR OCTOBER.

CITIES OF GREECE.

1. The Greeks usually settled on commanding eminences or large mounds around which grew up large and populous cities, while in other countries the cities are mostly located near the coasts or on the banks of rivers. 2. The Acropolis at Athens, 150 feet high, the Acrocorinthus at Corinth 1,686 feet, Ithome at Messenia 2,631 feet, and Larissa at Argos 900 feet. 3. Athens first, then Sparta and Thebes. 4. Erechtheus, the father of a brave and free people. 5. Named in honor of the goddess Athene as a reward for bringing from the earth the best gift to the sons of men, the olive tree a sign of peace and plenty, of health and strength, and the pledge of happiness and freedom. 6. Athens and Sparta. 7. Seven; Smyrna in Asia Minor or Chios on an island of the same name. 8. Delphi, about which hung the most venerable superstitions of the Greeks. Delphi was to Hellas what Mecca was to the Mohammedans, Jerusalem to the Jews, and Rome to the Christians. 9. At Olympia, whither all Hellas who had poems to recite, histories to read aloud, or prizes to win at athletic games, went once in five years. 10. Like most of the great cities of Greece, first kings, then aristocracies and oligarchies, and last of all tyrants.

PRACTICAL SCIENCE. I.

1. The lowest temperature at which a sub-

stance can exist as vapor under a given pressure. 2. The temperature at which a fluid evaporates with ebullition. 3. Because the boiling-point of a liquid varying with the pressure to which the liquid is subjected, the liquid may be heated much above its real boiling-point without boiling; but the superheated vapor immediately expands till reduced to the real temperature of its boiling-point. 4. The heat required to change a solid to a liquid, or a liquid to a gas, was so called by Dr. Black, because no rise of temperature was observable; it is not properly named, however, as this heat energy is required to overcome the attraction between molecules. 5. One foot-ton. 6. About a cubic foot. 7. A machine by which mechanical work is done through the agency of heat. 8. The expansion of a fluid by heat causes it to overcome resistance; and this resisting force is utilized by proper machinery. 9. The gun, in which energy of motion is given to a projectile by heat generated by the combustion of an explosive. 10. James Watt; the separate condenser.

MATTERS EDUCATIONAL. I.

1. The Hindoos. 2. Long credited to the Phenicians it has recently been ascribed to the Egyptians. 3. In the first century, A.D., when Aristotle gave to deductive logic the form it has retained till the present century. 4. Rhetoric, the art of composition. 5. Euclid's geometry. 6. The sciences of nature. 7. In the Eastern Empire and among the followers of Mohammed. Both from the old Greek culture, the former directly, the latter through translation. 8. It began in

the eighth century, and a brilliant Moslem empire existed in Spain until the 15th century. 9. Constantinople; of the old Greek culture. 10. "Count Robert of Paris."

WORLD OF TO-DAY.

1. Sixty. 2. Disestablishment of the state church, reform of the system of land tenure, and the introduction of a system of university education. 3. The first. 4. The third. 5. Irish questions. 6. About five years. 7. In the House of Lords he has few supporters; in the Commons at present the House is composed of no less than seven parties,—Conservatives, Liberal-Unionists, Liberals, Socialists, Radicals, Laborites, and Irish Nationalists. 8. Home Rule, labor, local option, rural reforms, and electoral registration. 9. That he will do all possible for Home Rule, but should the bill fail in the House of Lords the government will proceed with further legislation. 10. Before Gladstone's accession to power general distrust of his foreign policy was felt, owing to a belief that absorption in the affairs of Ireland would weaken England's position on the outposts, and to the sentiment that a liberal government would not maintain the strong unwavering foreign policy of the Conservatives. The appointment of Lord Rosebery as minister of foreign affairs has allayed the concern felt on this point. He is known to have very positive views regarding England's maintaining her hold in Egypt, and enjoys public confidence. Probably the most vexing question will be upon that of Afghanistan. Russia's late advance on that territory is a menace to English influence.

THE C. L. S. C. CLASSES.

1882—1896.

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

OFFICERS.

President—The Rev. R. C. Dodds, Buffalo, N. Y.

Vice Presidents—George W. Driscoll, Syracuse, N. Y.; Miss Kate McGillioray, Port Calborne, Province Ontario, Canada; the Rev. M. D. Lichliter, McKeesport, Pa.; the Rev. A. F. Ashton, Ohio; Mrs. Helen M. Anthony, Ottawa, Ill.; W. P. Hulse, Brooklyn, N. Y.; Mrs. H. C. Pharr, Louisiana; Rev. D. F. C. Timmons, Tyler, Texas; John C. Burke, Waterville, Kans.; Prof. E. C. Wright, Cambridge, Mass.

General Secretary—Mrs. A. J. L'Hommedieu, 18½ Central Ave., Jersey City, N. J.

Treasurer—Prof. W. H. Scott, Syracuse, N. Y.

Class Trustee—George E. Vincent.

CLASS EMBLEM—ACORN.

ere it reaches the desired goal. This year means much to our members, and we doubt if any one of the class will win the diploma next year without some determined effort. Not the least of the benefits which the four years' course brings to every graduate is the faculty of perseverance which is acquired sometimes unconsciously by the steady pursuit of a definite object.

It is not too early to begin to think of Chautauqua in '93. Many of our class have been planning a visit to Chautauqua for the past three years. The special rates which make a trip to the World's Fair possible to so many will bring Chautauqua also within the reach of many a '93 who has hardly dared to hope for the

THE Class of '93 has one more year of work

privilege. Let us begin early to plan for a Chautauqua rally in '93.

FROM a New York State '93: "I do the house-work for my family, keep a set of books for our store and try to keep up my music to play with my boy on the violin. I make this little explanation as I know it pleases the Chautauqua founders to know how one must appreciate the course to try under so much pressure."

CLASS OF 1894.—"THE PHILOMATHEANS."

"*Ubi mel, ibi apes.*"

OFFICERS.

President—John Habberton, New York City.

Vice Presidents—The Rev. A. C. Ellis, Jamestown, N. Y.; the Rev. R. D. Ledyard, Steubenville, Ohio; the Rev. L. A. Banks, Boston, Mass.; the Rev. J. A. Cosby, Benkleman, Neb.; the Rev. Dr. Livingston, Toronto, Canada; Mrs. Helen Campbell, New York City; the Rev. J. W. Lee, D. D., Atlanta, Ga.; Rev. Dr. D. A. Cunningham, Wheeling, W. Va.; Rev. Mr. Gibson, Michigan.

Secretary—Miss Grace B. Fowler, Buffalo, N. Y.

Treasurer—Mr. Henry M. Hall, Titusville, Pa.

Class Trustee—W. T. Everson, Union City, Pa.

CLASS FLOWER—CLOVER.

A BRIEF message from a '94 tells its own tale: "My work has been delayed this year because I shared my books with two others. I grow more enthusiastic every year. The course is a great help to me in my work as a teacher."

OF our four years, half have slipped away. To some the two years have been years of golden opportunities well improved. Some have fought bravely against circumstances and have thus far won the victory. Some have been overtaken by discouragement and dropped out by the way. We would remind the discouraged that the race is by no means run and victory may yet be won. Let every '94 start the new year with high purpose and renewed hope and we shall make a record two years hence of which we may be proud.

CLASS OF 1895.—"THE PATHFINDERS."

"*The truth shall make you free.*"

OFFICERS.

President—Rev. Wilbur F. Crafts, Pittsburg, Pa.

Vice Presidents—Dr. H. B. Adams, Baltimore, Md.; Rev. Chauncey M. Pond, Oberlin, O.; Mr. J. B. Morton, Winter Park, Fla.; Mr. G. P. Hukill, Oil City, Pa.; Mrs. F. D. Gardener, Manlius, N. Y.; Miss Mary Davenport, Brooklyn, N. Y.

Cor. Secretary—Miss Jane Mead Welch, Buffalo, N. Y.

Recording Secretary—Miss Mary E. Miller, Akron, O.

Treasurer—Mr. R. M. Alden, Washington, D. C.

Trustee of the Building Fund—Mr. G. P. Hukill, Oil City, Pa.

Class Historian—Miss Trowbridge, New Haven, Conn.

CLASS FLOWER—NASTURTIUM.

CLASS EMBLEM—A BLUE RIBBON.

THE Class of '95 has made an excellent record.

It enrolls more than fifteen thousand members, quite an advance over '94. The local circles reported to the Central Office exceed those reported last year by over two hundred.

It is hoped that one of the large circles near each Assembly will prepare a class banner to present or use at the Assembly next summer. The class committee on banner, Mrs. Robert Miller, chairman, after a conference on the subject at Chautauqua, have decided that the class banner shall be made as follows: The front of white silk, a yard wide by a yard and a half long, with the caravel of Columbus, the *Santa Maria* (see Winsor's Columbus), painted in the center, under the name "The Pathfinders." Below the picture the class motto, "The truth shall make you free." Near each edge of this white silk side of the banner the class color, a blue ribbon (primary blue) an inch wide, stitched down for two thirds of the banner's length, the remainder of the ribbon on each side of the banner floating free and reaching below the banner. A fringe of narrow blue ribbon, size worn by the class. The reverse side of the banner, blue silk, with a bunch of nasturtiums, the class flower, in the center, with the figures '95 above and the letters C. L. S. C. below, both in gold. The staff to have a small cross at the top, recalling the cross which Columbus set up in taking possession of this continent.

THE following announcement may be of interest to '95's or to members of other classes who are behind in last year's readings and have not purchased all the books. A few sets of books which were used last year for loaning purposes, may be purchased at reduced rates by applying to the Chautauqua Office, Drawer 194, Buffalo, N. Y.

CLASS OF 1896.—"TRUTH SEEKERS."

OFFICERS.

President—Rev. Chas. C. Johnson, East Bloomfield, N. Y.

Vice Presidents—Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Meadville, Pa.; Mrs. Anna Hodgson, Athens, Ga.; Mr. F. G. Lewis, Birtle, Manitoba.

Secretary—Miss Anna J. Young, 210 Devillers St., Pittsburg, Pa.

Treasurer—Mrs. Wheaton Smith, cor. Woodward Ave. and Blaine St., Detroit, Mich.

Class Trustee—John A. Seaton, 20 Griswold St., Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

To the uninitiated the formation of a Chautauqua Circle sometimes appears a formidable undertaking, but in reality it is a very simple matter. Circles are of all kinds, from a well-equipped organization which meets regularly in

the church or Y. M. C. A. room, to the informal neighborhood gathering composed of a few congenial spirits. Personal persuasion counts for a good deal in any undertaking, and this is true also of C. L. S. C. work. A variety of circulars is issued freely by the Chautauqua office, but a few words of explanation go a long way toward making the circulars effective. Members of '96 will find that in many communities people are only waiting for some one to take the lead in order to engage in this work, and the outlook for C. L. S. C. local circles during '92-3 is very encouraging. Let every '96 do his or her share in swelling the number.

THE Assemblies have sent substantial contributions to the membership of '96, and, as much active effort is being put forth in many directions, it is probable that many will be brought into the ranks. Some of the Assembly enrollments were as follows: Framingham, Mass., 50; Waseca, 10; Kansas Assembly, 10; Kentucky Assembly, 13; Ocean Park, 10; Silver Lake, 14; Ottawa, 26; Monona Lake, 29; Clarion, 49; Southern Illinois, 20; Chautauqua, 320.

LOUISIANA has already reported nearly fifty new members for the Class of '96. This is encouraging when we remember that the total enrollment of new members from this state last year was fifty-seven.

GRADUATE CLASSES.

THE following stanza is from a poem contributed by a '92, expressing her devotion to Chautauqua work:

Now this is the grand ultimatum
For which all Chautauqua should work;
Let each take another step upward,
Determined no duty to shirk.
Let each help a weak, erring neighbor
To a life that is noble and true,
"Redeeming the time" as it passes,
Pressing onward to heights that are new.

A GRADUATE of '92 in South Dakota writes, "I think I shall be able to get a Chautauqua Circle started here this fall. As for myself I have graduated and I enter college this fall. How shall I ever pay the debt of gratitude I owe to Chautauqua for its inspiration?"

COURSES of Bible Study are announced in a little circular issued by the Chautauqua Office. These cover studies in the life of Christ, and in the Apostolic church. The American Institute of Sacred Literature offers examinations upon these subjects in January, 1893, and any C. L. S. C. member who passes the examination successfully receives a seal for his diploma.

CLASS souvenirs of '82 giving the history and decennial poem may be secured by sending twenty-five cents to the secretary, Mrs. R. S. Curtiss, Geneseo, N. Y. The *Assembly Herald* of August 16 contained a full account of the decennial exercises including the dedication of the fountain. Arrangements are being made for a small photograph of the fountain and the price will be announced later.

AN attractive series of courses are offered to graduates this fall. The three years' course in English history and literature which continues to be popular, a two years' course in American history and among the newer courses one in Greek history and literature, and two in art; also two courses on the house and home, and two on missions. In addition to these newer courses are the older ones which find a steady popularity among Chautauqua students,—French history and literature, Shakespeare, geology, political science, etc. Full information concerning these courses can be obtained from the C. L. S. C. Office, Drawer 194, Buffalo, N. Y.

THE Class of '83 is making preparations for its decennial celebration next summer. All loyal '83's should take pains to see that their addresses are correctly recorded at the Central Office that they may receive all notices. Many have moved during the ten years. Be sure that the office is notified of these changes.

TWENTY-ONE members of '83 returned to the shrine of their alma mater during the season of 1892, and manifested much interest in preliminary work for their decennial which will be observed in a public manner at some time the first or second week of August, 1893. They rallied about their class home adding necessities and attractions, and laid plans for effecting greater improvements during the ensuing year.

An urgent appeal is hereby made through THE CHAUTAUQUAN to all members of this class, especially to those who were not present this season, to send the annual fee of 25 cts., and as much more as possible, to the secretary, Miss Ann C. Hitchcock, Burton, Geauga Co., Ohio.

It is sincerely, and earnestly hoped that every member will make an unusual effort to be present next year, to engage in this tenth anniversary observance, to exchange greetings, secure benefits arising from the various channels of knowledge offered the public, and, in the groves of Chautauqua, be united in blessing the tie that binds our hearts in Christian love.

Member of Executive Com. for 1893.

ON August 11 the first class social of Eightyniners was held in the new Union Building, at Chautauqua. Here each class, subsequent to '84, has its room. When eight classes are housed

the ninth year class is received by its predecessor eight years old. The spirit of devotion to the Chautauqua idea is nowhere more manifest than in the erection of this building which has been put up by contributions from individual members that the work may go on and live for future generations. The Argonauts are this year entering with fresh enthusiasm upon their work for next summer, when they are to receive and welcome their younger sister of '97, to whom they wish to come with free walls and a good example. To do this the class must meet an obligation of \$90, their proportion remaining of the

\$425.00 on the building. For this \$90 they are morally responsible November 1. If each member will send 25 cents or a larger amount, if possible, the debt could be lifted at once and necessary furniture purchased. Members who come to Chautauqua have given over and over, many of them beyond their means. So may we not ask a thank-offering from absent ones for the uplift Chautauqua has given them? Any amount forwarded at once to the treasurer will do a twofold service, not only lifting the debt, but also placing us on an equal footing with other classes.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

OLON DAY—November 22.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

THEMISTOCLES DAY—December 15.

COLLEGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.

ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

A NEW experiment for the benefit of Local Circles and single readers throughout the country is to be tried this year. If successful, and no generous enterprise of the C. L. S. C. was ever more deserving of success than this, the idea will be made a permanent feature of Chautauqua work. It is now introduced as a means of Chautauqua extension, having all the best features of university extension.

A course of six lectures on Greek Life and Art have been prepared by Prof. O. Seaman, Fellow of Cambridge, now professor in Durham College of Science at Newcastle-on-Tyne. Prof. Seaman delivered a similar course at Chautauqua the past season so delighting his audiences he was solicited to prepare the course contemplated, for the benefit of thousands of appreciative Chautauquans deprived of the advantage of hearing it. A plan has been devised by which these lectures may not only be brought within hearing of all Chautauquans, but by which active and live-minded circles may secure funds for circle expenses or other worthy purposes. The explanation of it at this time and place will, it is hoped, arouse the interest of hundreds of circles to the point of first considering the plan of securing the lectures, and

secondly executing it. The plan proposed is intended to avoid expense. Any circle or single reader who desires that his town or community should have the benefit of the course should write to the C. L. S. C. office at Buffalo for circulars setting forth the plan of Chautauqua extension. If there be a probability that two hundred people will attend the course, the central office will forward that number of tickets, and syllabuses of the course, charging a nominal price to cover the expense. The lectures will be sent by express, not to be retained by the circles, but to be returned when delivered. Every person purchasing a ticket,—which should be placed very low, say fifty cents for the course,—is to receive free the twelve or sixteen page syllabus of the course, to be studied and referred to. The best reader in the town, man or woman, should be asked to read the lectures, which are printed in clear large type on large pages. After carefully reading one through it is a small tax to read it aloud to an audience. Circles may take six evenings, six weeks, or six months for the course, as they prefer.

By this means a new mission of good may be accomplished of which the benefit realized by

those who hear the lectures is only a very small part. Such a course written as it is in the most attractive style of the scholar, if heard by many people outside the regular ranks of Chautauquans, will inevitably result in awakening wide interest in C. L. S. C. work and in extending circle boundaries. The financial phase of the project affords an opportunity to circles industrious enough to sell a goodly number of tickets to house themselves more comfortably, or lay out their borders in more generous dimensions. The course bearing directly upon regular course study will add thereto many collateral facts and delightful features, with the least possible effort to acquire them. Social sessions may follow the readings at which quizzes and conversational reviews of the paper may serve to fix the main ideas. It is proposed also, to hold examinations on the lectures for those who choose to take them, the papers to be forwarded to the central office where a special examining committee will pass upon them and return them afterwards. If there be any feature of this scheme which fails to afford every community of the United States where a Chautauquan is found, with an excellent lecture course for the winter at no risk at all, that feature will probably be supplied. The details of managing the enterprise will be made clear to circles, by inquiring for particulars at the Buffalo office. The whole plan is one of open-handed beneficence, the giving of more than could be asked for, which Chautauqua ever does.

CANADA.—The circles of St. Johns, N. B., closed the year with a meeting under the auspices of the Union. The evening was given to Shakesperian papers, scenes, and renditions of a thoroughly enjoyable character.

MAINE.—Anniversary exercises of Beauchamp Circle of Rockport were publicly held June 22, the graduating class triumphantly rejoicing as the first of that circle to reach the goal.

NEW HAMPSHIRE.—The last circle, probably, to organize during the past year was Attitash Circle of Wakefield, which girded itself to the work in June.

MASSACHUSETTS.—An evening to be remembered was spent by River Parker, Ayers Village, and Riverside Circles closing the year by a union meeting at the latter place. An interesting program and delicious viands united to furnish entertainment.

CONNECTICUT.—Waterbury Circle before closing its sessions for the summer promised to enlarge its borders this year. Its work in the past has been excellent.—Two circles and some outside readers forming the South Norwalk Union were in a very prosperous condition when last

heard from, and promising to recommence work in September.

NEW YORK.—Belleville Circle of thirty-three members furnished seven graduates of '92. A regular class-day performance was given to an invited audience, thus closing a most valuable year to the circle.—The fourth annual moonlight excursion of the Brooklyn Chautauqua Assembly and the Chautauqua Union of New York was held June 4. Three of the steamers of the Iron Steamboat Company were required for the occasion. The party sailed up Long Island Sound to Laurelton Grove, where they were given three hours on shore to amuse themselves in some of the many ways there provided. A salute of guns, at 7:35 p. m., was a signal to re-embark, and for more than an hour that army of pleasure seekers, numbering, by count, 4,453, jostled each other in trying to get ready for the return.

There were about thirty circles from New York represented and the following circles from Brooklyn: A. E. Dunning, Alumni, Ad Astra, Adriel, Altus, Athene, Beecher, Brooklyn, Columbia, DeKalb, Golden Arch, Goodsell, Grace, Habberton, Hawthorne, H. B. Adams, Janes, Kimball, Longfellow, Lowell, Meredith, No Name, New York, 175, Pierian, Philosophians, Pathfinders, South Bushwick, Strong Place, Epworth, Irving.

NEW JERSEY.—Perrineville Circle took up its regular labors in September, showing by a call for fifty membership blanks what its plans for the year were.—Argus Circle of Deckertown which did good things last year organized September 14, expecting to better its record.—The Columbian Circle of Trenton, organized in October, allowed neither storm nor stress to interfere with its meetings. Prospects, it claims, are bright for the coming year.

PENNSYLVANIA.—Aryan Circle of Wiconisco was early on the ground, and is now steadily at work holding weekly meetings.—Bethlehem Circle completed the year creditably.—Rockwood Circle of twelve members held regular meetings during the year.

GEORGIA.—Dunning Circle has just been organized at Cuthbert, arranging to meet bi-weekly.

OHIO.—Omic Circle of Cleveland capped the year's sheaf by giving a banquet to which each member invited a friend desirable to be made a Chautauquan. The plan was a good one. The circle is now again enthusiastically at work.—Troy Circle maintained both good attendance and lively interest during the past year.—A belated account of the energetic doings of Co-shocton Circle has arrived. We hope to hear as

good accounts of the reorganizing of this circle. —Croghan Circle closed the year by holding a social session in which the work and its benefits for the year past were reviewed. October was set as the time for reorganizing. —Twelve persons were found in Rockford ready to undertake the year's work last February. It is hoped members proved as determined as they were plucky.

MICHIGAN.—The fifth annual banquet of the Hillside Circle of Allegan, at which were present also Otsego and Plainwell Circles, was a delightful closing to a year of such enjoyment it was decided to bridge the summer vacation by continuing in biweekly meetings. This circle has an excellent record. —Blissfield Circle held weekly meetings through the year and reports a great improvement in the reading capacity of the members. —Reports have been received stating that the past year's work took root and grew abundantly in the following towns: Elmira, Stanton, Ovid (the oldest circle in the state), Allegan, Romeo, Blissfield, Bronson, Bay View, Gaylord, Buchanan, Reed City, Bellevue, Cross Village, Grand Rapids, Petoakey, Ludington, Lapeer, Belding, West Bay City, Mackinaw City, Kalamazoo, Otsego, and Alpena. This covers only a section of the Chautauqua field in the state, the majority of other places having been previously reported.

ILLINOIS.—Among the first new circles to report complete organization and a good start is that of Rockford, beginning with sixty members. —Argus Circle at its closing banquet found tiny silk banners at each plate inscribed, "Don't give up the ship." This circle is one of great congeniality, a rare help to mutual success. —Chester Circle, full of zeal, reorganized early in August. The outlook here for prosperity is very flattering. —The Harmony Alumni of Onarga held most interesting meetings regularly during the past year with such success that the work was completed with a few weeks' review, memoranda topics being taken as subjects. —Chautauqua interest in Mont Clare has awakened to such an extent, owing to the work of the circle there, during the past year, assurance is given that double the membership of last year have signified a desire to unite for the coming year's work.

MINNESOTA.—An excellent report comes from Elk River Circle. Space is too limited to quote from it; there can be no doubt but that the work of this circle is effective and far reaching in good.

MISSOURI.—Shrewsbury Circle of St. Louis hit upon a happy conceit in celebrating the completion of the year's work by character I-Nov.

impersonations and recitations taken from the year's study in American literature. —Dundee Place M. E. Circle of Kansas City maintained a membership of sixteen throughout the year, the interest being greater at the close than at any other time. —Maplewood Circle, composed largely of working people, held bi-monthly meetings, with unflagging interest, reporting a flourishing condition at the last. —Mary de la Vergne Circle of Clinton held a highly enjoyable reception at the house of its president, to crown the year's study.

MISSISSIPPI.—Yazoo City reports the organization of a new circle.

IOWA.—The famous old circle of Manchester, which has not missed a meeting since Chautauqua began in '78, held its recognition exercises Sept. 1. The rank which this circle has attained for its steadfast strength and dignified purpose is rarely creditable. —Success in Columbia, No Name, and Central Circles of Oskaloosa is sure. These circles comprising a union of about forty-five members are the product of a small circle planted there a few years ago who remained steadfast through a regular and graduate course.

NORTH DAKOTA.—Wahpeton Circle delayed reporting until assured of success. It is now confident that sufficient power has been proven, to carry it through a four years' course.

NEBRASKA.—Poor Richard's Circle of Omaha declares its members better Americans for the study of the past year upon which they have bent their full energies. —Sunrise Circle of the same city reports similar progress.

TEXAS.—The third year of Abilene Circle was closed with great *éclat*. During the year the circle had been divided into "sides," the "side" having the fewer credits at the end of the year being bound to entertain the circle. Great expectations are held for the coming year.

OREGON.—Hopes are held in Dallas Circle of a much larger membership this year than last. —Siwakta Simox Circle of Salem closed the year, twenty members having completed the work to their own great satisfaction.

ARKANSAS.—Fourteen members pursued the course of the past year at Holly Springs.

CALIFORNIA.—Bakersfield Circle containing Chautauquans from older circles in the east did excellent work last year. —The Gleaners of San Diego met the first Monday in October. The past year has been one of unalloyed pleasure to this studious circle. —The report read at Pacific Grove Assembly from Santa Clara Circle is a classic in its way. We regret not having space to print it in full in THE CHAUTAUQUAN, which sends greetings to the bright, talented band of women composing it.

THE CHAUTAUQUAN.



Rev. W. C. Chew,
Bluff Park, Ia.



Rev. F. H. Beck,
Clarion District, Pa.



W. G. Warner,
Epworth Heights, O.



W. D. Means,
Cumberland Valley, Pa.



Rev. G. M. Brown,
Fremont, Neb.

A GROUP OF ASSEMBLY LEADERS.

THE SUMMER ASSEMBLIES FOR 1892.

BLUFF PARK, IOWA.

The ninth annual session of the Bluff Park Assembly occurred as announced. Special attention during the session was given to the department of Biblical instruction. Greater things were attempted in the line of music than in previous years and were crowned with satisfactory results.

The chief platform speakers were the Revs. O. B. Hart, T. A. Comady, J. H. Poland, D.D., C. W. Shepherd, and A. E. Robinson. The Rev. Dr. D. Murphy was the president and the Rev. W. C. Chew, the superintendent of instruction of the Assembly.

On Recognition Day the usual ceremonies were observed. Addresses were made by the Rev. W. G. Thorn and Dr. C. L. Stoddard. Two graduates were present to receive diplomas.

CENTRAL CHAUTAUQUA, FREMONT, NEBRASKA.

At the Fremont Chautauqua Assembly, the following departments of instruction provided with able leaders were opened for fifteen days: Normal Bible study, teachers' institute, music, science, language, art, and W. C. T. U. school of methods. The superintendent of instruction was the Rev. G. M. Brown; the president was Judge J. Fawcett.

On Recognition Day there were fifteen graduates present to share in the honors of the occasion. The address was given by Col. G. W. Bain. A new Class of '96 was formed and entered upon the work with much enthusiasm.

Upon the popular platform appeared Dean A. A. Wright, Leon H. Vincent, the Rev. Conrad Hovey, Jahu DeWitt Miller, Dr. Ridgway, Prof. C. J. Little, and others.

CLARION, PENNSYLVANIA. This year's session of the Clarion Assembly opened July 13 and closed August 3. It was a most prosperous one. The rostrum exercises were of a high order of merit. Among the speakers were Drs. S. H. Prather, W. F. Oldham, N. H. Holmes, J. M. Thoburn, the Rev. Anna Shaw, Profs. J. H. Montgomery, T. C. Blaisdell, J. E. Morris, James Clement Ambrose, and many others.

The departments of instruction provided were the Normal Union, C. L. S. C. work, children's classes, and itinerants' club. There were daily meetings of the Round Table, and Sabbath Vesper services will long be remembered. The Rev. F. H. Beck served in the double capacity of president and superintendent of instruction.

The Rev. Dr. J. A. Kummer gave the address

on Recognition Day. Diplomas were awarded to two graduates. The new Class of '96 formed was the largest one ever enrolled at this Assembly, there being fifty names on the list.

CUMBERLAND VALLEY, WILLIAMS GROVE, PENNSYLVANIA.

The departments provided at the Cumberland Valley Assembly for the session of the present year were normal work, music, kindergarten. Of special importance was the C. L. S. C. work. A new and promising Class of '96 was formed. There were three graduates present on Recognition Day to receive their diplomas. The annual address was delivered by the Rev. H. C. Pardoe.

The leading platform speakers were Joseph Cook, Dr. W. W. White, J. H. Hector, T. F. Clark, Jahu DeWitt Miller, C. F. Adams, Dr. Latshaw, Prof. S. M. Spedon.

W. D. Means filled the double office of president and superintendent of instruction.

EPWORTH HEIGHTS, OHIO.

From the Epworth Heights Assembly there are reported four C. L. S. C. graduates in the Class of '92. Dr. Robert Nourse gave the address on Recognition Day. The customary exercises of the day were observed.

The departments of instruction provided were history, literature, art, music, physical culture, kindergarten. Dr. P. M. Bigney was president, and the Rev. W. G. Warner superintendent.

The list of lecturers comprised the names of the Rev. C. E. Locke, Dr. Frank Russell, Dr. C. W. Rishel, and the Rev. W. G. Warner. Special features of instruction or entertainment were social receptions, ideal foreign tours, illuminations and fireworks.

KENTUCKY, LEXINGTON, KENTUCKY.

The sixth annual session of the Kentucky Chautauqua, which convened in Lexington, Ky., June 28 to July 8, was in every sense the most prosperous and encouraging which has yet been held. A magnificent program was presented which was carried through without a single break, and attracted audiences which taxed to the utmost the capacity of the great auditorium, and left at the close of the Assembly a surprisingly large amount on the right side of the balance sheet. The entire state of Kentucky was represented this year as never before.

The program included the following: Leon H. Vincent, Prof. W. M. French, Dr. E. L.

THE CHAUTAUQUAN.



H. G. Jackson, D. D.
Lake Bluff, Ill.



Rev. Willard Scott.
Crete, Neb.



J. I. D. Hinds.
Monteagle, Tenn.



Rev. George Hindley.
Long Pine, Neb.



Rev. W. H. Withrow, D.D., F.R.S.C.
Niagara-on-the-Lake, Ont.

A GROUP OF ASSEMBLY LEADERS.

Eaton, Prof. J. B. Demotte, John Temple Graves, ex-Gov. Robert Taylor, Col. L. F. Copeland, Leland T. Powers, Dr. W. W. Parkhurst, Prof. W. H. Dana, Dr. M. P. Hatfield, Mrs. Helen M. Gouger, Mrs. Emily Huntington Miller, and others. The musical features were specially strong including Rogers' celebrated band; the English Hand-Bell Ringers; the Schubert Male Quartet, Miss Gertrude Smith, and Prof. W. S. Weeden as chorus director.

The departments of special class work were successful to an unusual degree. Recognition Day was observed with music, banners, marches, flowers, etc. Four graduates passed through the Golden Gate. The Round Tables were well attended and full of enthusiasm. A large class was started for '96. Dr. W. L. Davidson was re-elected superintendent of instruction for next year.

LAKE TAHOE, FROM July 20 to July 30 the **CALIFORNIA** third annual session of the Lake Tahoe Assembly was held. In the Teachers' Retreat the departments of instruction provided for were science, mathematics, elocution, art. A marked educational feature was a series of lectures on American history. The president of the association was the Hon. R. R. Bigelow and the superintendent was W. A. Quayle.

On Recognition Day, July 28, the usual exercises as given in the printed services were observed.

Among the platform speakers were Col. Homer B. Sprague, Prof. John Dickinson, Prof. W. S. Monroe, Prof. C. A. Rogers, Miss M. E. Schallenberger, Lieut. Gov. Poujade, the Rev. E. Van Deerlin.

LONG PINE, **LONG PINE CHAUTAUQUA NEBRASKA.** opened the session of '92 on July 21, and continued until Aug. 2. From the address of welcome to the closing concert it was the most successful ever held. Heretofore there has always been a deficit at the close of the Assembly, but this year, by earnest and constant manipulation, the closing found several hundred dollars in the treasury.

At the annual meeting last year the Rev. Geo. Hindley was elected president, and at a later meeting was also made superintendent of instruction, and was re-elected for the ensuing year. The regular departments of Assembly work provided for, were, children's, art, normal, chorus, and C. L. S. C.; also a department of Bible study conducted by the state Y. M. C. A. secretary, which was very attractive and profitable.

Among the platform speakers were President Hancher, Editors R. D. Kelly, W. O. Jones, Maj. J. A. Shanahorn, J. C. Ambrose, Bishop A. R. Graves, Mrs. Clara B. Colby, and many others.

Dr. H. K. Warren gave the address on Recognition Day, President Hindley presenting the diploma to the one graduate with a short address. This was the first time that such exercises were witnessed by people in northwest Nebraska, and they were therefore greatly appreciated. Although no Class of '96 was formed, a number expressed their intention of taking the course. The outlook for next year is good for the C. L. S. C. work.

MONONA LAKE, THE Monona Lake Assembly began on Tuesday, July 19, and closed July 29. The Rev. Dr. J. A. Worden was the able and popular conductor of the normal work, and Mrs. W. F. Crafts had charge of the primary class work. The music was led by Dr. H. R. Palmer, and the large chorus was supported by orchestra and band. Among the able lecturers were Mrs. M. V. Terhune and Mrs. Margaret Sangster, who led the interesting and popular Woman's Council; Dr. John H. Barrows, Dr. F. W. Gunsaulus, Mr. Locke Richardson, the Rev. A. A. Willets, the Rev. A. Whately Lamar, D.D., the Rev. Samuel Jones, Fred Emerson Brooks, D. W. Robertson, the Rev. Frank Bristol, the Rev. Russell H. Conwell, D. D.

On Recognition Day twenty-one diplomas were awarded. The address was given by Dr. Frank Bristol. A class of thirty was enrolled for the year '96.

MONTEAGLE, THE tenth annual session of **TENNESSEE.** the Monteagle Assembly began July 1 and closed August 26. Under the direction of Prof. A. P. Bourland as general manager, this was financially the most successful season ever known. The platform was presided over by Dr. J. I. D. Hinds, and the program was unusually attractive. The lecturers were John Temple Graves, the Rev. Robert Nourse, Jahu DeWitt Miller, Alcée Fortier, Prof. Hammers, Elder Jas. Vernon, Dr. W. H. Payne, and many others.

The schools under the management of Dr. W. H. Payne attained a high degree of excellence. The Sunday-school normal work done by Miss Anna Johnson deserves special mention. Lohman's orchestra furnished fine music during the whole Assembly, while the vocal department under the management of Mrs. M. L. Winfield and Mrs. Laura Anderson made the chorus singing a most attractive feature of the summer's entertainment.

Greater interest than ever was taken in the C. L. S. C. work. The daily Round Tables were led by the ablest available men and women and the Vesper Services were among the most beautiful exercises of the season.

THE CHAUTAUQUAN.



W. M. Alberti.
Seaside, N. J.



Rev. H. C. Jennings.
Waseca, Minn.



W. L. Davidson, D.D.
Lexington, Ky., and Mountain
Lake Park, Md.



Rev. H. M. DuBose.
San Marcos, Tex.



Rev. H. C. Farrar.
Round Lake, N. Y.

A GROUP OF ASSEMBLY LEADERS.

Dr. A. H. Gillet gave the Recognition Day address.

A new class of the year '96 was formed.

MOUNTAIN LAKE PARK, THE attendance MARYLAND.

during the past season at Mountain Lake Park Assembly was largely in excess of any former year. The Mountain Chautauqua is cosmopolitan in a sense that few Assemblies are. Most of them are local both in their attendance and influence, but here is an Assembly which is essentially national in its character. This year twenty-five states of the Union were represented in the attendance. Dr. W. L. Davidson for the third successive year served as superintendent of instruction. This year large plans were made for a series of summer schools lasting through three weeks. Able professors from leading universities were chosen for the various departments of instruction. The following schools were started: Latin, Greek, French, German, English, chemistry, physics, pedagogy, Biblical exposition, elocution, music, kindergarten, physical culture, photography, art, wood-carving, stenography, and typewriting. The experiment was a great success. More than 250 students were enrolled in the various departments.

The lecture platform was filled day after day with the best things. Many novelties new to the Chautauqua platform were tried with marked success. The following speakers appeared: Jshu DeWitt Miller, Leon H. Vincent, Prof. W. M. R. French, John Temple Graves, Messrs. Brooks and Robertson, Col. L. F. Copeland, Dean A. A. Wright, Prof. J. B. DeMotte, W. H. Dana, Prof. Chas. F. Underhill, Miss Cecile Gohl, Miss Anna Adele Powell, Dr. M. P. Hatfield, and others.

The musical attractions were strong.

Recognition Day was faithfully observed and witnessed the graduation of a class of four. Good work was done at the Round Tables and much interest awakened in C. L. S. C. work.

NEBRASKA, CRETE, THE eleventh annual NEBRASKA.

session of the Nebraska Assembly was held from July 6 to 16 inclusive. The double office of president and superintendent was held by the Rev. Willard Scott, who was re-elected for the coming year. He succeeded Dr. J. L. Hurlbut* in office, and the previous successful years have been well matched in the present one.

Large classes were formed in normal work,

*The portrait of Dr. Hurlbut, who is superintendent of the New England (South Framingham) and the Ottawa Assemblies, has been omitted because it appeared as a frontpiece in THE CHAUTAUQUAN for July, 1892.

Bible study, primary work, chorus training, teachers' study.

The daily Round Tables were made very entertaining. All of the C. L. S. C. interests were furthered by the faithful work of the session in this particular. Dr. J. T. Duryea gave the Recognition Day address. The exercises followed the usual program marked out for this occasion. The number of graduates was six. A new Class of '96 was formed.

The list of speakers embraced such names as Dr. S. I. Curtiss, Dr. A. R. Thain, George W. Bain, the Rev. Albert Bushnell, Dr. C. C. Lasby, the Rev. W. F. Eyster, the Rev. P. A. Pallister, Dr. Smith Baker, the Rev. D. C. Ridgway, and others. Music held a very important place on the program, and under the able management of Mrs. P. V. M. Raymond met all expectations.

ROCKY MOUNTAIN, THE two leading offi- COLORADO.

cers for the last annual session of the Rocky Mountain Assembly were the president, the Hon. R. H. Gilmore, and the superintendent, the Rev. A. A. Cameron. The departments of instruction opened were the normal, scientific, and the C. L. S. C.

On Recognition Day the usual exercises were observed. Superintendent A. A. Cameron delivered the address, and diplomas were presented to four graduates.

The leading lecturers were Prof. H. A. Howe, Prof. G. L. Cannon, the Rev. J. B. Murch, Dr. A. B. Hyde.

ROUND LAKE, THE Round Lake Assembly NEW YORK. opened its fifteenth annual session on the evening of August 8 and closed on August 25. "The best season by all odds ever held on these grounds," is the general verdict rendered. The leading officers were the president, Dr. W. Griffin, and superintendent Dr. H. C. Farrar.

The departments of instruction were normal work, music, ancient and modern languages, art, kindergarten, oratory, stenography, and cookery.

The number of C. L. S. C. graduates on Recognition Day was fifteen, to whom President Griffin presented diplomas. A new class for the year '96 was formed.

The audiences were addressed by the following speakers: Bishops R. S. Foster and J. P. Newman, Sec. Melvil Dewey, Dr. A. Danker, Dr. J. N. Fradenburgh, Dr. A. C. Dixon, Mrs. E. H. Schumacher, Dr. J. H. Coleman, Miss Cecile Gohl, H. A. Starks, Miss E. Foote, Dr. A. J. Palmer, and many others. Leading musicians were Signor Vitale and Miss Maria Guymaer.

SAN MARCOS, TEXAS. The C. L. S. C. interests were kept well to the front in San Marcos Assembly during the session of 1892. Daily Round Tables were conducted by the Rev. O. B. Caldwell. On Recognition Day there were four graduates. Addresses were made by President L. Waggoner, the Rev. Charles Lane, and Dr. W. L. Davidson.

The president of the Assembly was H. P. Reynolds, and the superintendent, the Rev. H. M. Dubose.

Leading platform speakers were Prof. W. T. Foster, Charles Underhill, Sam Jones, and Messrs. Briggs, Alderson, and Crozier.

SEASIDE, NEW JERSEY. JULY 6 at the Seaside Assembly was the opening day for all of the departments of instruction, which included the schools of expression, music, art, language, biology, mathematics, literature, physical culture, phonography. They continued in session till August 25. The Rev. G. C. Maddock was the president, and W. M. Alberti the superintendent.

Dean A. A. Wright was the speaker on Recognition Day.

On the lecture platform the following persons appeared: Prof. Nelson, Prof. Austen, the Misses Biggart and Guymaer, Misses Robertson and Brooks, Prof. G. Macloskie, Miss Cecile Gohl, Courtenay DeKalb, Hamlin Garland, J. W. Stimson, Dr. J. E. Peters, and many others.

WEATHERFORD, TEXAS. The established annual state organization known as the Texas Sunday-school Encampment, the midsummer festival of which is devoted to the Chautauqua Assembly, held its second session at Weatherford with an increase in attendance of more than one hundred per cent over that of last year. Dr. R. W. Lewis superintended with great efficiency.

The grounds which have been leased for twenty-five years are beautiful and well suited for the Assembly. They boast a handsome Amphitheater, a Hall of Philosophy, and a Children's Hall.

The program was entirely satisfactory. The platform was occupied by such speakers as Dr. R. G. Pearson, Dr. Dinsmore, Prof. A. W. Hawks, Dr. G. A. Lofton, Major Smith (Bill Arp), Dr. Cockrill.

President Cockrill led the department of Bible

study, Miss Wilson the Sunday-school work. The C. L. S. C. prospects are good.

WASECA, MINNESOTA. The leading lecturers for the ninth annual session of the Waseca Assembly were Jahu DeWitt Miller, Col. L. F. Copeland, Prof. W. H. Crawford, Dr. Frank Russell, Dr. W. M. Blackburn, the Rev. J. W. Frizzell, Prof. S. T. Ford, Dr. G. R. Morris, Joseph Cook, Dr. W. L. Davidson, the Brooks-Robertson Combination. Prof. W. S. Weeden was musical director.

Classes were organized in the following branches: French, music, itinerants' club, English Bible, normal, kindergarten, athletics, physical culture, geology, memory training, woman's club, cookery. The president and superintendent were Mr. James Quirk and the Rev. H. C. Jennings.

The number of C. L. S. C. graduates was eight. The usual exercises including the procession, the passing the arches, golden gate, etc., were observed. The Rev. H. C. Jennings gave the address. A large Class of '96 was formed.

WINFIELD, KANSAS. The Winfield Chautauqua Assembly had for its leading officers during its sixth annual session J. C. Fuller, president, and Dr. B. T. Vincent, superintendent.

Instruction was given during the season in the normal class, primary teachers' council, boys and girls' classes, English, music, art, elocution, physical culture. Special features of instruction and diversion were the elocutionary, musical, and spectacular entertainments.

On Recognition Day eighteen graduates received their diplomas from the superintendent, after the usual exercises on such occasions. Dr. J. B. Young was the orator of the day. A new Class of '96 was organized.

Among the prominent lecturers were Dr. K. B. Tupper, Gen. O. O. Howard, Gen. W. H. Gibson, Dr. F. W. Bristol, Chancellor Snow, Jahu DeWitt Miller, Dr. W. L. Davidson, Prof. DeMotte.

In addition to the foregoing reports regular annual sessions were held by the following Assemblies, of which no detailed accounts have been forwarded: Council Bluffs and Omaha; Lake Bluff, Illinois; Niagara, Canada; and Wyoming.

THE LIBRARY TABLE.

"AUTUMNA."

A BOLD brunette she is, radiant with mirth,
Who comes a-tripping over cornfields cropped;
Fruits, flowers, and full ears, from her gar-
lands dropped,
Carpet her feet along the gladdened earth;

For round her brow glitters a careless crown
Of bronzed oak, and apple leaves, and vine;
And russet nuts and country berries twine
About her gleaming shoulders and loose gown.

Like grape at vintage, when its ripe blood glows,
Glow so her sweet cheek, summer-touched
but fair,
And like grape tendrils, all her wealth of hair,
Gold on a ground of brown, nods as she goes.

Grapes too, aspart, her brimming fingers bear,
A dainty winepress, pouring wet and warm
The crimson river over wrist and arm;
And on her lips adding no crimson there!

Ah, golden autumn hours, fly not so fast!
Let the glad lady long with us delay;
The sunset makes the sun so wished for,—stay!
Of three fair sisters,—loveliest and the last!

But after laughter ever follows grief,
And pleasure's sunshine makes the shadow
pain;
Even now begins the dreary time again,
The first dull patter of the first dead leaf.

—Edwin Arnold.

THANKSGIVING.

"MILES, suppose we have a 'Thanksgiving.'
You have been prospered this year, and we are
all well and have plenty to be thankful for; and
we haven't had a regular Thanksgiving dinner
and invited in the neighbors for several years.
It would do the children good, and I don't think
it would hurt you and me."

"Well, mother, if you will get up the dinner,
I'll be around to help eat it."

"Yes, I dare say. Trust a man for that any
day. If there is anything that he is never back-
ward about, it is eating a good dinner. Whom
shall I invite to assist you in the task?"

"Oh, whoever you think best."

"That is just what I expected you would say.
But if you leave it all with me, you must not find
fault with my selection."

"I never find fault with what you do, mother,
do I?"

"No, you don't and it is real good in you, too.
I'll fix up a Thanksgiving, and you can consider
yourself invited."

"All right, Mrs. Morton. I'll be on hand
promptly."

After Mrs. Morton had got her washing out of
the way Monday morning, she sat down to pre-
pare her list of guests for the ensuing Thursday.
She had a habit of talking to herself sometimes,
in an undertone, when she was particularly ab-
sorbed:

"Now let me see. I am going to invite some
people here who don't often get a chance at a
Thanksgiving dinner. There is Widow Wilkin-
son, poor old soul! She is almost blind, but I
guess she can enjoy the taste of roast turkey just
the same. We'll put her down for one. Then
there is Widow Chilson, and Widow Grimes with
her five children. That makes all the widows I
can think of, except Mrs. What's-her-name up
there in the big house, and she is able to get her
own turkey, and roast it also. There is old
Father Halsey and Mrs. Halsey. The old man
is pretty lame but Miles can go around and bring
them over.

"Next I will put down the 'old salt,' Jack
Bowline. They talk of sending him to the poor-
house next week, and I'll give him one good
meal before he goes.

"Then there is that queer-looking little John-
nie Westrop, who moved into the neighborhood
a few months ago. He is deformed somehow,
and seems to be a friendless sort of being. He
shall have an invitation and so shall Mr.
and Mrs. Smith, across the way, and their
two children. They will enter heartily
into the spirit of the occasion, and Mrs.
Smith will help a little about getting things on
the table. Nell will come with her husband and
baby. We couldn't get along without our little
grandchild; not at all. I will ask the dominie
and his wife and if somebody hasn't got the start
of me they will come. I guess that will make
a houseful with the help of our little crowd. I
wish Harry was here to help me manage things.
He is a capital hand at such a time. I wonder
where the boy is. If he ever gets back home
again, I shall try to persuade him to let some-
body else run the *Hattie Mills* after this. Well,
I must get around and invite these people this
afternoon, so they can have it to think about."

What a busy place the old kitchen was for the next two days! The first thing its presiding genius did was to make up a fresh batch of mince pies. They were beauties, too, when they came out of the brick oven; just the right color, with exactly the right amount of shortening in and the proper allowance of ginger in the interior. Then there were raisins to be stoned, huge doughnuts to be fried, loaf-cake to be made and frosted, caraway cookies baked, and tarts constructed, and then on the last morning his majesty the gobbler to be roasted, a rice pudding made, preserves unsealed and brought into the light, and the vegetables boiled. The long table was set in a large upper room that had echoed to the merriment of many a festal occasion.

The weather was just what it ought to be on Thanksgiving Day. During Wednesday night enough snow fell to make fair sleighing, and cause the comfort and good cheer inside the Morton home to seem all the brighter by contrast with the wintry aspect of things outside. Mr. Morton, in his Sunday clothes, got out his time-honored old cutter for those who were too infirm to walk easily. This done, he stood around, first in one room and then in another, wanting to be useful, but hardly knowing how. Mrs. Morton came in to greet each newcomer, and then hurried back to the kitchen, where good Mrs. Smith was helping to put the finishing touches to everything, and get the long table upstairs into proper shape for the important occasion.

We shall not attempt to describe the appearance of the guests or detail their conversation. The old sailor had done his best, with the very limited assortment of clothes in his wardrobe, to appear respectable and manifest his appreciation of the day. The result would have been somewhat ludicrous if it had not been pathetic. A fresh white cap, and a white handkerchief around the neck served to put the old ladies in presentable condition. Each one in turn inquired if anything had been heard from Harry, and expressed the hope that he might get around all right. The son of Neptune made his way out to the kitchen in as graceful a manner as the rheumatism would permit, and announced that he had "come ashore to lay in supplies for his next trip."

"I expect to make sail for the county-house next week, and as provisions are a little skeerce on that coast I thought I would fill my locker up pretty well before I cast off my lines. By the way, Mrs. Morton, what do you hear from the *Hattie Mills*?"

"Nothing since that storm, and I am a little

worried about it. What do you think about her chances, Mr. Bowline?"

"It depends some on where she was when the storm struck. She's a mighty good boat, they say, and if she had half a chance she weathered it all right. But, Lord bless me! whether the boat is alive or not, Harry Morton wasn't born to make food for fishes yet. Whatever possessed the boy to go sailing anyway?"

"I don't suppose he knew what else to do just then. He wasn't cut out for a carpenter, and he knew it as well as anybody. He's a good enough hand at plain work, but he don't like it any too well. He has kept the captain's accounts and had a little easier time than sailors generally do. He says the captain is a nice, quiet gentleman, very different from many lake captains."

"If he's got that kind of a captain, Harry is all right. It will do him good to get about the country a little. Well, I reckon I had better go aft to the ladies' cabin and see how them wid-ders are getting along."

In due time everything was ready. With some difficulty the lame, the halt, and the blind were marshaled into the banquet room, where Mrs. Morton and Mrs. Smith were waiting to receive them. The table was loaded with good things, and savory odors greeted the hungry guests. After some chaffing they were all seated.

"Why, how is this?" exclaimed Mrs. Morton. "Here's an empty plate! Have you left anybody down stairs, Miles?"

"I think we brought 'em along, mother."

"Well, I suppose I must have made a mistake when I counted noses."

Just at that moment there came a rap at the door, accompanied by a vigorous stamping of feet.

"Who can that be?" said Mrs. Morton, and hastened down to open the door.

"Well, I never! Now we will have a Thanksgiving, and a hearty one. You're just in the nick of time. Throw off your overcoat, and come right upstairs this minute!"

"I thought I would get around in time for something good to eat."

"I suppose you cared more about the dinner than you did about seeing your friends. You're no better than the rest of men, after all."

As Mrs. Morton and the new arrival appeared at the head of the stairs, there was a general exclamation of delight, and everybody arose to shake hands with Harry and congratulate him on his safe arrival home.

"I told you you had left somebody downstairs, Miles. Here's a plate all ready for you, Harry. Get into your places now, all of you, before these victuals get cold! Mr. Wiseman, will you say grace?"

The minister offered a tender and earnest tribute of Thanksgiving for the blessings of the year, for the pleasure attending their social interview, and especially for the fortunate return of one for whom they had been so solicitous. Then Mr. Morton stood up in his place and proceeded to dissect the well-cooked turkey and distribute to his guests.

Such an appreciative company never had assembled around a Thanksgiving table at Lakeview. Mrs. Morton was fairly deluged with compliments and expressions of gratitude. The good woman felt herself repaid a hundred-fold for her trouble when she saw the undisguised happiness which pervaded her guests. Verily, she thought to herself, "It is more blessed to give than to receive."—*From Edward P. Brand's "Plain People."**

MY CHATEAUX.

"In Xanadu did Kubla Khan
A stately pleasure dome decree."

—Coleridge.

I AM the owner of great estates. Many of them lie in the West; but my finest castles are in Spain. It is a country famously romantic, and my castles are all of perfect proportions, and appropriately set in the most picturesque situations. I have never been to Spain myself, but I have naturally conversed much with travelers to that country; although, I must allow, without deriving from them much substantial information about my property there. The wisest of them told me that there were more holders of real estate in Spain than in any other region he had ever heard of, and they are all great proprietors. Every one of them possesses a multitude of the stateliest castles. From conversation with them you easily gather that each one considers his own castles much the largest and in the loveliest positions. And, after I had heard this said, I verified it, by discovering that all my immediate neighbors in the city were great Spanish proprietors. It is remarkable that none of the proprietors have ever been to Spain to take possession and report to the rest of us the state of our property there. I, of course, cannot go, I am too much engaged. And I find it is the case with all the others.

It is not easy for me to say how I know so much, as I certainly do, about my castles in Spain. The sun always shines upon them. They stand lofty and fair in a luminous, golden atmosphere, a little hazy and dreamy, perhaps, like the Indian summer, but in which no gales

blow and there are no tempests. All the sublime mountains and beautiful valleys and soft landscape that I have not yet seen, are to be found in the grounds.

But there is a stranger magic than this in my Spanish estates. The lawny slopes on which, when a child, I played, in my father's old country place, which was sold when he failed, are all there, and not a flower faded, nor a blade of grass sere. The green leaves have not fallen from the spring woods of half a century ago, and a gorgeous autumn has blazed undimmed for fifty years, among the trees I remember.

Chestnuts are not especially sweet to my palate now, but those with which I used to prick my fingers when gathering them in New Hampshire woods are exquisite as ever to my taste, when I think of eating them in Spain. I never ride horseback now at home; but in Spain, when I think of it, I bound over all the fences in the country, bare-backed, upon the wildest horses.

Plays are insufferable to me here—Prue and I never go. Prue, indeed, is not quite sure it is moral; but the theaters in my Spanish castles are of a prodigious splendor, and when I think of going there, Prue sits in a front box with me—a kind of royal box—the good woman attired in such wise as I have never seen her here, while I wear my white waistcoat, which in Spain has no appearance of mending, but dazzles with immortal newness, and is a miraculous fit.

I have often wondered how I should reach my castles. The desire of going comes over me very strongly sometimes, and I endeavor to see how I can arrange my affairs so as to get away. To tell the truth, I am not quite sure of the route,—I mean, to that particular part of Spain in which my estates lie. I have inquired very particularly, but nobody seems to know precisely.

I have so much property there, that I could not in conscience neglect it. All the years of my youth and the hopes of my manhood are stored away, like precious stones, in the vaults, and I know that I shall find everything convenient, elegant, and beautiful when I come into possession.

As the years go by, I am not conscious that my interest diminishes. If I see that age is subtly sifting his snow in the dark hair of my Prue, I smile, contented, for her hair, dark and heavy as when I first saw it, is all carefully treasured in my castles of Spain. If I feel her arm more heavily leaning upon mine as we walk around the squares, I press it closely to my side, for I know that the easy grace of her youth's motion will be restored by the elixir of that

* New York: The Publishers' Printing Company.

Spanish air. If her voice sometimes falls less clearly from her lips, it is no less sweet to me for the music of her voice's prime fills, freshly as ever, those Spanish halls. If the light I love fades a little from her eyes, I know that the glances she gave me in her youth are the eternal sunshine of my castles in Spain.—*From George William Curtis' "True and I."*

TOUSSAINT L'OUVERTURE.

SLEEP calmly in thy dungeon-tomb,
Beneath Besançon's alien sky
Dark Haytien!—for the time shall come,
Yea, even now is nigh,—
When, everywhere, thy name shall be
Redeemed from *color's infamy*;
And men shall learn to speak of thee,
As one of earth's great spirits, born
In servitude, and nursed in scorn,
Casting aside the weary weight
And fetters of its low estate,
In that strong majesty of soul
Which knows no color, tongue, or clime—
Which still hath spurned the base control
Of tyrants through all time!
Far other hands than mine may wreath
The laurel round thy brow of death,
And speak thy praise, as one whose word
A thousand fiery spirits stirred,—
Who crushed his foeman as a worm,—
Whose step on human hearts fell firm :—
Be mine the better task to find
A tribute for thy lofty mind,
Amidst whose gloomy vengeance shone
Some milder virtues all thine own—
Some gleams of feeling pure and warm,
Like sunshine on a sky of storm,—
Proofs that the negro's heart retains
Some nobleness amidst its chains,—
That kindness to the wronged is never
Without its excellent reward,—
Holy to humankind, and ever
Acceptable to God.—*J. G. Whittier.*

COMPANIONSHIP.

WHAT are the best days in memory? Those in which we met a companion who was truly such. How sweet those hours when the day was not long enough to communicate and compare our intellectual jewels,—the favorite passages of each book, the proud anecdotes of our heroes, the delicious verses we had hoarded! What a motive had then our solitary days! How the countenance of our friend still left some light after he had gone! We remember the time when the best gift we

could ask of fortune was to fall in with a valuable companion in a ship's cabin, or on a long journey in the old stage-coach, where, each passenger being forced to know every other, and other employments being out of the question, conversation naturally flowed, people became rapidly acquainted, and if well adapted, more intimate in a day than if they had been neighbors for years.

In youth, in the fury of curiosity and acquisition, the day is too short for books and the crowd of thoughts, and we are impatient of interruption. Later, when books tire, thought has a more languid flow; and the days come when we are alarmed, and say they are no thoughts. "What a barren-witted pate is mine!" the student says; "I will go and learn whether I have lost my reason." He seeks intelligent persons, whether more wise or less wise than he, who give him provocation, and at once and easily the old motion begins in his brain; thoughts, fancies, humors flow; the clouds lift; the horizon broadens; and the infinite eloquence of things is again shown him. But the right conditions must be observed. Mainly he must have leave to be himself. Sancho Panza blessed the man who invented sleep. So I prize the good invention whereby everybody is provided with somebody who is glad to see him.

If men are less when together than they are alone, they are also in some respects enlarged. They kindle each other; and such is the power of suggestion, that each sprightly story calls out more; and sometimes a fact that had long slept in the recesses of memory hears the voice, is welcomed to daylight, and proves of rare value. Every metaphysician must have observed, not only that no thought is alone, but that thoughts commonly go in pairs; though the related thoughts first appeared in his mind at long distances of time. Things are in pairs: a natural fact has only half its value, until a fact in moral nature, its counterpart, is stated. Then they confirm and adorn each other; a story is matched by another story. And that may be the reason why, when a gentleman has told a good thing, he immediately tells it again.

Nothing seems so cheap as the benefit of conversation; nothing is more rare. 'Tis wonderful how you are balked and baffled. There is plenty of intelligence, reading, curiosity; but serious, happy discourse, avoiding personalities, dealing with results, is rare; and I seldom meet with a reading and thoughtful person but he tells me, as if it were his exceptional mishap, that he has no companion.

Suppose such a one to go out exploring differ-

ent circles in search of this wise and genial counterpart,—he might inquire far and wide.

There may easily be obstacles in the way of finding the pure article we are in search of; but when we find it, it is worth the pursuit, for besides its comfort as medicine and cordial, once in the right company, new and vast values do not fail to appear. All that man can do for man is to be found in that market. There are great prizes in this game. Our fortunes in the world are as our mental equipment for this competition is. Yonder is a man who can answer the questions which I cannot. Is it so? Hence comes to me boundless curiosity to know his experiences and his wit. Hence competition for the stakes dearest to man. What is a match at whist, or draughts, or billiards, or chess, to a match of mother-wit, of knowledge, and of resources? However courteously we conceal it, it is social rank and spiritual power that are compared; whether in the parlor, the courts, the caucus, the senate, or the chamber of science.

Every man brings into society some partial

thought and local culture. We need range and alternation of topics, and variety of minds. One likes in a companion a phlegm which it is a triumph to disturb, and, not less, to make in an old acquaintance unexpected discoveries of scope and power through the advantage of an inspiring subject. Wisdom is like electricity. There is no permanently wise man, but men capable of wisdom, who, being put into certain company, or other favorable conditions, become wise for a short time, as glasses rubbed acquire electrical power for a while. But, while we look complacently at these obvious pleasures and values of good companions, I do not forget that Nature is always very much in earnest, and that her great gifts have something serious and stern. When we look for the highest benefits of conversation, the Spartan rule of one to one is usually enforced. Discourse, when it rises highest and searches deepest, when it lifts us into that mood out of which thoughts come that remain as stars in our firmament, is between two.—*From Ralph Waldo Emerson's "Society and Solitude."*

TALK ABOUT BOOKS.

Biography. The life of Thomas Carlyle,* prepared for the English Men-of-Letters Series by Prof. John Nichol, is a noteworthy addition to the literature concerning the essayist. While largely based on Froude's work, the present one is a finely compacted one, dealing only with the most prominent traits and important events of Carlyle's character and life. These are presented in a masterly and epigrammatic manner. Admirers of Carlyle may nevertheless find some fault with the treatment, which is free from endeavor to explain or reconcile Carlyle's various inconsistencies of utterance. The biographer renders all honor to the Scotch philosopher for the lesson in living he ever strove to teach. Many features are passed over with which the public is familiar; these belong to the minor affairs of a great man's career. The terseness and admirable condensation with which this life is treated should recommend it.

The fifth and last volume of Talleyrand's *Memoirs*† is now given to the public, prefaced

* Thomas Carlyle. By John Nichol, LL.D., M.A. Balliol, Oxon. New York: Harper & Brothers. 75 cts.

† *Memoirs of the Prince de Talleyrand*. Edited with preface and notes by Duc de Broglie. Translated by Mrs. Angus Hall. With Introduction by Hon. Whitelaw Reid. Vol. V. completing the work. With Portraits. New York and London: G. P. Putnam's Sons. \$2.50.

by a conclusive summary by Duc de Broglie of the arguments brought forward by recent controversy, proving the authenticity of the manuscript. The present volume dealing with the closing years of Talleyrand's public services covers the period during which he served France as foreign minister to England. To the general reader the index affording a key to the most important events during this time, the Revolution of 1830 and the treaty of pacification between England, France, Spain, and Portugal, renders the volume of interest to others than special students or the historically curious. With the closing of this volume public curiosity, which has been aroused by repeated delay of publication, will be allayed without having had any diplomatic secrets, mysterious intrigues, or piquant revelations concerning men high in state affairs to satiate itself upon. The work throughout has been of a grave character in keeping with governmental affairs with which it has dealt.

In Mr. J. M. Barrie's epigrammatic and terse style, "An Edinburgh Eleven,"* dealing with that number of his famous professors and college mates, brings out with light but strong touch some of the neatest of characterizations. The subjects

* An Edinburgh Eleven. Pencil Portraits from College Life. By J. M. Barrie. Lovell, Coryell & Co.

are such well-known men as Lord Rosebery, Prof. Masson, John Stuart Blackie, Prof. Calderwood, and Robert Louis Stevenson. While far from being rounded or finished sketches of the men, every line bears on some characteristic trait, and every page gleams with humor of satire or anecdote. For those acquainted already with the personages described, the book will possess a great charm.

President Carter's life of Dr. Mark Hopkins* is much more than a study of the man. It shows the man in the vanguard of the march of the nation into higher moral and religious grounds. The biography is the carefully prepared work of one who had the best opportunity of knowing the life of which he writes, and whose sympathetic appreciation of it, tempered by his power of clear discrimination, led to a just estimate of this great educator and religious leader. In presenting each of the many phases of his career, as professor and president of Williams College, as author, preacher, church official, friend, and theologian, equal care in the preparation has been shown.

A curious volume of memoirs† has been prepared by P. Villars, containing chapters in the lives of two remarkable if not exemplary characters of the eighteenth century. The chapters are extracted from the lives of Latude and Casanova and relate to the unwarranted imprisonment of these men. While no defense can be brought forward for the trick attempted by Latude which brought down Mme. de Pompadour's displeasure and thereby his own almost lifelong *lettre de cachet* imprisonment, a punishment so monstrous for a trivial offense as was meted to him, well accounts for popular fury at the Bastille. Casanova's detestable character is turned to one good account, that of illustrating the horrors of long imprisonment in Italy during the same period. No romance could exceed the dramatic power of these two recitals which are unvarnished and verified fact.

In a series of articles collected under the name "The Blue-Grass Region of Kentucky,"‡ Mr. James Lane Allen has drawn some finely true sketches, as impartial as may be, of life in the state which has occupied

a romantic place in the settlement of the country. Kentucky, whether because of her fortunate climatic and soil conditions producing a finely developed type of man and animal, or because of her connection with the patriarchal slave system in its most moderate and softened aspect, or because of the distinctly individual type of her country gentlemen, perhaps as a result of all these facts, has presented a phase of life so quaint and semipoetic as to be interesting to everyone. Mr. Allen has made a study of her character-types and customs, which in great degree accounts for her peculiarities, and the love of her people for the horse and their "old Kentucky home." In his sketches of the strange folk of the Cumberland region he leaves much room for "drawing in," suggesting a prolific field for the novelist, for these are different people from those we know, and with the opening of the iron and coal beds they are disappearing. The work, which is richly illustrated, is one of unusual merit.

"The Old South,"* as pictured upon the mind of Thomas Nelson Page, is now a thing of memory. Wide-porched dwelling, broad plantation, swarming children, black and white, frolicking in the sunshine, picturesque negro quarters, generous hospitality, ease of living,—these have given way, or rather become the hidden foundation of the New South. Mr. Page's sketches however of the condition of things before the war, written with the convictions of a thorough Virginian, are charmingly drawn, if failing of responsiveness in all readers on some of the themes upon which he touches. Quite an amount of information, historical, social, and architectural may be gleaned from Mr. Page's study which at any rate softens criticism of the old régime.

An exhaustive account of "Witchcraft in Salem Village"† is presented by W. S. Nevins in a work including accounts of other witchcraft persecutions in New England and elsewhere. The author traces the history of Salem from its settlement to the outbreak of the superstitious horror in 1692. While the presentation contains little that is new, the matter is succinctly put together with such close adherence to documentary evidence that it affords an authoritative and readable work on that feature of our puritanical development—whose knowledge should serve future generations as a warning.

* Mark Hopkins. By Franklin Carter. Boston and New York: Houghton, Mifflin and Company. Price, \$1.25.

† The Escapes of Casanova and Latude from Prison. Edited with an Introduction by P. Villars. Illustrated. London: T. Fisher Unwin. New York: Macmillan & Co. \$1.50.

‡ The Blue-Grass Region of Kentucky and Other Articles. By James Lane Allen. Illustrated. New York: Harper and Brothers. \$2.50.

* The Old South; Essays Social and Political. By Thomas Nelson Page. New York: Charles Scribner's Sons.

† Witchcraft in Salem Village in 1692. By Winfield S. Nevins. Illustrated. Salem, Mass.: North Shore Publishing Company. Boston: Lee & Shepard. \$1.25.

In "The Bayreuth of Wagner,"* the now famous little town is brought forward for recognition in giving the master a home for his genius. Wagner's residence has made it impossible for any civilized person now to mistake the town, as was done in 1872 when the charm of its environs led Wagner there, to be criticised by German papers for taking up his abode in remote Syria. The little volume alluded to contains much that is interesting in the historic connection of the Bavarian town with the eighteenth century Hohenzollerns, besides an engaging account of it as the great musician's adopted home.

In the summer of 1891, in company with an artist friend who proposed drawing sketches of scenes on the trip, Mr. Poultney Bigelow carried out a long-intended project—that of rowing the length of the Danube. The purpose was to write descriptive sketches of the Danubian districts, political and historical. Although this intention was not fully carried out, the amusement to be gained from reading the resulting volume, "Paddles and Politics Down the Danube," † is considerable. Mr. Bigelow considers the Danube the great highway of Europe, which can never be in the highest degree useful until under one master. The friendship of the author for Germany would indicate who, he thinks, this owner should be.

Scientific. A book ‡ deserving more than cursory perusal is that by Charles B. Warring, Ph.D., embodying a valiant attempt to test by the light of modern astronomical and geological discoveries, the truth of the Bible story of the creation as contained in the first chapter of Genesis. The work is characterized by depth of thought, clearness of presentation, and brevity of argument. Indeed the author is relentlessly steadfast to his purpose of pursuing the subject chosen, and is almost aggressive in his energy. The volume includes an excellent "synchronological table of our world's history as made known by astronomy and geology," and will be found a source of enlightenment to many religionists struggling with doubt concerning the first chapter of the Bible.

"The Three Circuits"|| contains a study of the

*The Bayreuth of Wagner. By John P. Jackson. Illustrated. New York: John W. Lovell Company.

† Paddles and Politics Down the Danube. By Poultney Bigelow. Illustrated. New York: Charles L. Webster & Co. 75 cts.

‡ Genesis I. and Modern Science. By Charles B. Warring, Ph.D. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, \$1.00.

|| The Three Circuits: A Study of the Primary Forces. By Taylor Flick. Washington, D. C.: Taylor Flick, publisher. Price, \$1.50.

primary forces, a new theory of the formation of the world; also interesting if scarcely plausible explanations of the nature and cause of the northern and southern auroræ, the zodiacal light, comets' tails, and other phenomena hitherto shrouded in mystery. The story which runs through the book allowing the author and his inspiring companion "Flex" to come upon their knowledge in happy-go-lucky fashion, though no doubt it detracts from the dignity of the volume, considerably lightens up what otherwise might prove an inextricable maze of complexity.

In "The Speech of Monkeys"* Mr. R. L. Garner reports in a pleasing manner his discovery that animals of the same species communicate with each other by means of speech. As a pioneer in this field of study, there having been hitherto no literature or any other inquiries into the subject for him to consult, the author has attained surprising results. His investigations have been broad in scope and multitudinous in number, and besides the certainly established facts, Mr. Garner has opened up several brilliant new lines of thought that will attract many thinkers from old ruts.

The amateur archæologist will find in "The Stone, Bronze, and Iron Ages,"† an instructive research. The book comprises a popular study of early archæology and its numerous illustrations serving as a guide for making cabinet collections furnish a profitable motive for outdoor recreation.

A book of science made easy for children has for its theme "Sunshine."‡ It includes multitudes of experiments graphically described that satisfactorily answer many of the pestering whys propounded by children. Profuse illustrations adorn the pages.

In a volume || of fine appearance and goodly size, the Rev. N. H. Hutchinson, B.A., F.G.S., discusses mountains as they are, and how they were made. The book does not aspire to be a thorough technical study, but is such as will bear reading. The illustrations are beautiful and suggestive.

Mr. William T. Hornaday, the well-known taxidermist& and zoölogical collector, has pre-

*The Speech of Monkeys. In Two Parts. By R. L. Garner. New York: Charles L. Webster and Company. \$1.00.

† The Stone, Bronze, and Iron Ages. By John Hunter-Duvar. Price, \$1.25. —‡ Sunshine. By Amy Johnson, LL.A. Price, \$1.75. —|| The Story of the Hills. By the Rev. H. N. Hutchinson, B.A., F.G.S. Price, \$1.50. New York: Macmillan and Company.

& Taxidermy and Zoölogical Collecting. By William T. Hornaday. With chapters on Collecting and Preserving Insects. By W. J. Holland, Ph.D., D.D. New York: Charles Scribner's Sons. Price, \$2.50.

pared a work of special merit on taxidermy and zoölogical collections. The chapters full of instruction and unburdened with diverse matters, will delight the devoted naturalist. The work is superior in practical interest to most kindred attempts in that it shirks no detail necessary to successful results.

A treatise * based on common sense and capable of throwing a gleam of hope across the path of persons consumptively inclined, faithfully gives the simple methods by which the author and others have been reclaimed from the consumptive's fate.

* A Hereditary Consumptive's Successful Battle for Life. By J. M. Buckley, LL.D. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, paper, 30 cts; cloth, 50 cts.

BOOKS RECEIVED.

The Sources of Consolation in Human Life. By William Rounseville Alger. Boston: Roberts Brothers. \$1.50.

The People's Bible. Vol. XVI. By Joseph Parker, D.D.—Dellitzsch's Commentary on Isaiah. Vol. II. Edited by the Rev. W. Robertson Nicoll, M.A., LL.D. New York: Funk & Wagnalls Company.

The Heart of the Gospel. By Arthur T. Pierson. New York: The Baker and Taylor Company. \$1.25.

Introduction to New Testament Study. By John H. Kerr, A.M. Chicago and New York: Fleming H. Revell Company. \$1.50.

Beyond the Bourn. By Amos K. Fiske.—Old Wine: New Bottles. By Amory H. Bradford, D.D. New York: Fords, Howard, and Hulbert.

Our Sixty-Six Sacred Books. By Edwin W. Rice, D.D. Philadelphia: The American Sunday-School Union. 50 cts.

Blasts from a Ram's Horn. By Rev. Elijah P. Brown. \$1.20.—Seven Great Lights. By the Rev. Kerr B. Tupper, D.D. Cincinnati: Cranston & Curtis. New York: Hunt and Eaton.

SUMMARY OF IMPORTANT NEWS FOR SEPTEMBER, 1892.

HOME NEWS.—September 1. Circular issued by order of the president requiring twenty days' quarantine of all immigrant vessels from infected ports.

September 3. Energetic action taken in many large cities for the prevention of cholera.

September 5. Labor Day generally observed in the cities throughout the country.

September 7. Death of John Greenleaf Whittier, the Quaker poet, at Hampton Falls, N. H.

September 12. Mob at Fire Island prevents the landing of the *Normannia's* passengers from the *Cepheus*.

September 14. Six deaths from cholera in New York reported up to date.

September 16. The mayors of Chicago, Detroit, and fifteen other cities of the northwest join in a memorial to the president urging the suspension of immigration.—Laying of the corner stone of the Columbus Monument by the Italian societies of New York.

September 19. Opening of the G. A. R. Encampment in Washington by the dedication of Grand Army Place and parade of United States troops.—Conviction of Alexander Berkman, the assailant of H. C. Frick, and sentence of twenty-two years' imprisonment.

September 24. Death of P. S. Gilmore, leader of the famous Gilmore band.—Pan-Presbyterian Council in Toronto.

September 26. Raising of all quarantines for the suppression of pleuropneumonia announced by the secretary of agriculture.

September 27. The art commissioner of Boston rejects the proposed replica of Buyen's statue of Columbus intended for that city.

FOREIGN NEWS.—September 2. The total number of deaths from cholera in Russia estimated at 150,000.

September 7. The king and queen of Italy take part in the Columbus fêtes at Genoa.

September 10. The new Trafalgar Square theater opened in London.

September 11. Lieutenant Peary and party who have been exploring Greenland arrive at St. John's, N. F., on the steamer *Kile*, sent to find them.

September 12. The mountain tribes of Afghanistan supported in their resistance to British authority by the Ameer.

September 14. The Irish Privy Council revoke all proclamations made under the Coercion act.

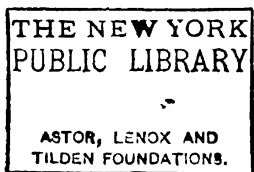
September 17. Norway and Sweden officially declared to be free from cholera.

September 18. A meeting in Limerick, Ireland, to urge the release of Irish-American prisoners from English jails.—Kossuth's ninetyeth birthday celebrated in Buda-Pesth.

September 20. Celebration of the twenty-second anniversary of the nationalization of Italy.—A large falling off in England's export trade reported by the president of the English Chamber of Commerce.

September 23. Enthusiastic celebration throughout France of the centennial of the French republic.—President Carnot pardons Edward Parker Deacon.—Death of the duke of Sutherland.

September 24. The federal authorities of Germany yield assent to the proposed two years' service in the army.





From a painting by W. A. Bouguereau.

Adoration of the Shepherds.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

INFLUENCE OF GREEK ARCHITECTURE IN THE UNITED STATES.

BY PROFESSOR W. H. GOODYEAR.

Of the Brooklyn Institute.

III.



General Lee's House, Arlington.
Greek Temple Copy, Doric Order.

I HAVE mainly endeavored to show in my two preceding papers how and why the influence of Greek architecture came to be exhibited in this country, and how

and why it has subsequently tended to disappear. The whole history of modern, and of American, architecture is really at stake in this question, which obliges us to notice, face, and explain a prejudice which has so firm a hold on modern civilization that architectural progress has been, and long will be, much crippled by it. Under the influence of the Roman-Greek (Renaissance), Greek, and Gothic Revivals, and that is to say for a period of over four hundred years, the highest mission of architecture was supposed to be conformity to a style (so called). The architect had been the unconscious victim of the man of letters and the man of letters became in his turn, the victim of the architect and both have victimized the public into the belief that archaeological accuracy in copying some old building was the ideal mission of modern architecture. It is still the current presumption of cultured people that a building of importance or architectural pretensions must exhibit, or belong to, "a style." Vague

queries as to the possibility of founding or developing a "new style" which are occasionally heard imply quite as ludicrous a misconception of what a style really is and of the way in which a style develops.

Now the best way to show the weakness of modern literary architecture is to show that it has had its day and that its time is past. We are able at present to be interested in Latin literature without wishing to see our churches copy the ruins of Rome; we are able to-day to be interested in Greek literature, without building a bank like a Greek shrine; and we are able to admire the Middle Ages without making a railway station look like a cathedral. It is true that we are burdened with various survivals of traditional building fashions which date from the various epochs of literary revival which have been described but that we have thrown off the literary craze for its own sake is quite clear. Otherwise we should now be making Assyrian palaces for the Vanderbilts, and Egyptian temples for our fashionable preachers.

This statement is quite legitimate and quite serious. Egyptology and Assyriology are the studies which, as an active force in public interest and in the estimation of general and popular learning, have supplanted the study of the Middle Ages, which supplanted the study of the Greeks, which supplanted the study of the Romans. When a study is developing it absorbs the best energy and force of active minds. When the grain has been threshed and stored in the barns, the chaff which is being tossed about does not sat-

isfy the leader of thought and he begins to work in a new field. There is a logical evolution in the development of historic studies, and of their relations to this assertion of modern independence. For the present, I am keeping strictly to my special topic,

though apparently wandering from it. What do we understand by "a style"? What do we understand by a "Greek style"? What do we think of the presumption that modern buildings naturally or properly imitate old ones? Under what circumstances, or in what sense, are influences or imitations praiseworthy in any, or in all styles, or in one? These questions have to be answered by any one who writes of the influence of Greek architecture on American buildings.

I will now offer my definition of style: I will then show that the ordinary use of the word as applied to modern architecture is a perversion of the true meaning of the word.

Style is character. As Bonaparte said, "The style is the man." As we use this word in speaking of an author so we

should always use it of architecture. As we should resent the suggestion that any author is bound to copy the style of another, or by

and in the later nineteenth century Egyptology and Assyriology are undoubtedly the active forces of historic study, because there is most for the inventive and inquiring mind to discover in them. It would be a direct parallel to what happened in our earlier phases of historic and literary study if Assyrian and Egyptian architecture should now become the rage.

But the fact is that the art revival dating since the middle of the nineteenth century has made this absurdity impossible. In all sorts of ways, from all sorts of standpoints, you can see and hear the artist and the art theorist of our recent days working out their own modern salvation in their own modern way. The artisan, the decorator, the carver, and the architect are working for self-expression, for their own pleasure, their own profit, and their own audience. In my "History of Art" I have given some account of the so-called styles which are tending to displace the Roman, the Greek, and the Gothic



Emerton House, Salem (Rear).
Remodeled by Arthur Little. Doric Portico.



Emerton House, Salem (Front).
Remodeled by Arthur Little. Ionic Doorway.

any possibility could do so successfully—so we should resent the suggestion that an architect is bound to copy the style of another architect and there is still less reason why he should copy the style of a period. This is proceeding from the common-sense, matter-of-fact point of view that the object of every building is use, that anything which disguises its use is wrong, that constructive truth is the elementary law of beauty (or satisfaction to the trained eye, which is probably a better expression

and such a nineteenth century building is in such and such a style? By no means—we mean, in so far, that the building has no character, because its character is foreign. A copy, as a copy, can have no character of its own. But what do we mean when we speak of the style of the Greeks? Clearly again we mean in architecture the quality or character which makes it Greek. As applied to past periods of architecture the use of the word is justifiable; as applied to modern copies the word has lost its natural sense, but carries



Taylor House, Dorchester, Mass.
Simulated Greek Temple Front, Greek Details.

than the much abused and exploited word "beauty"), and the necessary condition of any expression of character in a building. When Oscar Wilde discovered that the most picturesque and the best-dressed man in America was the western miner, in cowhide boots, tucked-in-trousers, flannel shirt, and slouch hat, he announced a truth of far-reaching significance for good art.

We will say then, that style as such is character and the expression of character; in which the expression of use is involved. Is this what we mean when we say that such

with it a prejudice that has long crippled and gangrened modern and American art. In other words "style" as applied to past periods is a necessary fiction of the brain. Under it we understand certain general resemblances which were the result of certain general conditions. We should be perfectly justified in speaking likewise of a modern style, a nineteenth century style, or an American style. The distressing thing is the popular doubt that we have one and this doubt is involved in the conscious weakness of the copyist.

Otherwise we could afford to let our style

take care of itself. What author ever wrote well who was conscious of a style, or strove to have one; who strove to do anything but say what he had to say, and let that end it? The last thing that the Greeks or the Middle Ages ever thought of was their style and this is why they had one.

Now let us come back obviously to the topic of my head line. I have devoted a paper to the influences which produced a Greek architecture in the United States and another to the influences which have tended to displace it. But we are surrounded by the buildings produced under these influences. They are not torn down because we have abandoned their fashions. The college buildings of New Haven are not what they were when I knew nothing about them, but the old streets of the city still stand as they were, and only on the outskirts and in the suburbs do we see the work of the art revival—and so it is in every older city, town, and village of the country. It is in the new western cities that my readers will have to search with difficulty for examples of Greek architecture and for ready-made illustrations of my paper; and there they will find them uniformly, if at all, in the older build-

as their principles when their principles are good and that they are never as bad as their principles when their principles are bad. This is what saved us during the influences of Greek architecture on the buildings of the



Minot House, Concord, Mass.
Doorway detailed with Greek Pilasters.

United States. Our theory was to imitate Greek temples, but in the entire country I believe that Girard College may be the only example of a peripteral * colonnade. At present writing I can say only that it is the only example which I have seen or remember to

have seen. Now, first, how shall we look at *this* building—why clearly as a “life size” archæologic copy; just as we should look at a cork model in a museum, but with the satisfaction of having the object in original dimensions. Second, we should look at it as a monument of the philhellenic enthusiasms of our forefathers—just as we look at the costume in the pictures of Madame Récamier [rakä'me-a], just as we look at the Venus of



Longfellow House, Cambridge, Mass.
Front ornamented with Greek Ionic Columns.

ings. I say then that we are more or less surrounded by these buildings or in the way of seeing them. How shall we look at them? This is the one point toward which I have been driving in all these pages.

Observe first: that men are rarely as good

Canova in the Borghese Villa—instances of the Greek “craze” of the early nineteenth and late eighteenth century to which we owe so much in literature and in history, if not in

*[Per-ipt'er-al.] Surrounded by a single range of columns.

art.—Third, we should compare it with impressions of the original monuments made on ourselves or known from the observations of others.

The *Maison Carrée* at Nîmes [nēm] or the Theseus Temple at Athens have a subtle variety and mystery of effect. The eye literally never tires of looking at them. This is owing to the delicate variations of size and distance in apparently corresponding parts,

the traits which I have mentioned in my first paper. These traits were first made known in bulk by Penrose in 1845 and 1846. The horizontal curves were first noticed by Penne-thorne in 1837. This is to say that these traits were unknown to the copyists who built the Madeleine and Girard College (according to the dates of these buildings). It would cost literally millions of dollars to reproduce these refinements in the masonry of a mod-



Governor Langdon House, Portsmouth, N. H.
Doorway, Greek Corinthian Details.

to the curves of the horizontals,* to the leaning perpendiculars, to the absence of parallels,

* The supposition of all authorities, up to date, is that the horizontal curves of Greek architecture are not found in the Roman temples. I am the first to announce these curves as occurring in the Roman architecture of the *Maison Carrée*. The curves are not, however, rising curves "in elevation," but bulging curves "in plan." I observed and measured the curves of the *Maison Carrée* in February, 1891, and hold the certificates of the official architect of Nîmes and of his predecessor in office that these curves, previously unnoticed by them, are in the masonry construction — W. H. G.

ern building and by the handiwork of artisans not trained by tradition and not working in sympathy with the ends to be attained (were this achieved we should still lack the sober brilliancy of Greek color patterns, color backgrounds, and color surfaces, which decorated the building). All observers are united in the remark that the modern temple copies have a cold, mechanical, and frigid appearance when compared with the old originals. It may be said quite truthfully

that the discovery of the real facts about the optical refinements of Greek architecture was a deathblow to the modern copies.

There is still a point to be made in the critical comparison of Girard College (which I have taken for the moment as a typical example) with an old Greek temple. The modern building is purely an exterior shell. No one has ever dreamed of imitating a Greek temple interior; of setting up the shrine, and reproducing the gold and ivory statue. This would surpass our forces. We do not even know how a Greek temple was lighted—all old roofs having fallen into ruins. There is a limit to all follies. A complete full-size copy of a Greek temple interior never has been and never will be attempted. We could not, for one thing, reinvent the essential coloring, and we do not know how its details were arranged. When one has once seized on the point that the essential thing about any building is its interior, and that the exterior should be an expression of the interior, the modern temple copies will always have an air of archæologic imposture. It is going a long way to do so little. A cork model is more modest, it might even suggest an interior. But we must not dwell too long on the defects of our picture. It has

fine sides. The imposing effects of the Greek colonnade are not all lost in the modern copies and I should be sorry to miss them from our architecture.

I began to discuss the question of criticism through Girard College, and I began by saying that it was perhaps the only building with a peripteral colonnade in the country, and my argument was to show that we were superior to our professed principles at the time. Aside from other buildings which imitate the general form of the temple without carrying out the entirely surrounding colonnade (illustrations already mentioned are the Sub-Treasury, New York; the Custom House, Philadelphia; a new illustration is General Lee's house at Arlington) it may be said generally that the most interesting buildings of the Greek Revival are those which employ the colonnades without imitating the form of the temple building. This means that every approach to modern fact and modern truth, even though mixed with foreign elements, is an advantage.

In what has been said of the copying theories of modern literary architecture, since the sixteenth century down to our own time, we cannot insist too much on the point that the practice has always been better than the



Emerson House, Concord, Mass.
Doorways, Greek Doric.



Dr. Haydon House, Portsmouth, N. H.
Parlor Mantel. "Colonial" (Roman-Greek) Details.

theory. Common-sense constructors have lived in every time, and no matter what style is forced on them by fashion, great architects will always do great things. We are bound to say that the day of literary architecture has passed away, that certain things were done under its inspiration which will never be done again, by important architects at least. But to condemn wholesale any period or even to treat it in a slighting or deprecatory spirit is far from my purpose. The merit of the Greek Revival period is obvious in the illustrations chosen, and in most monuments of the style. Inferior to Greek originals they were immeasurably, but they shared their power of large proportions, powerful composition, and grand simplicity. We can only say that every individual building must always be judged by individual merits, and that these merits, where they are found, will not consist in servile imitation, but in liberal and free adaptation to modern exigencies and special requirements. Specific contrast will perhaps best show my general meaning. St. George's Hall in Philadelphia is obviously inferior to the Girard Bank of the same city (see illustrations in my first paper). In the latter case the portico is built in the dimension of the entire build-

ing; in the former case it is dwarfed by the story which rises above it; having no connection with the main lines of the building. In the Catholic Cathedral of Philadelphia the simulated portico breaks away from the roof construction a few feet back from the façade.* In the Philadelphia Mint the constructive facts are honestly adhered to. An extremely ugly example of a Greek Doric portico thrown forward from the gable line is offered by the Philadelphia church of my second paper.

But the most interesting monuments of the Greek Revival are the thousands of old dwelling houses so especially numerous in the eastern states, where the Greek influence is confined to the style and treatment of the detail of a porch, a doorway, or a façade, and where the building itself is modern and American in form and construction. The majority of these buildings continue to exhibit the Greek details as used in the older "Colonial" or "Queen Anne" time; that is to say,

*[Fá-sád' or fá-sáð'.] The front of a building, especially the chief front, possessing some architectural pretensions.



Portsmouth, N. H., Mantel "Colonial,"
(Roman-Greek) Ionic Details.

phases of the eighteenth century Renaissance, as found in provincial timber or brick construction. The Greek Revival only served in these instances occasionally to increase the amount of classical detail employed or occasionally to purify its quality. Most of these old buildings are honest and sensible constructions; gaining, to our view, an added interest from the classical detail employed—as a reminder of the interesting epoch and culture which produced them. To demand of their wooden Greek capitals, entablatures, and gables the refinement of ancient Greek details would be absurd and preposterous. Indications of innocent oblivion of the meaning of the original forms are frequent, as in the broken bits of entablature above the simulated columns of Long-

forts of good American architects to please their customers by giving them a "style" and to do what pleases themselves at the same time, we have seen many revivals of the so-called "colonial" fashion. This only means that the construction of this period was mainly honest and intelligent, and that its classical detail was well adapted to timber construction. This leads me to a final point on which I ask careful consideration. It is urged that modern architects are not obliged to launch themselves in the air in an effort to do what has never been done before, that they are naturally dependent on the past for models and have a right to use them. I am willing to admit that the suggestions for detail offered by all historic periods are a valuable assistance to modern architecture. I



Portsmouth, N. H., Old Doorway. "Colonial."
(Roman-Greek) Ionic Details.

fellow's house or above the portico columns of the rear of the Emerton House at Salem, but I do not see that they are to the detriment of the building.

In recent years of the art revival, where the older prejudice in favor of a "style" has been tempered by the eclectic and refined ef-

see no reason why they should not be freely employed, and classical details are at least as beautiful and refined as any. On the other hand all good historic periods have been prolific in their creation of new forms of detail and there seems no reason why we should not be equally liberal in the line of original-

ity. The first question with any modern excluding all reminiscences of its favorite "style," so-called, relates to the construction. If the construction is not made for modern use and convenience it is a failure; if it be so made it will be essentially modern, But genius and talent are as abundant in our own time and in our own country as they have ever been in history. Let us not crip-



Emerton House, Salem, Mass. (Side.)
Remodeled by Arthur Little. Gate-posts, doorway, and upper window in "colonial" (Roman-Greek) details.

whatever the so-called style. The second question relates to the quality of the detail, that is to the vigorous execution and effect of the ornament. This quality has nothing to do with the style of ornament which is followed. It depends on the brain and hand of the individual workman, on the genius and independent originality of the individual architect. It is certain that the eye of the modern observer is best trained by the beautiful work of older times to demand an equal beauty and vitality from our own art, which has suffered so much from the modern division of labor; from the divorce of the artisan from the artist.

It is clear that a period which must revert so much to the past for its standards of beauty cannot be argued or brow-beaten into

ple this genius and this talent by setting up an ignorant standard based on the supposed perfection of "correct" copies of past art. Had this standard existed in history, architecture would have stopped short at the style of the Egyptians. Our present use of Greek architecture should be to found, through its study, standards of taste which shall lead us to be true to ourselves, conscious of our own talents and powers and determined to use them. The use which was made of Greek architecture in the Greek Revival was different. The theory then was to reproduce the form rather than the spirit. Much that was mechanical, cold, and formal came into existence as a result. Much that was beautiful, simple, and powerful was done, because it was in the man who did it.

(The end.)

THE WORLD'S COLUMBIAN EXPOSITION, ITS COST AND RESOURCES.

BY MAJOR JOSEPH KIRKLAND.

IN general terms we may now safely say that, before it opens its gates on the morning of May 1, 1893, this greatest of Expositions will have cost thirty million dollars.

The following is a statement in some detail, giving the main facts as far as they are developed up to the close of this busy summer of 1892.

CLASSIFICATION OF OUTLAYS, MADE AND TO BE MADE, UP TO THE OPENING OF THE FAIR (CENTS OMITTED):

Temporary organization,	\$ 90,675
Construction department,	15,519,692
Other departments, viz :	
Executive, Secretary's, Auditor's,	
Treasurer's, Legal, Medical, Aux-	
iliary, Ways and Means, Press and	
Printing, Ceremonies, Traffic,	
Agriculture, Horticulture, Live	
Stock, Fish and Fisheries, Mines	
and Mining, Machinery, Trans-	
portation, Manufactures, Elec-	
tricity, Fine Arts, Liberal Arts, Mu-	
sic, Ethnology, Archæology, For-	
estry, Publicity and Promotion,	
Foreign Affairs, Insurance, and	
sundries,	2,703,262
Total,	\$18,313,629

The largest single item in the above summary is for construction, \$15,519,692. More than half of this is to be laid out in twenty-eight stately and beautiful edifices, built of steel, iron, brick, wood, glass, and "staff."

Staff is a kind of stucco, made of plaster of Paris, with a vegetable fiber worked in to give it strength and consistency. It has the varied advantages of being fire-proof and protecting from fire whatever it covers ; of being extremely plastic and lending itself readily to ornamentation by casting into molds, and of being by nature a beautiful dazzling white, easily softened by colors applied after it is in position. As it is by far the most conspicuous surface—in truth almost the only substance except glass that meets the eye in the broad Exposition area—the effect is that of a city in the clouds. The white surfaces are like masses of mist, the gleaming glass gives

dashes of sunshine, and the sculptured forms and molded ornaments seem floating in mid-air.

Here follows a list of these twenty-eight buildings, with dimensions and cost. It will be observed that the spaces covered are expressed, not by the square foot, but by the acre ; and that a single one of the buildings covers thirty and a half acres, the largest structure under one roof in the world. Its height and architectural proportions are in keeping with its size.

BUILDINGS.	Area in acres. (cents omitted).	Cost
Manufactures and Liberal		
Arts,	30.48	\$1,600,000
Mechanics' Hall and Annex,		
and Boiler House,	15.77	1,175,000
Agricultural Building and		
Annex,	13.42	690,000
Electricity,	5.96	430,000
Mines and Mining,	5.64	265,000
Art Building and Annexes,	5.12	760,000
Horticultural Building and		
Annex,	5.11	290,000
Transportation Building and		
Annex,	15.50	320,000
Fisheries,	2.34	224,000
Peristyle,	2.27	335,000
Forestry,	2.52	80,000
Woman's Building,	1.84	138,000
Colonnade and Obelisk,		100,000
Public Comfort Buildings,		100,000
Entrances,		75,000
Temporary Construction		
Buildings, Grounds and		
Buildings Offices, Police		
Barracks and Hospital,		120,936
Reproduction of the Convent		
"La Rabida,"		50,000
Administration Building,	1.27	480,000
Dairy,	.45	30,000
Pump House,	.14	30,000
Sawmill and Refuse-burner,	.25	35,000
Oil and Coal-House,	.25	15,000
Stock-Sheds,	25.00	210,000
Stock-Ring,	2.85	100,000
Music Stands,	.50	10,000
City Police Station outside		
the Park,	.25	45,000
City Police Station inside		
the Park,		75,000

Tool House,	.75	30,000
Freight Sheds,	.75	19,660
Custom House,		25,000
Terminal Station and Platform		178,000
Choral Building,		100,000
Outside Toilet Rooms,		15,000
Art Building in Lake Front		
Park,		200,000
Coloring and Decorating,		606 000
		<hr/>
		\$8,956,596

Next must be considered a large sum which belongs in construction account and yet not in building account. This includes :

First : Preparation of the grounds. The place selected was an irregular park (363 acres) extending about one and a half miles along the lake shore and one third to two thirds of a mile back. This was chiefly a sandy plain, with one sluggish bayou penetrating it from the lake. Its present aspect is a prettily varied surface, with a large interior lagoon reaching the lake at two places, half a mile apart, and containing an island whereon will stand the Japanese exhibit. There are walks, drives, terraces, balustrades, bridges, and landing places unnumbered. This transformation has required a large amount of excavation and filling, grading and stonework, and much subsequent treatment of the soil to relieve it of its sandy ugliness, with grass, flowers, shrubs, and trees to make the wilderness blossom as the rose.

Second : Large and costly dockage, giving access from the lake by craft of all sizes and kinds.

Third : Machinery of the most improved, ponderous, and costly nature, furnishing motive power, warmth, and light everywhere.

Fourth : A complete sewerage and water-system ; including disinfection of sewage and protection against fire, as well as fountains, drinking places, and other hydraulic appliances. These and similar outlays will almost equal the cost of the buildings themselves, and account for the rest of the item of \$15,-519,692.

The above are the items coming from, through, and by the World's Columbian Exposition Company, the local corporation, which was formed and its charter obtained, from the state of Illinois, by the originators of the enterprise. The successive presidents of this corporation have been Lyman J. Gage, William T. Baker, and Harlow N. Higginbotham ; all noted Chicago business men.

The next step taken was the obtaining of governmental countenance, help, and (to a certain extent) authority and control, through a Commission authorized by Congress and appointed by the president. The chief officers of this Commission have been the Hon. Thomas W. Palmer, president, and the Hon. George R. Davis, director general. The Commission was authorized and required to appoint a Board of Lady Managers,* and did so ; the president whereof has been and is Mrs. Bertha M. Honoré Palmer, a jewel in the crown of womanhood.

The money for salaries, personal expenses, and other outlays of this Commission and the Ladies' Board, is provided by Congress, as is also the cost of the governmental exhibit of articles connected with the Army, Navy, Treasury, Interior, Post Office, Smithsonian Institution, Fisheries Commission, Census Office, Mint, Coast Survey, Life-Saving Service, etc. The amount hitherto appropriated for this purpose is \$1,643,500. It includes an ironclad man-of-war, fully armed and equipped.

Nearly every state and territory has also made an appropriation for the help of its exhibitors, and the erection of the buildings to be put up by them in the Exposition grounds. These buildings are well under way. The sum of appropriations by the states and territories up to September, 1892, is \$3,441,000.

Seventy-six foreign nations, states, and colonies have arranged for exhibits and some of them are putting up buildings adjoining the state structures. The appropriations—largely preliminary—already made by these countries amount to \$5,936,063.

Recapitulating these figures, and assuming the appropriations made by governments and states, American and foreign, to be expended, we find the cost of the Exposition, before the opening of the gates, to be as follows :

Outlays by the World's Columbian	
Exposition Company,	\$18,222,954
Outlays provided for by the United	
States government,	1,643,500
By the states and territories,	3,441,000
By foreign states,	5,936,063
	<hr/>
	\$29,243,517

*The Commission and the Ladies' Board each number over one hundred, being composed of two members from each state, with some others appointed directly by the president.

Besides these outlays the holders of concessions within the grounds are to spend over \$1,000,000. The intramural railway will cost \$600,000, the launches on the lagoon \$300,000, and the cafés, restaurants, etc., other large amounts.

Vast as is this sum it does not include any part of the outlays to be made by individuals as exhibitors, or as visitors. It is simply the "upset cost," to be laid out in improving and beautifying the grounds and harbor; in erecting the buildings; in providing and distributing motive power; in constructing the means of internal ornamentation, safety and locomotion; in conducting ceremonies, and in managing and administering the exhibition. In other words it is the cost of "plant" and "installation." There is still to follow the expense of maintaining the Exposition during the one hundred and eighty-four days of its active life (May 1 to October 30, 1893), which is estimated at \$2,500,000.

WAYS AND MEANS.—The World's Columbian Exposition Company has an authorized capital stock of \$10,000,000, represented in one million shares of \$10 each. Of these, 588,246 have been subscribed for in various amounts, from the single share of the laborer to the 15,000 shares of the Pullman Company, and a like number taken by the combined North and West Side cable railways. Nearly all the shareholders are, of course, Chicago people, yet there have been liberal subscriptions made by friends from afar. Deducting probable loss from non-payment of final assessments, the stock-subscriptions will probably yield \$5,500,000.

The U. S. Government, by an appropriation passed in the closing days of the summer session of 1892, gives \$2,500,000 in the shape of five million especially-coined half-dollars, with Columbian designs and inscriptions. It is now apparent that these coins will sell readily at a dollar apiece, yielding, net, \$5,000,000.

The Exposition Company is admitting the public, under certain restrictions, to the grounds to observe the progress of the work, charging an entrance fee of twenty-five cents. This item is expected to yield \$500,000. It is also making its current funds earn interest from the banks where they are deposited; from which source it expects to receive some \$30,000. Summing up these items, viz.:

Stock subscriptions,	\$5,500,000
Chicago city bonds,	4,893,750
Government souvenir coins,	2,500,000
Premium thereon,	2,500,000
Admissions during construction, etc.,	500,000
Interest on funds on hand,	30,000
	<hr/>
	\$15,923,750

Adding the appropriations made by the General Government, the states and territories, and by foreign states, \$11,020,563, we find a grand total of \$26,944,313 to represent all investments, gifts, grants, and preliminary earnings.

Thus it appears that nearly \$27,000,000 of the \$30,000,000 upset cost is provided for. Stating it in another way, and placing the deficit where it belongs, we observe that of the \$18,222,954 to be paid by the local company before the formal opening of the fair, only \$15,923,750 is provided, leaving, in round numbers, \$2,300,000 to be obtained hereafter.

Besides this the local corporation has in view items of income estimated as follows:

Gate receipts,	\$12,500,000
Concessions (privileges allotted to persons desiring to do business within the grounds),	4,800,000
Salvage on grounds and buildings, sale of material, etc., after close of the fair,	1,300,000
	<hr/>
	\$18,600,000
From this however must be deducted expenses of carrying on the fair from opening to closing,	2,500,000
	<hr/>
	\$16,100,000

Should all these hopes be realized, the \$16,100,000, less the deficit in preliminary ways and means, \$2,300,000, should yield a net sum of \$13,800,000, which would be on hand after all was over, to be returned to the shareholders and the city, each receiving about \$1.38 for each dollar invested.

But—there is many a slip 'twixt cup and lip. Chickens should not be counted before they are hatched. A bird in the hand is worth two in the bush. It is foolish to reckon without the host, and the host has not yet appeared. The best prophecy is made after the event.

Exposition shares may still be had at par. One striking expedient for showing the magnitude of the coming quadri-centennial

celebration is a comparison between it and the two greatest previous enterprises of like kind. The Centennial at Philadelphia in 1876 was more than equal to any two World's Fairs which had as yet been held; the Paris Exposition of 1889 was greater than the Centennial and any other put together; now let us combine them and set them beside the event of 1893:

Area of grounds: Centennial, 284.40 acres; Paris, 238 acres; together, 522.40 acres; Columbian, 633 acres, or one and one fifth times the sum of both the others.

Area covered by buildings: Centennial, 70.08 acres; Paris, 75.50 acres; together 145.58 acres; Columbian fully 150 acres, considerably more than the sum of the others.

Number of main buildings: Centennial, 23; Paris, 5; Columbian, 28, or just the sum of the two others.

Cost of buildings and grounds: Centennial, \$5,189,828; Paris, \$3,903,760; together, \$9,093,588; Columbian, \$16,519,692, more than three-fourths greater than both the others.

The receipts for admissions were, at the Centennial, \$3,813,724; at Paris, \$9,900,000; together, \$13,713,724. Against this we have as yet only estimates of the gate-money at the Columbian. The conservative estimate reported by the Congressional Committee on May 20, 1892, is \$12,250,000, or one tenth less than the sum of the others.

The total visitors at the Centennial were 9,910,966; at Paris, 28,149,353. Taking the Congressional Committee's estimate of gate receipts as above stated, the number of visitors at the Columbian (at 50 cents admis-

sion) should be something over 25,000,000.

The total outlays at the Centennial, I think, have not been published. Those at Paris were \$8,300,000. The best estimate for the total cost of the Columbian (including the cost of operation) is \$32,743,517; fully four times the amount spent in the Paris fair.

Another expedient for gaining a full and just sense of the greatness of this undertaking is the comparison of its items with well-known numbers and amounts.

If the estimate of visitors is correct (25,000,000), it is a number equal to the entire population of the United States in 1853.

If the amount of money to be spent by the company and the various states and nations is correct—\$30,000,000—and if the individual exhibitors (who are expected to number 60,000) shall spend a like sum in the preparing and transporting of their exhibits, the total amount—\$60,000,000—will be \$2.40 a head for all the visitors; and each person paying half a dollar for his entrance ticket enters upon an entertainment whereof his own proportion of the cost is \$2.40.

This sum of sixty millions, inconceivable by the mind of man, is three times as large as the entire cost of the drainage canal now building to turn the waters of Lake Michigan down through the Illinois and Mississippi Rivers to the Gulf of Mexico. It is much more than half the cost of the proposed Nicaragua transcontinental canal which is to unite the waters of the Atlantic and Pacific Oceans. It is nearly \$1.00 apiece for every man, woman, and child in the United States, and \$50 each for every one in Chicago.

THE INDEBTEDNESS OF THE UNITED STATES GOVERNMENT.

BY A. B. NETTLETON.

Assistant Secretary of the Treasury.

THE public debt of the United States naturally falls into two divisions—the interest-bearing portion and the non-interest-bearing. The former is represented by two classes of bonds: coupon bonds, which pass from hand to hand upon delivery and without endorsement, and registered bonds, which are recorded in the office of the United States treasurer at Washington

in the name of the owner, and title to which only passes by written assignment. The non-interest-bearing debt, as herein treated, consists substantially of the United States legal tender notes which circulate among the people as money. Amount in circulation September 30, 1892, \$346,681,016, but does not include certificates and notes issued on deposits of coin and legal tender notes and for

purchases of silver bullion, of which certificates and notes there was outstanding on September 30, 1892, \$606,769,628.

On the 1st of March, 1861, a few weeks prior to the beginning of the war for the Union, the interest-bearing debt was about \$68,500,000, consisting of six per cent bonds and six per cent interest-bearing treasury notes. The national treasury was empty, and the public credit at the lowest ebb. The colossal expenditures rendered immediately necessary by the outbreak of hostilities and the progress of the war compelled the government to borrow during the five ensuing years a larger amount of money than had ever been raised by a single nation in the same period of time. The achievement, considering all the circumstances, is unequaled in the financial history of the world. The process of creating the public debt known to the present generation commenced, therefore, in 1861 and continued until the late summer of 1865, when, on July 31 of that year, three months after the surrender of the Confederate armies, it reached its maximum at \$2,856,729,789. The total amount of money raised and disbursed by the government during the five years from July 1, 1861, to June 30, 1866, was \$3,873,189,827.45.

Until about January 1, 1862, the money borrowed by the government consisted of gold coin, and about 177 million dollars were so received. The obligations issued for these earlier loans were six per cent twenty-year bonds, six per cent one-year treasury notes, and seven and three tenths per cent three-year notes of 1861. The suspension of specie payments in January, 1862, made it necessary for the government to borrow paper money thereafter, and the bonds representing the great bulk of the interest-bearing debt created during the war period were therefore negotiated for paper. This paper currency, consisting of legal tender notes, bearing no interest, issued by the national government, amounted to nearly \$350,000,000, and was authorized by the acts of Congress approved respectively February 25, 1862, July 11, 1862, and March 3, 1863.

The first of the so-called 5-20 loans was issued under the act of February 25, 1862, in four series, the aggregate of which was \$514,771,600. This proved to be very popular, being a six per cent loan which the government had the privilege of redeeming at any time after five years, and which it defi-

nately promised to pay at the expiration of twenty years from its date. The 10-40 loan issued under the act of March 3, 1864, bore interest at five per cent, was redeemable in ten years and payable in forty years. The 10-40's were less acceptable to investors than the 5-20's, but of the 10-40's \$196,118,300 were issued. The first 7-30 loan (1861) had proved satisfactory to the people, and the act of June 30, 1864, authorized a further issue of 200 million dollars. The act of March 3, 1865, authorized 600 millions more, and provided for their conversion at maturity into 5-20 bonds. On the first of April, 1865, at which time it was evident that the war must soon terminate in favor of the Union, the interest-bearing public debt, as appeared on the books of the Treasury Department, was \$1,851,416,370, and was made up as follows:

Bonds issued before the war,	\$ 46,852,592
6 per cent bonds issued during the war,	880,738,550
5 per cent bonds issued during the war,	172,770,100

Total (interest payable in coin) \$1,100,361,242

Temporary loan and certificate indebtedness,	\$224,242,328
1- and 2-year 5 per cent notes,	69,522,350
6 per cent compound interest notes,	156,477,650
7-30 notes	300,812,800

Total (interest payable in currency) \$751,055,128

At the same date the non-interest-bearing debt consisted of legal tender notes, \$433,160,569, and fractional currency \$24,254,094.07. This fractional currency consisted of miniature notes to take the place of small silver coin which had wholly disappeared from circulation, and was in denominations of three, five, ten, fifteen, twenty-five, and fifty cents.

At the close of hostilities in April, 1865, there were many suspended payments due to the soldiers in the field and to contractors and others who had furnished war material and supplies. The termination of the war, involving as it did the immediate discharge of an army of nearly a million men who were to be paid off and transported to their homes and the settlement of a great volume of miscellaneous claims made necessary the immediate borrowing of a large additional sum. Even with the certainty of peace and a united country, the strain which had already been put upon the national credit was such as to

render it very difficult to obtain this additional supply of funds, but a direct appeal to the patriotism of the country made by the government's fiscal agent, Mr. Jay Cooke, resulted in the purchase by the people of nearly 530 million dollars in 7-30 notes. These securities were probably more extensively advertised than any other loan ever negotiated by the government.

The debt, interest-bearing and non-interest-bearing, reached its highest point, as heretofore stated, on July 31, 1865, when it consisted of:

Bonds bearing interest in coin,	\$1,108,662,642
Temporary loan certificate indebtedness and treasury notes bearing interest in currency,	1,289,156,545
United States notes and fractional currency,	458,910,602
	<hr/> \$2,856,729,789

At this date there were unpaid requisitions outstanding amounting to about 16 million dollars, which increased the debt to that extent; but there was about 116 million dollars cash in the treasury, so that the actual net indebtedness of the government on the date mentioned was, practically, \$2,757,000,000.

The period of debt creation had now passed. While it lasted, the government had been compelled to resort to many expedients to provide means with which to carry on the war. The investing public were capricious; at one time they were willing to loan on long-time bonds, and at another preferred the short-time treasury notes. It thus happened that when the debt had all been incurred there was the enormous sum of about \$1,100,000,000 falling due within the next three years.

The resources of the government in the form of regular revenues had been greatly augmented by legislation during the war, but so also had the regular expenditures aside from the army and navy, and it was evident that the money to pay off these rapidly maturing obligations when due could not be obtained except through excessive additional taxation. The people were already bearing a heavy burden, and the government therefore took steps to consolidate the miscellaneous amounts of early maturing obligations into the 5-20 bonds already proven so popular with the people. This was successfully accomplished by January 1, 1869, when the na-

tional debt was as follows:

5 per cent bonds	\$ 221,589,300
6 per cent bonds	1,886,246,050
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Total (bearing interest in coin)	\$2,107,835,350
3 per cent certificates and navy pension fund bearing currency interest (3 per cent)	\$ 69,865,000
United States notes and fractional currency,	390,236,789
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	\$2,567,937,139

Besides the consolidation above mentioned there had been a reduction of nearly 300 million dollars in the interest-bearing debt through the redemption or purchase of treasury notes with the surplus revenues of the government.

For some time prior to the year 1869 there had been more or less public discussion as to the kind of money in which the bonds of the United States should be paid at maturity. The text of the acts of Congress under which they had been issued was silent on this point. As a large portion of the bonds had been sold by the government for currency (that is, the non-interest-bearing legal tender demand notes of the United States) during a period when gold was at a considerable premium as compared with this currency, many citizens believed that it would be equitable to pay them off in the same medium. On the other hand, it was contended, and successfully, that the faith and credit of the United States demanded that the nation should pay these bonds as it had paid all others, in *coin*, the money of the world; that selling them and receiving pay therefor in currency was a necessity of the time, one of the many sacrifices of the war, and that an implied promise of ultimate payment in coin was involved in the uniform practice of the government from its foundation, in the general understanding of the investing public at the time the bonds were sold, and especially in the published declarations of the fiscal agents of the government, whose statements in this respect had never been denied or questioned by any branch of the government. It was further held, that the so-called payment of the bonds in currency would be in fact no payment at all, but merely the forced exchange of an interest-bearing obligation of the government for a non-interest-bearing obli-

gation of the same government. The political attempt to induce the country to adopt currency payment of the public debt, which made considerable headway in certain sections, was commonly known as the "Greenback Movement." As the public credit was being perceptibly injured by this debate, and the resulting sense of uncertainty, Congress, in order to remove all doubt, passed the act of March 18, 1869, entitled "An Act to Strengthen the Public Credit," which reads as follows :

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in order to remove any doubt as to the purpose of the government to discharge all just obligations to the public creditors, and to settle conflicting questions and interpretations of the laws by virtue of which such obligations have been contracted, it is hereby provided and declared that the faith of the United States is solemnly pledged to the payment in coin or its equivalent of all obligations of the United States not bearing interest, known as United States notes, and of all interest-bearing obligations of the United States, except in cases where the law authorizing the issue of any such obligation has expressly provided that the same may be paid in lawful money or other currency than gold and silver. But none of said interest-bearing obligations not already due shall be redeemed or paid before maturity unless at such time United States notes shall be convertible into coin at the option of the holder, or unless at such time bonds of the United States bearing a lower rate of interest than the bonds to be redeemed can be sold at par in coin."

The passage of this law, together with the more prosperous condition of the country, greatly improved the national credit both at home and in the money markets of the world. It soon became apparent that bonds bearing a lower rate of interest than six per cent could be sold at par. Accordingly the refunding act of July 14, 1870, was passed which provided as follows :

"That the secretary of the treasury is hereby authorized to issue, in a sum or sums not exceeding in the aggregate two hundred million dollars, coupon or registered bonds of the United States, in such form as he may prescribe, and in denominations of fifty dollars, or some multiple of that sum, redeemable in coin of the present standard value, at the pleasure of the United States, after ten years from the date of their issue, and bearing interest, payable semiannually in such coin,

at the rate of five per cent per annum ; also a sum or sums not exceeding in the aggregate three hundred million dollars of like bonds, the same in all respects, but payable at the pleasure of the United States, after fifteen years from the date of their issue, and bearing interest at the rate of four and a half per cent per annum ; also a sum or sums not exceeding in the aggregate one thousand million dollars of like bonds, the same in all respects, but payable at the pleasure of the United States, after thirty days from the date of their issue, and bearing interest at the rate of four per cent per annum ; all of which said several classes of bonds and the interest thereon shall be exempt from the payment of all taxes or duties of the United States, as well as from taxation in any form by or under state, municipal, or local authority, and the said bonds shall have set forth and expressed upon their face the above specified conditions, and shall, with their coupons, be made payable at the Treasury of the United States. But nothing in this act or in any other law now in force, shall be construed to authorize any increase whatever of the bonded debt of the United States."

Operations under this act began in 1871 and continued with varying success until 1879, a period which included the panic years of 1873 and following. The successful resumption of specie payment by the government on January 1, 1879, greatly stimulated the investment demand for the new four and four and one half per cent bonds, and as the date approached for closing the loan the orders for these securities came in in almost fabulous amounts, and far beyond the ability of the government to furnish.

When these refunding operations had been completed, the Public Debt on October 1, 1879, stood as follows :

6 per cent bonds maturing January 1, 1881,	\$18,415,000
6 per cent bonds maturing July 1, 1881,	265,266,350
5 per cent bonds redeemable in 1881,	508,440,350
4½ per cent bonds redeemable in 1891,	250,000,000
4 per cent bonds redeemable in 1907,	740,847,800
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United States notes,	\$1,782,969,500
	346,681,016
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	\$2,129,650,516

No mention is made in this debt statement of fractional currency, which was replaced

by silver coins about this time. Gold and silver certificates are also omitted, for the reason that while technically they constitute a part of the debt they are always offset by equal amounts of coin in the treasury.

The Public Debt was considerably reduced between 1869 and 1873 by the purchase or redemption of bonds, the surplus revenues of the government being used for this purpose. As the revenues received in gold from duties on imports exceeded the current disbursements in gold, the surplus of this coin was sold for currency (U. S. legal tender notes) and the currency so obtained was used to purchase bonds at their market value. From 1873 until 1879 very little reduction of the debt was effected, the panic of 1873 having so depressed the industries and business of the country as to reduce the public revenues in a corresponding degree. The revival of trade which followed their redemption of specie payments in 1879 naturally had the opposite effect, and the increased revenues enabled the government again to make large reductions in the principal of the debt. For several years this was done by calling for redemption such bonds as were outstanding subject to call, that is, bonds upon which the government's option of redemption had matured or was about to mature. But in 1887 the supply of such bonds became exhausted, and the government in order to obtain and pay off its outstanding obligations and avoid the locking up of a vast surplus in the treasury to the detriment of the business of the country was obliged to purchase them in the open market at current prices, which meant at a considerable premium.

In the spring of 1881 the then secretary of the treasury, the Hon. William Windom, was confronted with the fact that Congress had failed to make provision for \$636,000,000 of bonds upon which the government's option of redemption would mature on the first of July, ensuing. As the outstanding bonds bore five and six per cent interest, rates, which by that time had become exorbitant, it was to the last degree important that the redemption date should not pass unimproved. In the face of public incredulity on both sides of the Atlantic and without any legislation or any precedent to guide, Secretary Windom undertook to convert this vast volume of five and six per cent bonds into three-and-a-half per cents. This he accomplished in less than sixty days, with the exception of \$38,000,000,

which amount was paid off from the surplus in the treasury. The operation consisted in calling the outstanding bonds for absolute redemption, but coupling the call with notice that any holders who so desired might have their bonds continue in force, at the pleasure of the government, at the rate of three and a half per cent per annum. With the exception above noted all accepted this alternative and the task was done. The total cost of the process was less than \$2,000, and no money whatever was taken even temporarily from the channels of business either in America or Europe.

It is interesting to notice the ratio of debt to population during the period from 1860 to 1892. The public debt *per capita* was as follows on June 30th of the years mentioned :

1860,	\$ 2.06	1865,	85.40
1870,	63.03	1880,	41.30
1890,	17.04	1892,	14.78

The total debt outstanding October 1, 1892, was as follows :

Four per cent bonds, including	
\$79,920 refunding certificates,	\$559,666,670 00
Bonds bearing two per cent interest (continued),	25,364,500.00
Non-interest-bearing debt (legal tenders, etc.),	381,486,994.13
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	\$966,518,164.13

As nearly as can be gathered from the books of the Treasury Department at Washington the registered bonds of the United States, which constitute the great bulk of the Public Debt at the present time, were held as follows on July 1, 1892 :

In foreign countries,	\$4,880,300
In the United States by trust companies and other associations,	62,173,750
By life and fire insurance companies, .	17,353,600
By national and saving banks,	82,196,950
By estates and individual holders,	228,398,362
By the treasurer of the United States to secure national bank circulation and government deposits with national banks,	180,118,050
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	\$575,121,012

It goes without the saying that but for the splendid ability with which the national finances were managed during the period from 1860 to 1865 the War for the Union would have failed. Patriotism among the people, coupled with the bravery of armies and the

skill of generals cannot avail, in such a struggle, both against a worthy foe in front and an empty treasury in the rear. The three men to whom history will give the chief credit for the superb achievements in war finance which rendered a preserved Union possible, are Salmon P. Chase and William Pitt Fessenden, who successively served as secretary of the treasury during the years of war, and Jay Cooke the sole fiscal agent of the government, to whose ability, sagacity, and energy the great results were largely due. In finance he was to the war-time secretary of

the treasury what Sheridan was to Grant in the field. Secretaries Chase, Fessenden, and McCulloch in succession found after trial that the government itself, even with the aid of the national banks, could not move the great loans which it was absolutely necessary to place and place without delay, and each succession called Mr. Cooke to shoulder the work. Of the war loans negotiated, nearly a billion and a quarter was placed through the fiscal agency of Jay Cooke & Co., and at a cost to the government so trifling as to leave but a meager compensation to that banking house.

THE GREEK AND THE AMERICAN DEMOCRACIES *

BY DAVID H. WHEELER, D.D., LL.D.

President of Allegheny College.

THIRD ARTICLE.

THE CITIZEN.

EVERY Athenian man had the right to take part in all public transactions after he became twenty years of age. He had his equal vote and was a member of the Assembly. After the full development of democratic rule he was eligible to every office—in theory. For the higher offices he had to furnish some qualifications of family and character which are not fully handed down to us. But who was an Athenian? There was some migration into Athens. Pericles began his career by excluding from citizenship men whose parents were not both Athenians; and near the end of his life, after the death of his legitimate sons, he obtained from the Assembly the naturalization of his illegitimate son. The two facts show that there were half-bloods, both before and after his legislation, who enjoyed the full privilege of citizens; nor is there any doubt that the Assembly could naturalize Greeks from other cities. But in the age of Pericles there was a considerable body of people at Athens who were free but not citizens. They were, numbers of them, manufacturers and other artisans. Besides a body of slaves remained a part of the population long after the loss of independence.

Citizenship was felt to be a high honor even before the most numerous classes ac-

quired any political power. This sense of the dignity of an Athenian had much to do with the peculiar property legislation of Solon. It is often said that he canceled all mortgages by a stroke of his pen and then by another stroke depreciated the currency. If he had really canceled all debts there would have been no motive for inflating the money of the people. There is no doubt that he did emancipate many poor proprietors from debt, and that he depreciated the value of money seems highly probable though scholars have not been able to agree about the facts. The real explanation must be sought in the circumstances under which he acted; and the heart of the matter lies in the power a debtor had before Solon's time to mortgage himself and his family so that he or they might be sold into slavery if he failed to pay his debt. There would be nothing revolutionary in a reform which forbade the execution of such mortgages. The abolition of them, under certain circumstances, would be expected in a state where the distinction between a slave and a citizen was a very clear and strong one. The propertied classes assented because Athenian patriotism was irritated by the fact—becoming a large one—that Athenians were daily passing into slavery through debt. Nor can other motive than this of national feeling be considered sufficient to explain the reform. The essential thing in this reform was that it abolished slavery for debt.

* Special Course for C. L. S. C. Graduates.

The abolition of mortgages must have been partial and for the relief of citizens who were already in slavery or for those on the brink of ruin. The inflation, or depreciation of the value of money, to the extent of perhaps thirty per cent, must have been done for the benefit of debtors in general. What is really noteworthy is the strong tendency of a part of every free people to run into debt; and the willingness of many debtors to pledge anything, no matter how precious, in payment of a debt. These heedless people were protected at Athens, and are protected in many of our states, by legislation. Our homestead laws should really limit the liberty of the citizen to mortgage the roof over his head for borrowed money. They fail because the careless and thriftless citizen can waive, and get his wife to sign the waiver* of his homestead right. Perhaps the right to waive rights is too liberally construed among us. At all events a great sum of unhappiness is created by the unwise exercise of the liberty of contract.

The penalty of banishment was one of the faults of all ancient peoples, and Athens conspicuously inflicted it. It must be remembered, however, that it was chiefly used against political leaders; and in the case of humbler men it was a choice they had, in some circumstances, against suffering the penalty of death. But the banished citizen was still a citizen of Athens and her courts would redress his wrongs. This is a shining example of the dignity attaching to citizenship.

Athens had a very effective check on malicious prosecutions. If an accuser did not obtain one fifth of the votes of the popular jury, he himself became a culprit and was punished. Civil actions, as a rule, were tried by the permanent courts and decided by the judges and the average citizen probably had a very complete right of property. The courts might err, but they were less likely to err than popular juries. The republican conservatism held its ground in this matter of property against the socialistic democracy and evidently had the efficacious support of public opinion. In the matter of public burdens, the poor often bore more than a fair share. Demosthenes recites with an air of triumph the measures by which he compelled the rich to resume their proper part of the

burden of equipping the navy. Indeed, any real outrage on the rights of the poorer people was sure of redress as soon as any leader would take it up; and if it was serious the leader came to the front. But, on the other hand, the security of property was probably as perfect in ordinary times as it is among ourselves.

Even after the reduction of the powers of the courts in the time of Pericles, the courts and archons served as a safe grand jury, and an accuser had to present his case to the popular court through some channel of a judicial nature.

The long and successful war upon the conservative institutions—ending in the complete control of the popular assembly—inevitably destroyed the security of the nation. Such a form of government could not be wise enough for the difficult occasions or ripe opportunities of the state. But, on the other hand, such a government gave for the time being the highest possible security for the poorer citizens. They were the majority of every Assembly and of every jury. Their rights could not be violated while they were practically the government. Their political rights supported and secured all other rights. The facts at Athens lend support to the belief, now quite common in this country, that the right to vote is an effective aid to a prosperous economic condition for the American workman. The workmen can defeat hostile economic legislation and advance along lines of favorable legislation.

The Athenian citizens who were poor had an ample protection for all rights in their political rights. It was natural that, under Pericles, they acquired the right to be paid for all forms of public service. Pericles has been accused of debauching his fellow-citizens by these measures; but in fact the payment of public service is a necessary thing in a pure democracy. The poor cannot render gratuitous service to the state, and if such service be not rewarded the government falls into the hands of the more wealthy. It is the best proof that England is still aristocratic that members of parliament are not paid for their legislative work. Some Irish members are actually paid by a subscription fund and possibly other members are really supported by what may be called political charity. From the first, the American democracy has paid its public servants. It did not follow at Athens, and does not follow in this country,

* The intentional relinquishment of a known right.

that the public service must be a gainful occupation. At Athens the individual earnings were small. Among us the tendency is to make them larger than the men who actually fill the offices could earn in any other way. There are striking exceptions in some poorly paid judicial services. But the scramble for many offices proves clearly that the rewards are too great. Honor and duty ought to be no small part of the compensation of the public servant. Offering prizes for political dexterity in winning elections is a more fatal mode of debauching the people than Pericles found at Athens.

Security for rights has two very distinct forms. In one form such security is completely given by the full enfranchisement of the citizens. This was progressively attained in democratic Athens. It has become the shield and fortress of every American citizen. The other form of security consists in safeguarding the independence of the nation. The first form of security becomes valueless without the second. Athens gained the first and lost the second. And this fatal loss followed not merely from the absence of a Greek federalism, but also directly from an unlimited democracy. Athens began to fall when, in its most brilliant age, the Periclean party clothed the body of the people with every governmental function, executive, legislative, and judicial, and established in fact, though probably not in intention, the dogma of equal merit by introducing the decision of elections and appointments by lot. The Athenian citizen was therefore secure in all rights only until such time as his unwisdom should rend away the roof-tree of national freedom.

It is impossible to decide, with our scanty information, to what extent, in ordinary times, the Athenian citizen served his country disinterestedly. A democracy must have such service or it cannot endure long. We can easily understand the difficulty of deciding this point for Athens when we remember how difficult it is to decide it for our own country. From some points of view American citizenship seems vulgar, mercenary, and greedy to a degree almost without precedent. From other points of view, these are the most encouraging signs of disinterestedness. The Civil War furnished at both ends of the Union an auroral display of unselfish patriotism. We may be permitted to hope that this sudden bursting forth of splendid self-sacrifice may be expected whenever an

appropriate occasion demands it. There is a general analogy furnished by the Athenians in their heroic and almost sublime attitude during the Persian wars. There were happy moments of the same patriotic feeling during the contest with Philip. But the miserable end of that conflict supports the common opinion that the Athenian citizen steadily declined in civic value as he gradually advanced to complete control of the government. It is true that this judgment has been formed by European scholars who had no sympathy for democracy; and we might well be cautious in accepting it if the logic of the situation did not confirm the fragmentary statements collected from Greek literature itself. In the crown oration, Demosthenes, while flattering this populace, has to defend himself by repeatedly mentioning the thoughtlessness and forgetfulness of his flattered audience; and in this brilliant forensic battle both orators bandied about charges of corruption so freely as to suggest that there was a terrible fire under these thick clouds of smoke.

The peculiar enormity of the corruption at Athens was that the corrupt citizen took bribes against his country. The fact, loathsome as it seems, sat lightly on most of the guilty because they persuaded themselves that the triumph of this faction was of supreme importance. Corruption of a less aggravated type has its likeness in our own politics. It may be said, indeed, and with truth that aristocracies are worse in this kind of wrong-doing than democracies and that the Spartans outdid the Athenians in corrupt practices. The difference is that to a democracy corruption is more deadly than to an aristocracy. We have a good deal to be serious-minded about in this kind. The sums expended in elections have grown to enormous size, and a larger part of them is spent in ways having an unpleasant flavor, if not a positively criminal odor. Liberal rewards for partisan service seem to become more rather than less common; and organized effort to suppress or restrict such practices have the common vice of democratic reformations in their seeking to heal by statute a diseased condition which can be removed only by education.

In the long run a democracy must succeed or fail by disinterestedness and intelligence in the people. The first gradually failed at Athens; probably it is not yet seriously impaired in this republic. We are probably at

a considerable advantage relatively in comparison with the Athenians. The citizen in that democracy was the brightest of men in political affairs. He had, it is true, a shorter lesson to learn; and it is also true that he could not understand the intricacies of Greek international politics. The leaders hardly understood these depths and shallows of diplomacy. The citizen has with us hardly any need of the wisdom of diplomacy. The government is safe enough through its great strength whoever may blunder and however serious the blunder. But at Athens independence itself was the stake played for by the Persian and Macedonian with corrupt or imbecile embassies of Athens. In another way, the American citizen has very hard lessons to learn and even abstruse questions to decide. For example, how many men understand, or can learn, the truth about the issues of the present political campaign? Free trade and protection involve questions over which men wrangle, who have devoted their lives to the study of political economy. The silver question is only less thorny. Private *versus* national banks and other controversies require if not learning at least trained habits of thinking and those good memories which no democracy has ever possessed. Nor had the Athenians to learn over again every year the distinction between a lawful strike and lawlessness.

It is plain that the Athenian citizen prospered best in all ways when he had the wisdom to delegate judgment and decision of weighty affairs to a happily chosen leader. He trusted Solon and Solon rescued him from slavery and from aristocratic rule. He trusted Pericles and Pericles made Athens glorious in war and splendid in public buildings and other triumphs of art. The evil was that a leader is short-lived and after the wise one, comes one who is neither wise nor pure-hearted; even a worse evil is that to please the people the wise leader tampers with the intrenchments of liberty and the corrupt one enters by the breach. The security of the American citizen has a far broader basis. There is first an elaborate system of constitutional and judicial checks. These are so numerous and so effective that no hasty action by the people can undo them. "LIBERTY REGULATED BY LAW"—fundamental law and the construction of law by the judge. It can all be changed by the people, but only gradually and only by a large majority. Half plus one

could, after Pericles died, undo Athens almost any month in any year by a single stroke of folly. The best reforms with us must come slowly and the worst cannot come at all.

There is, however, a protection of large practical importance furnished to the American citizen by our party system. It occupies the place held by the Athenian leader, and it is trusted much as that leader was. It has immense advantages. It does not die when a man expires; its principles are proclaimed and criticised. It must be popular and dare not be unpatriotic. It is under a steady blaze of publicity. Each party divides with the other the political wisdom and genius of the country. Each is everywhere and from time to time they change places as ins and outs. American citizens are wise in trusting their party system, and those critics who bewail the existence of party spirit are not in the least wise.

This means, of course, that the citizen is led by his party, but then his party is led by the wisest citizens in its membership, not by one but by many. Parties may fail in emergencies. The Whig party died, and the Democratic party was excluded from the presidency from 1860 to 1884, for blundering with the slavery question. But it does not follow that it is easy to kill a party. Mortality in parties existing in democratic nations is so small that the rate of insurance would be infinitesimal. They change internally and live on. The decay of party spirit would surely show the decay of democracy.

One value of the party system is the pressure it puts upon the democracy to select fit men for candidates. A great object lesson lies in the condition since 1872 of the Republican party in the South. Relying upon his numbers, the freedman in his unwisdom set up for office men as ignorant as himself and elected them until the odium of it lost him the moral support of the American people. He will never recover it until he learns how to select fit men for office. This picture is on so large a scale that the blind can see its meaning. But much of the same error may be discovered among white men North and South.

The localism and personalism which cannot lift a small man into the presidency can lift the small man into the legislature or even into Congress. Athens furnished a sort of parallel in elections by lot. It was a like

effort of a blinded democracy to set up equality of merit. Still under our system there is a constant pressure upward—toward the selection of fit men as candidates. And in cities where foreign elements and ignorance prevail, the fit man, and even the brilliant man, may oftenest be chosen by that instinct of self-abnegation which mainly leads the uninformed citizen to be represented by

ability, or enables party leaders to dictate the choice of a man of ability.

This comparison might be considerably extended by taking up details and illustrating them from incidents described in Greek literature. Probably, however, enough has been written to show the more important contrasts and likenesses of the Greek and American systems of government by the people.

(*The end.*)

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*December 4.*]

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—Rom. viii., 19.

IN this wonderful passage there are four words I would emphasize. They indicate the Apostle's line of thought very fully, "expectation, travail, sons of God, manifestation." Expectation comes from one of those Greek compound words, so full of meaning as almost to be a sentence in itself. The creature groans; there is a sort of animal suffering, a woeful sigh, perpetually ascending from the whole life of nature. But still inspired by hope from time to time, creation lifts its head, as it were, and, with a far-away look in its eyes, gazes toward the distant horizon, hoping still, longing, waiting for a deliverance. All this Paul's great heart feels. He calls it creation's travail pang; the creature's deep consciousness that it has something to do in bringing forth, in ushering into existence this golden age. Now for our other two words,—we take them together, and thus they tell their own story,—"manifestation," "sons of God." Hope must come to the world, as from the outside not only or chiefly, but from the inside, to man by man. Not some overwhelming deliverance from heavenly powers, but by divine power taking fuller possession of men till they are born again in the likeness of a Heavenly Father. As sons, they bear the image of the earthly "manifestation of the sons of God."

Two things attest this manifestation, St. Paul believed,—its present reality and its future reality. He believed that as every great change that passes over our lives comes

slowly and yet suddenly—slowly in its preparatory stages, suddenly when these are past,—as everything is slow yet sudden in the changes wrought in nature, history, character—so it must be in God's dealings with our race.

St. Paul believed in a definite, a future, manifestation of the sons of God. There shall yet be a glorious response to all the groanings of earth; the waiting multitudes shall not wait forever. Christ must come again, and bring His saints with Him; come as He came before, and flash the reality of His being on the anxious, questioning, doubting, hungry minds of men. For this the great and true, the loving and pure, of all ages, wait and watch.

Here thought must rise far beyond, plunge far beneath, our little earth. To Paul's mind, all creation waited for it too, waited to see light drive back darkness, righteousness conquer death and sin. In this possibly distant manifestation, Paul believed with all his heart, but a distant manifestation only, did not meet, could not meet, either the world's needs or his own. His Lord had taught him there was a very real presence and possessive manifestation of the Son of God, namely, the life of the living Son of God seen in the lives of the sons of God.

In the lives of all wrestlers against sin, and true opponents of high wrong and fraud; in the lives of all earnest seekers after truth; in the lives of those uncounted and unknown thousands who bow not the knee to any false Baal, be he never so popular; for, and in those lives, too, that cannot always claim these feelings, but are weary of themselves, and so turn to Jesus for succor and comfort,—in all

these St. Paul saw the manifestation of a life Jesus only could give. On all such he saw the weary eyes of a disappointed world were fixed. Are these lives fed by a true heavenly spirit? Have they a promise of heavenly manna? Are they sustained by meat that we know not of? So the world has questioned, sometimes doubting, sometimes believing in, the sons of God.

[December 11.]

Now, what can we do for this expectant, travailing world to-day? I answer in one sentence: Make it understand Jesus Christ. This is our privilege. This is our solemn duty; all other duties are subservient to this, for it includes all of them. The Church succeeds or fails as she makes the age understand and see in her life Jesus Christ. The sons of God must manifest the Son of God.

How is it to-day? Christ has been owned as chief among ten thousand, the great Head, the ever glorious crown of our race, the evidence God has not forsaken mankind. Never as glorious man was Christ recognized as He is to-day. But triumphant manhood does not comfort manhood defiled and trampled in the mire of sin. The glorious vision of His perfection has an aspiration in it, but a check too. His very perfection, His unfailing success against sin, lifts Him above and beyond us. Still, to a perfect man, men in their heart of hearts will say, "Depart from me, for I am a sinful man, O Lord." If He is only man, He towers above me, hopelessly far above me. If He is only man, be He never so kind and gentle, never so sympathetic, I shrink from Him. He has attained a height I can never hope to scale; and I have no wings; I cannot fly. No wonder men who believe only in the manhood of Jesus are inclined to pessimism. The manhood of Christ towers above the manhood of their ken as Alps above mole-hill. The man Christ Jesus cannot satisfy the expectation of the creature.

The glory of our race has lived, has struggled, spoken, suffered, failed; been neglected, died; and the Syrian stars look down on all that remains of the would-be Savior. There sleeps a sleep that can know no waking the mightiest heart that ever had or ever shall beat in manhood's breast. If He was man, mere man, we are a diminishing, not increasing, race. Our last bloom has blown and died, our best fruit has ripened and fallen, our

best light shone, our greatest voice spoken; never shall we look on His like again. I can see no escape from this if Christ be but man. Eighteen hundred years have passed since from His village home He emerged on the world, and lived His three years of public life. Since then, man has made common advances, has passed from infancy to manhood; his knowledge, his resources, his power, are out of all proportion greater than then; yet the race has produced no second Jesus Christ, nor yet any one the least like Him.

In the face of these facts, what utter sentimentality it is to bid us be content (as some of our modern teachers bid us) with a race immortality. Race immortality is a myth; had it reality, it is poor comfort enough, God knows, to live in the life of future generations as the red and sodden leaves of autumn, that fall and rot at the frost touch, live in the greenery of the following spring. This cannot content us.

"The earnest expectation of the creature." Here the message of Jesus and man's unspeakable longing tell the same story; and Hope still will raise her head, and gaze and gaze on the distant point in her horizon, where all patient, tear-dimmed eyes have fancied they saw the loom of land.

But to keep men near this hope, to bring its restraining, inspiring influence to them in their hours of feverish strife, as well as in those hours when the eye is turned in (alas, so few!) we want more than some distant expectation. We need something we can see daily, hear daily, and cannot possibly misunderstand,—some living testimony to the truth of its longing. The creature waits for the manifestation of the sons of God.

The world does not understand the Son of God; it did not come when He came, nor does it yet. "Whom the world cannot receive because it seeth Him not, neither knoweth Him." It scarcely believes in His present coming, and is utterly skeptical as to His coming again. It is the sons of God who must convince the world that Jesus is the Son of God; that still He fills the lives of men with an inspiration that proves He is more than man. "Ye are my witnesses." How, Lord? "The works that I do, ye shall do also."

[December 18.]

Listen to me, for I tell you the truth. The religious question of to-day is the Divinity of

Christ. Hundreds of our young people, girls as well as men, attendants of our services, confirmed, ay, communicants, are living in doubt of, while many of them have lost faith in, the Divinity of our Lord. The manifestation of the sons of God can alone lead them to the Son of God. Books do not; nor yet, I think, sermons. Loving hearts, earnest prayer, holy, consistent, Christ-inspired lives will.

What has sapped the faith? Not infidel lectures, or scientific books, or the general skeptical tone of literature. These may seem the cause; they are not. I am persuaded they are only in a very secondary sense the cause. O, father and mother, do not deceive yourselves by putting down to these things the change you see and lament! Go to the root of the matter; it lies deep. The faith of multitudes is like a wall already tottering; it needs but a blow or two to cast all crashing down. These children have seen no real evidence of a Divine life in those they have been taught to regard as pattern Christians. The Christianity they have seen has been able to hold its own so long as the winds were favorable and the sea calm. The ropes and sails were all there. The crew, nicely dressed, obeyed the word of command. But the first squall that struck it, sent it to the bottom. Face to face with real temptation, some ungodly social observance, these lives differed nothing from the lives of those who made no claim to be Christians. There was no manifestation of a life higher, holier, than any fed from uninspired sources. Your Christianity does not save you from seeking first the kingdom of Mammon, and second, the kingdom of God; from wanting to be rich, popular, successful, luxurious, to live while here like ordinary people, rather than in real life to try to copy Jesus Christ.

Oh, they see it; they see it all. The strange inconsistency between its claims, professions, and what it actually is and does, lies naked and open; and as they in their heart of hearts are obliged to deny any inspiration to such lives, the life of the inspirer fades and fades from the view till Jesus, the Christ of God, no more is seen, and in His place there stands a mere man, immensely greater than all His fellows it is true, but still only earth-born, who lived and spoke, and once inspired men, but can now no more do so than any other dead hero. They want the manifestation of the Christ-life; not of the Christ-

life professed, but lived; not hoped for merely, but lived. You can show them the world-life, society's life (some are all too anxious to do so), the money-getting life, the life of study. Is Christ's life in His people, then, a sham? They want the Christ-life, not preached or prayed even, but lived.

Then, live for Jesus; speak for Jesus; don't be ashamed to pronounce the name of Jesus, for His name is above every name; and in the golden age coming, every knee at that name shall bow, and every tongue confess Him truest Man and truest God.

[December 25.]

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us."—*Matt. i., 23.*

There is but one text pre-eminently the text for Christmas Day,—“Emmanuel, God with us.”

Let me try and gather this day two or three thoughts from this vast truth of the Incarnation; and, first of all, the lesson of Emmanuel is the lesson of a God condescending to what is weakest in human nature, a Divine alliance with human frailty. Down the stairway of human history our Emmanuel has come to us. The hope He brings comes to man as the bursting of a bud that has for ages been slowly forming: not as a meteor, but a rising star, that hope shone. Surely, history will smooth out her seamy robe, wash her of all blood and mire, and prepare some unblotted page on which to record the story of the Child-King. But it is not so. God's blessing never came and never can come to man as we shall expect it to come. That God should at last enter His lot was the one thing that for ages human hearts had prayed and hoped for; and yet when He does come the guise our Emmanuel wears is so unlike that in which all anticipation had clothed Him, that we fail to recognize our King. There is a deep truth, even if it be stated with some exaggeration, in the saying of Carlyle; namely, that “the miracle of all the ages is not the Resurrection of Jesus, but that Jesus Himself should have been a Jew.” Born to a blood-stained race, born in a time and land of sinful kings, of wild mobs' folly, of brutish slavery, of cruel laws, of crueller men; here and there a fearless prophet; here and there an inspired Anna or Simeon; here and there a soiled or fallen, or yet hoping,

saint ; and in it all, Emmanuel had His part. A Rahab, a Ruth, a David, had some real share in Him. And down this frail, broken stairway, that scarcely looks like a spiral,—not, at any rate, till we have regarded it long and carefully,—down this stairway the Holy, Just, and True did come. Here, in truth, is an alliance with human frailty.

Another lesson, surely full of comfort, lies in this Christmas story. The God who condescends does so that He may accept and inspire, while clothed in human frailty, that which is worthy and good within us. That God should at last indeed dwell with man had been the hope of all the ages. From time to time it burst into song. Had not priest, prophet, and psalmist dreamed of it? But how strangely narrow was the dream when placed side by side with the great reality! The Jew dreamed his dream of a glorified nation, a beautified city, a land that he loved so well,—the joy of all the earth ; and in perpetual homage Judea's enemies condemned to lick the dust. No wonder they were impatient of His slow declaration of Himself ; no wonder that, again and again, they thought to take him by force, and make Him a king, and thus set up, not the great kingdom of God which should fill all creation, but the substantial embodiment of their own little dream. There were those who, taught by His Spirit, had seen more clearly the outlines of the coming good ; had seen the mountains of difficulty made low, and the rough places, over which painfully the bleeding feet of men in past ages had stumbled, at last made plain ; seen the eyes of the blind opened, and the ears of the deaf unstopped ; seen the flow of blessing poured forth on needy men till the lame man leaped as a hart, and the tongue of the dumb sang.

But, glorious as this vision was, it failed fully to foresee the work of Emmanuel. For when at last, long waited for, He stands among men, surely the world knows Him not. A lonely Man, and often sad, often weary, almost always misunderstood: stones were rough to Him, winds were cold, seas tempestuous, men were bad, and He had nowhere to lay His head. Still around Him the multitudes were ignorant and fanatic, steeped in prejudice, and ready for sin,—little change in them. Still the sick were laid in the streets, and a great multitude of impotent folk remained in the land. The burden of life lies heavily on Him, and still, all along man's pathway, the

problems of life are dark. The tower falls on eighteen men, just as the mine accident, or railway collision, or sinking ship appall us to-day. On all hands God seems as far off as ever ; while one blackest of black shadows ceaselessly follows His own path of light, and perhaps the darkest character in history is linked for three years with the Light of life, and Jesus seems powerless to change Judas. And what is the end? A few wailing women, a jeering, cursing crowd, the dark Cross, a Man in the last lonely agonies of death, and feeling all the dire weight of its utter depression : one low cry, "Into Thy hands I commend My spirit," and our Emmanuel as a Man is with us no longer.

What did He do for His church or people? Surely, His is but another tragedy, another terrible failure, added to the tragedies and failures of earth. And yet, we know it is not so. In all that life of defeat, God was ; was with Him and in Him, as never before in Man. What is it makes Him dear to us to-day? What is it makes us never tired of hearing that old story of waiting shepherds and kneeling wise men, of rough manger? It is this very perfect merging of His lot in ours. This is its lesson,—that human life is full of God ; that not in escaping from our lot, but in trustfully accepting it, lies our safety, and in the end, our glory too ; that in it all, His Father and our Father is working ; and our meat, if we only knew it, as His meat was, is to do that Father's will.

Life's pathway may be crossed with dark bands of shadow, life's softest pillow pierced by cruel, bitter thorns, but in every thorn and shadow, just as truly as in every rose and sunbeam, the love and pity and care of God are at work for us all. Tell me, O Christian men and women ! tell me this Christmas morning, is it not this that binds our hearts in a perpetual love to our Emmanuel? Let us hold us fast by this truth, and all life has newer and fuller meaning. The awful power of sin, in its thousand forms of wretchedness, selfishness, and vice will fill our hearts with determination to work "while it is called to-day," but cannot overpower those hearts with hopelessness or despair. For God is with us, not to save us from our human condition, but to fill that condition with a hope and promise it never knew before. God with us, let us face another year with deeper gratitude, with firmer resolve.

A NEW FACTOR IN AMERICAN EDUCATION.

BY PROF. BYRON D. HALSTED.

Of Rutgers College.

WE are nothing if not an agricultural people, and therefore it was natural that the well-being of the crop growers of our country should be prominently considered in any scheme for the protection and development of the nation.

The first tangible method for the improvement of the rural population in matters of special education took shape in the passage of the Morrill bill, approved July 2, 1862, when while engaged in the heat of a sanguinary civil war Congress was able to see through and beyond the smoke of battle to long years of national peace. This act provided state aid at the rate of 30,000 acres of public land to each representative in Congress. The larger states, therefore, of course, obtained more than the smaller ones; but the number of acres did not signify much, for all lands were not disposed of by the states at the same price so that the college funds, now representing seven millions of dollars, were finally very unequally disposed. In accepting this grant of land each state pledged itself to provide, out of its own treasury, the necessary buildings and keep them in good repair, so that the national funds are expended only in defraying the current expenses of the college. In some of the states the land grant funds were assumed by a college already in existence, and as a result the agricultural college became a department of that institution. In other states the national bequest was provided for in a separate institution and to-day such stand upon their own ground untrammelled by any union with a university or other college. This separation was next to impossible in the smaller states or with those realizing but a few thousand dollars of yearly interest upon their invested funds. A union was however made between the agricultural college and the university or some other college, in a number of states when perhaps the question of limited funds did not render it imperative. However, be this as it may, the careful observer viewing these land grant institutions after a generation of trials and struggles, is quite willing to affirm that the distinctly agri-

cultural colleges have been the most fruitful in those results that accord with the clear spirit of the law. The almost death struggles through which these new institutions passed, form a most interesting chapter in the history of American educational institutions and as those bitter trials have a bearing upon the question in hand, a few words are warranted here.

In the first place the college provided for was strictly different from those already in existence, thus creating at once a prejudice, almost laughable as looked back upon by the rank and file of the college world to-day. The faculties of classical colleges, for example, were not only distrustful of the intent and scope of the new candidates for favor among the higher educational institutions, but were positively jealous of the endowment that the government had granted. The intent of the act can be best given in the words of the grant. "There shall be maintained in each state, which shall accept the provisions of this act, at least one college, the leading object of which shall be, without excluding the other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts, in order to promote among the industrial classes a liberal and practical education." In short, it was a deserving provision for the education of the farmer and mechanic and was quite contrary to the prevailing sentiment regarding both the subjects to be studied and the classes of people to pursue them. It was a national recognition of the vital importance of a scientific education for the laboring classes and one of the strongest oppositions to the new movement came from those it was designed especially to benefit. The idea of a college education being a preparation for a learned profession only, was so firmly rooted in the mind that the farmer or mechanic was slow in sending his son to an agricultural and mechanical college. It required time for the people to look with favor upon the new education, while during the same period the new colleges were passing through a forma-

tive stage not altogether inviting to the students who came to them. The educational work was so novel that new chairs were required to be filled by men prepared especially for them. In other words, the agricultural colleges needed to produce many of the men that should afterwards become the instructors. In like manner, boards of trustees could not agree at all times upon the methods of carrying out the spirit of the law. While no enactment is more clear and comprehensive than this one creating the agricultural colleges, yet the ways in which the words have been construed in good faith and otherwise sometimes, are passing strange. It was easy for a literary professor or member of a board to construe "such branches of learning as are related to agriculture and the mechanic arts," so as to include every possible kind of instruction. It is no wonder that the new education developed so slowly for a time as almost to discourage the most hopeful. To say the least, the agricultural college did not take a front rank with a bound, and among those that are departments in other institutions, if the whole truth were known, we should find some opportunity to question the good judgment if not the good faith of those who had charge of the funds. But let that be buried in the past; the fact remains that the agricultural colleges were practically the beginning of industrial education in this country, and not only have they come to stay, but have so molded the popular mind concerning education that many of the classical colleges are establishing chairs in natural science and technology that they may keep pace with the new education that is no longer new.

The confidence that our government has in its educational wards is shown by the liberal grant made to them during the year 1890 through an enactment fathered by the venerable senator from Vermont, Justin S. Morrill, who has the exalted honor of having framed the bill in 1862 calling the institutions into existence. This new supplementary endowment of August 30, 1890, treats all states alike and will be an inestimable blessing, especially to the smaller states, whose original funds were entirely inadequate for the work that the enactment placed upon them. In some of such, the supplement exceeds the original amount and as it is yearly to increase by a thousand dollars from fifteen thousand to twenty-five thousand dollars,

and there remain unless augmented by a new act of Congress, it is evident that within ten years the industrial colleges founded by the passage of the Morrill bill of July 2, 1862, will become a still greater growing power for the elevation of the masses in America than they are to-day.

The land grant industrial agricultural colleges, some of them standing upon the vantage ground of a successful growth of a quarter of a century, cannot in themselves be considered a new factor in our scheme of education. It is however on account of the ability they have shown of serving the people during their short existence, that a special department has recently been established in them and the primary desire of the writer has been to call the attention of the thoughtful student of American progress to a factor in our education that has sprung naturally and wisely from the colleges as now strengthened by a special appropriation by the government for a particular purpose. It is not some new method of teaching old subjects in the class room and therefore it stands in that sense outside of the large group of topics with which the pedagogue is most interested. The educational element foreshadowed as it was to a slight extent in this country by published results of tests and trials on the farm, garden, or in the laboratory of our agricultural colleges, had its national birth on March 2, 1887, when the act of Congress was approved appropriating the sum of fifteen thousand dollars annually to each agricultural college for the establishment and maintenance of an experiment station. While governed by the agricultural college, the station of research is so distinct that with its establishment there has been realized a new and potent factor in American education. The college at its best can give instruction to but a small fraction of one per cent of the farming classes, but on the other hand, the station through its bulletins is a means of disseminating information that effects instruction of the masses generally.

The bare mention of some of the lines of investigation now in progress in the several stations will serve to make this statement emphatic. In agriculture strictly so-called, experiments are being carried out with nearly every field crop and in a great variety of ways, the practical end being to secure the best results by means of the best methods. The western states are naturally most in-

terested in grain growing and the raising of stock, and therefore the experiment stations of the interior region are solving problems concerned in the production of bread stuffs and meat. Dairying in all its phases of testing cows and their products, the influence of care, age, breed, etc., upon the growth of animals receive the full measure of attention that the importance of the questions demands. In the older states where the soil long ago has lost through severe cropping its fair fortune of virgin fertility, the stations are doing great service in analyzing fertilizers of every sort, and by recommending the good brands are protecting the farmers from those manufacturers who would intentionally or otherwise injure the crop growers. Many station botanists, each in his own way, are determining the nature of the various diseases of plants and the best methods of checking them, others are testing new sorts of forage plants, attempting to find out the laws that underlie the growth of crops, and are cross breeding for new and better sorts. Entomology offers a vast and practical field in the study of the injurious insects and of the best means of destroying these pests. Horticulturists, likewise, are busy testing new varieties of fruits and vegetables, improving the old ones and determining the most favorable conditions for the production and preservation of each particular crop of the orchard and garden. In short the field for experimental work is broad and white for the harvest and most gratifying of all is the thought that the laborers have already entered in with the most modern form of the sickle.

While it has been shown that the agricultural college was a new idea, taking form in our educational system a quarter of a century ago and coming as a stranger into the fold not always with a welcome, it has been reserved until the last few years to see the rapid development of the experiment station. The organic law requires that not less than four bulletins shall be published from each station annually, not including the annual report giving details as to the expenditure of money and the results obtained. Some stations exceed the required limit of bulletins by a half dozen or more annually, some of which are fifty pages in extent and fully illustrated. The size of the edition and the methods of distribution of the bulletins are left within the hands of each station to control and therefore there exists at present a wide difference in

these particulars. In some states the issue is quite limited and copies are sent only to a few of the best educated landowners. Others seek to reach the masses by publishing short articles that are afterwards reproduced wholly or in large part in the county and other newspapers of the state. But whatever the method the end to be reached is the same, namely, the dissemination of discovered facts among those who will be most apt to profit by them. In New Jersey, for example, the present mailing list is seventeen thousand names, which, therefore, includes a large percentage of the crop growers of the state. That these bulletins are read by every recipient is not to be expected. Like any new thing it takes time to get the bulletins established among the people. Their being free was not altogether in their favor, for what does not cost anything is often measured by the outlay. Besides this, the first bulletins were necessarily imperfect, vague in statement, and without much of real practical value. The law required the issue of bulletins and therefore much was at first written to conform to the law. This demand of the first year has ceased to be and the investigators now have an abundance of results from which to choose the matter for their publications. The station men needed to grow into their work—required in fact to be trained to their places as well as the people needed time for becoming acquainted with the fact that centers of investigation had been established and were for the purpose of advancing the sum of human knowledge along the most worthy and practical lines of human endeavor. Already in some states the bulletins of the experiment stations are as much a regular source of information as the newspaper or magazine and looked forward to with an ever deepening interest.

The whole scheme of investigation and instruction of which the experiment station is the basis is of course in its infancy but, due to many fostering circumstances, the growth of this offspring of our land grant colleges has been phenomenal. It was well born. Coming as it has from the general government as a result of a farsighted view of the needs of coming generations, it is fathered by the nation; and by being placed as a special department of the agricultural college to be nurtured by its congenial surroundings and protected by its sympathy, it may be truly said that our child of experimentation is mothered by the state. All persons should naturally be

interested in this national and state institution that has already in its short existence, grown to seeming maturity in many things and by its good deeds strongly asserts its right to be, and to be more generously supported.

Organization has characterized the station movement from the outset. The station of each state, while in one sense independent, is linked to all others by the bonds of a common origin and perennial support, so that all are working together for the nation's good. This fact is clearly shown by the existence of the Association of American Agricultural Colleges and Experiment Stations, which from the first year of the stations' existence, has held an annual three or four days' convention, when interests in common are fostered and the work of the stations and colleges greatly advanced. Here, for example, the station workers in the several branches of agriculture, botany, chemistry, entomology, and horticulture meet in their respective sections, compare methods, present results, and gather by intercourse the inspiration needed for future investigations.

As provided in the organic act the stations work in union with the Department of Agriculture at Washington, and among other things there is a central station established in the government agricultural building where clerical and other work is done that assists the stations wherever they may chance to be. From this office of the experiment stations several series of publications are issued, as for example, the "Experiment Station Record," containing a digest of the various state bulletins and those of the U. S. Department of Agriculture; the "Farmers' Bulletins," which are for wide distribution and convey clear practical statements of facts to the crop growers; and monographs treating in detail of special topics for the use of specialists.

The following facts gathered from a late issue of the "Station Record" will give a comprehensive idea of the work that is being done in the several stations. With the exception of Montana and Idaho, there is at least one station in each state or territory. In all, fifty-five stations are receiving financial support amounting to \$945,000. Of this, \$666,000 comes from the national treasury and the balance is provided by the states or private individuals. Three hundred and eighty-five persons are employed as follows:

directors, fifty-one; chemists, one hundred and eleven; agriculturists, forty-six; horticulturists, forty-nine; botanists, thirty-eight; entomologists, thirty-five; veterinarians, twenty-four; meteorologists, fourteen; biologists, three; viticulturist, one; physicists, four; geologists, two; mycologists, five; and irrigating engineers, two. This does not include forty-two officers employed as farmers, gardeners, etc.

Last year the stations published, besides the annual reports, two hundred and twenty-five bulletins, with a mailing list aggregating three hundred and forty thousand names. Thirty-five million pages of reading matter were disseminated free among the people of this country, while a large part of the same matter has been spread still more widely broadcast through the thousands of newspapers. During the same time no less than seven hundred and fifty addresses before conventions and other meetings were made by the station workers, while several exhibited large and instructive collections at the various state and other fairs. It should also be said that at the World's Columbian Exposition in Chicago next year there will be a large combined display of all the stations, in which the results and the methods of obtaining them in the various departments will be fully shown. This will be one of the important educational features of the Exposition.

Great as has been the growth of the experiment station the grand idea like many others in education was borrowed from beyond the sea, but quickly improved upon and adapted to the peculiar needs of a progressive people. Even in Europe the institutes of research are comparatively new. The first agricultural experiment station in the world was established at Möckern, Saxony, in 1851, or within the easy memory of scarcely the middle-aged. At the present time in Germany alone there are nearly seventy such places of research, many of them maintained at a great cost. In our own country the first station was started in Connecticut in 1875. Soon after, a few other states became so impressed with the importance of this method of instruction that they anticipated the general government and established stations of their own; notably New York, New Jersey, and North Carolina, and these are continued by the respective states either separately or in connection with the "Hatch" stations—as the national ones are sometimes called after Hon. A. L. Hatch

of Missouri, who was most influential in obtaining the passage of the appropriation act in Congress.

It has been shown that beginning with the land grant for colleges in 1862, there has been a rapid growth of the industrial side of education in this country. While these agricultural colleges needed to make a great struggle for existence for a time, the faith that people have in them to-day is evinced by the supplemental endowment of recent date that cannot but increase their usefulness in many cases four fold, and by the act of Congress creating the special department of research known as the experiment station from which after four years of existence at most, the results of investigation are going out at frequent intervals in the form of bulletins to the people who can and do profit by their teachings.

There is a great awakening among the older universities and colleges to the importance of a broadening of the influence of the higher institutions of learning. Call it the "Chautauqua method" or "university extension" or by any other name, the fact remains that the station bulletin is, in its own way and in its own field, a realization of the plan that is being formulated by educators who are desirous of bringing instruction and study into the home. The land grant colleges are beginning to consider the importance of supplementing the work of the bulletins with text-books prepared for and adapted to the family and the fireside, thus in a measure bringing the college as well as the station to the doors of that great influential class for which both college and station

were established. The special function of the station is to find out and present to the agricultural people those things that they most need to know. Shut away as he is from constant intercourse with men, the farmer finds in his bulletin lessons to be learned. With his intensely practical eye he may see the application of the facts to his own system of farm practice or may find it necessary to change his methods to accommodate the facts. One principle established in the mind makes a place for others so that once this education by means of the bulletins is established there is nothing more sure than that the knowledge thus obtained will broaden and deepen with the years and generations.

The experiment station through its organ, the bulletin, cannot but prepare the way for any one or more of the many methods proposed for university extension. By whatever process the college influence is carried to the home the station cannot but be a friendly, helpful ally. Its special field it will hold, dispersing truth in a well-defined channel. Nevertheless while the primary end is a somewhat technical one it is to be remembered that few facts are so narrow in their application as not to have a broad significance. Anything that extends the boundary of the known is of general utility; whether a fact or principle it stands ready to aid all who can command its service. The experiment station with its bulletin is therefore a source and means of general intelligence and while yet a new factor it is sure to become a powerful adjunct to any general system of home education that the light of future years may reveal to us.

THE INTERNAL REVENUE SYSTEM OF THE UNITED STATES.*

BY JUDGE WILLIAM W. CARRUTH.

REVENUE is the first need of a government; it cannot put one foot before the other until this is provided; accordingly we find the United States, nearly a month before the inauguration of Washington, hard at work by their Representatives in the First Congress, preparing a revenue bill.

There was no Treasury Department, and of course no secretary of the treasury; there was indeed no secretary of state until weeks

after the act imposing duties had been passed; other matters might be delayed, but money must be had at once.

The ways and means by which a government may raise money are very many; to choose such methods as shall produce the most at the least annoyance, and with the lightest burden, and that shall bear equally and impartially upon the whole people is a task calling for the highest order of legislation and statesmanship.

What happens to a people when its gov-

* Special Course for C. I. S. C. Graduates.

ernment issues paper money without the power of levying taxes to redeem it is illustrated by the condition of affairs when our Revolutionary War closed. The Continental Congress—the body which represented the colonies—had no power to raise money by taxation, but it had the power to issue paper money, and the whole country was flooded with this currency. It became absolutely worthless; fifteen hundred dollars would not buy a barrel of flour. There may be found to-day in the garrets of some old mansions chests of this paper money, which, accepted by our great-grandparents for patriotic services and army supplies, remains a memento of the poverty and weakness of the *quasi** government which was succeeded by the noble Constitution under which we now live.

Nothing in fact gave our country a higher reputation abroad than the wisdom displayed by our first Congress in at once turning its attention to the all-important question of how to pay its debts. Many members of that body were fully abreast with the financiers of Great Britain, and quite competent to distinguish between a law which will produce great annoyance and little revenue and one which will produce little annoyance and great revenue. France had indulged in acts of the first-named class, until her people wrought to madness were just now in bloody revolution. Our Congress of 1789 made no attempt to collect money where its collection would be a matter of daily annoyance to the family and to the individual, as by a tax on windows or on hearths, nor from the use of stamps, the very name of which, at that period, suggested oppression and revolution. It did indeed lay a tax on the distillation of rum and whisky, and strained its popularity in so doing. It proposed to collect its revenue by taxing goods from foreign countries, and this method of raising money—whatever may be one's views as to tariff† or free trade—is the method which gives the least annoyance to the individuals of a nation.

The first revenue, or tariff act of the

*[Kwá'sl.] A Latin word, meaning, as if, as it were, in a manner. Used as a prefix it means, seeming, apparent, and generally implies that what it qualifies is somewhat fictitious or unreal.

†“The word tariff is said to be derived from the Spanish town of Tarifa, near Gibraltar, where the Moors in the days of their power collected duties. But the measure is older than the name. Augustus Cæsar levied duties on imports into Italy; and there were tariffs long before the Cæsars.”

United States, then, was approved by President Washington on July 4, 1789, and for a period of more than twenty years following each succeeding Congress passed additional tariff laws, modifying, and generally increasing the rate of duties first imposed and adding many new articles to the dutiable list. When war with England came in 1812 the entire list of duties was doubled—increased one hundred per cent on each and every item. In 1816 an act was passed which greatly reduced the duties under the previous law, and for eight years followed a period of commercial distress, the result of the reaction of the stimulus afforded by the war tariff. In 1824 and again in 1828 revenue acts were passed which increased the duties on imports, only to be decreased by the acts of 1832 and 1833, while by the tariff of 1842 duties were raised again. In 1846 down came the scale of duties and they were still further decreased by the legislation of 1857 to a point lower than they had been since the war of 1812; then in 1861 with the necessity for a vast increase of the revenue came what is known as the Morrill tariff. It went into effect on April 1, raising duties all along the line and was amended in August of the same year still further increasing them. In December, 1861, the duties on tea, coffee, and sugar were increased as a war measure. But the government needed a greater revenue than had been or indeed could be produced by taxes on imports only. Secretary Chase had seen the possibilities of an income to be derived by taxes levied on matters other than such as passed through the custom house, and in July, 1862, President Lincoln approved a bill to provide internal revenue. The plan was by no means original. The Constitution gives Congress the necessary power. The first secretary of the treasury, Alexander Hamilton, had advised, and the First Congress had carried into effect measures of internal revenue. But such measures had always been unpopular and had indeed, shortly after the Revolution, led to an insurrection* in Western Pennsylvania. Such taxation had practically disappeared in 1821 but its power of producing revenue was un-

*“In 1791 Congress imposed a duty on domestic liquors. This caused great discontent in several quarters, but particularly in western Pennsylvania where in 1794 the people rose in rebellion and declared they would not pay the tax. Upon the approach of a body of militia sent by Washington, the insurgents changed their minds and yielded.”

doubted, and Secretary Chase believed that however distasteful such a system in itself might be, the patriotism of the people would, in this great emergency, sanction and support such legislation. The result showed the correctness of his opinion. The internal revenue law of 1862 laid taxes on all manufacturers of liquors and tobacco. It included a stamp tax by which all documents of any moment, including all receipts for money, must have a government stamp affixed. Manufacturers of cotton, wool, flax, hemp, iron, steel, wood, earth, and other materials were taxed three per cent. Corporations, like banks, railroads, insurance, and similar companies, must pay their portion, and then it came down to each individual and required a percentage of all incomes exceeding six hundred dollars and some payment greater or less for almost every act which a man does in the ordinary routine of business. This sweeping measure produced to the government a million of dollars per day, and it produced to the people who paid it an amount of annoyance and vexation such as will never be endured except under the pressure of great danger. The war had no sooner closed than one by one the great majority of items subject to the internal revenue duty were struck from the list. The system still prevails, however, and will be considered later.

The cabinet officer second in rank, and in some respects first in importance, is the secretary of the treasury. He conducts the financial business of the government, superintends the collection of the revenue, and gives warrants for the payments of moneys from the treasury. He also superintends the coinage, the national banks, the custom houses, the coast survey and lighthouse system, the marine hospitals, and life-saving service. He sends reports to Congress and suggests such measures as seem good to him. Since the Civil War his most weighty business has been the management of the national debt. He is aided by two assistant secretaries, six auditors, a registrar, a comptroller, a solicitor, a director of the mint, commissioner of internal revenue, chiefs of the Bureau of Statistics and Bureau of Engraving and Printing, etc. The business of the Treasury Department is enormous and no part of our government has been more faithfully administered. Since 1789 the Treasury has disbursed more than seven billions of dollars without one serious defalcation.

No man directly interested in trade or commerce can be appointed secretary of the treasury, and the department has almost always been managed by men of small incomes, bred either to politics or the legal profession.

For purposes of collecting duties on imports the country is divided into one hundred and seven ports or districts over each of which a collector has jurisdiction. On the arrival of foreign goods in any one of these ports they are subject to the scrutiny of the customs officers by a process or routine which virtually takes possession of the merchandise and releases it to its owners only when all duties are paid. Smuggling is the bringing in of goods without the payment of duties. There is probably some smuggling at present but nothing on the scale of years ago, when fast vessels, avowedly smugglers, made voyages and successful landings, of which we read in the old tales. Steam and electricity enable the revenue officers to maintain an efficient guard. There is however evidence of opium smuggling by the way of Puget Sound.

Revenue cutters, as they are called, are the marine police which look particularly after all matters pertaining to custom house business. There are thirty-six of these vessels and they have no idle time. They are officered by men as brave and efficient as any naval service can boast, and are constantly saving life and property, at no matter what risk to themselves. Every law-abiding merchantman greets the flag of a revenue cutter as a friend.

It is estimated that the revenues of the government for the fiscal year ending June 30, 1893, will be :

From customs,	\$195,000,000
From internal revenue,	158,000,000
From miscellaneous sources,	22,000,000
	<hr/>
	\$375,000,000

and that the expenditures will be such as to leave a surplus of about fourteen millions. The largest item of expenditures in this estimate is for pensions, over one hundred and forty-seven millions of dollars. Then follow the naval and military establishments, something over twenty-six millions each. Then comes interest on the public debt, twenty-six millions. Then the cost of the several executive departments, viz.: State, Treasury, War, Navy, Interior, Post Office, Agriculture, Jus-

tice, Labor, in all about twenty-two millions. Public works, such as fortifications and public buildings, generally require nearly nineteen millions. The District of Columbia requires over five millions, Indian affairs over eight millions, foreign intercourse, pay of ministers, consuls, etc., over two millions. The balance of income is expended on the legislative establishment, the judicial establishment, postal service, and a great sum under the miscellaneous.

The collection of the internal revenue is superintended by a commissioner under the secretary of the treasury. The receipts from this source show an increase of from two to six millions per annum from about \$117,000,000 in 1886 to \$158,000,000 (estimated) for the year ending June 30, 1893.

Taxes under this system are levied, not on an infinite number of articles and occupations as during the war period, but only on spirits, tobacco, fermented liquors, and oleomargarine. Banks not national, issuing notes, are liable to a tax but there are no receipts from this source, and there is a tax on opium manufactured for smoking purposes, which likewise yields nothing. The constant tendency of legislation since the close of the war has been to simplify the details of internal revenue affairs, and to make the collection of taxes under this system as free from annoyance to the individual, and as economical as possible. The cost of collecting the internal revenue for the year ending June 30, 1891, was 2.88 per cent.

During the last five Congresses three different tariff bills have attracted public attention, the Morrison bill, the Mills bill, and the McKinley bill; only the latter became a law.

The first of these created a struggle which absorbed the whole attention of the Forty-ninth Congress. It was a measure providing for a considerable and general reduction popularly called a "horizontal" reduction of the import duties which then stood pretty much as they were at the close of the Civil War. It caused the most heated discussion and even party lines were to some extent lost sight of in the fierce debate which raged for many weeks.

The Morrison bill was defeated in the House by a very close vote.

The Mills bill, which was an attempt to carry into effect President Cleveland's ideas as to tariff reduction, was introduced into

Congress in 1888. For three months it was debated with all the energy which usually attends such debates but was passed in the House by 162 to 149; almost a strictly party vote.

The McKinley act, which is the tariff law now in force, was approved by the president, October, 1890. It was avowedly framed with a view to the protection of American industries as well as to provide revenue. The attention of the whole country has been called to this measure in a very marked degree. As a rule it is supported by the Republican and attacked by the Democratic party, but the lines are not so distinctly drawn as might be on this act.

Among the men who have held the office of secretary of the treasury since the formation of our government there are three whose names are entitled to special mention. These are Alexander Hamilton, the first secretary of the treasury, Albert Gallatin, appointed by President Jefferson in 1801, and holding that office for twelve years, and Salmon P. Chase, the secretary of the Civil War period. One other name, although not that of a secretary of the treasury, strictly speaking, must yet take precedence on the list. Robert Morris, the financier of the Revolution, was called to the administration of the money department of the United States government when there was no money to administer. Before his appointment as "financier," the expenses of the government, military and civil, had been met by expedients; by foreign loans, lotteries, and loan office certificates; finally by continental money, or, more properly speaking, bills of credit emitted by authority of Congress and the several states. Congress had no power to levy taxes and when the paper money became worthless supplies for the army were levied in kind. Morris brought order out of this chaos. The Bank of North America was established and its notes soon commanded confidence. Silver was adopted as the single standard, and the dollar—suggested by Jefferson as the unit of account and payment—was fixed by law as to its weight and pureness, and subdivisions were made in a decimal ratio. This was the dollar of our fathers of which we hear so much in the discussions of to-day. Morris retired from office in 1784, after framing a scheme of administration which should have prevented the mismanagement which followed.

Between the retirement of Morris and the

appointment of the first secretary of the treasury, September 11, 1789, the fiscal affairs of the country were under a treasury board, which, disregarding the methods laid down by Morris, brought affairs into confusion and almost discredit.

With Hamilton came order again. He possessed the mental accuracy and straightforwardness of Morris combined with the enthusiasm of positive genius. It was of him Daniel Webster said: "He smote the rock of national resources and abundant streams of revenue gushed forth; he touched the dead corpse of public credit, and it sprang upon its feet." His reports are the text-book of American political economy, and the student can find in this source the most ample information, both practical and theoretical.

Albert Gallatin came into office in 1801 and for twelve years carried on the affairs of his department with distinguished success. He had been an ardent opposer of the internal revenue system, and in the agitation which had culminated in the Whisky Insurrection he had taken a part which was not far removed, in the opinion of his enemies, from active participation with the rioters. But during his charge of the Treasury he was forced by circumstances to advise and carry out the very system he had once so heartily denounced. War with Great Britain so checked imports and by consequence the duties thereon that some other source of revenue must be sought, and it was found in the Excise bill. During his term the vast territory called Louisiana, of which the state of that name is but a small part, was purchased from France for fifteen millions of dollars, most of which sum was provided for by an issue of bonds.

When Salmon P. Chase, appointed by President Lincoln in 1861, became the head of the Treasury Department he was provided with the methods, experiences, and maxims of those eminent men who had preceded him; but he was encountered by difficulties and obstructions of which they had never even dreamed, and he was called upon to provide sums of money at which the boldest of those who had hitherto filled his office might well have stood aghast. It has been said that had the requirements of the Civil War been foreseen in the number of men to be placed in the army before the close of the four years' struggle, the country would have shrunk from

such an undertaking, and it is equally true, that had it been stated in 1861 that the debt of the nation would rise to about three thousand millions of dollars there would have been few whose faith in the resources of the country would have been sufficient to cause them to advance their money at the critical hour. But by skillful management new sources of revenue were provided as the necessity for them increased, and the whole world saw with astonishment a nation, a large part of which was in armed, and for the moment often in successful, rebellion, carrying on its internal and foreign business with confidence and buoyancy such as is not often seen in a time of profound peace. It is not perhaps too much to say that the conduct of the finances at that time was as important as the military operations in the field. They were dependent upon each other, the success of one reflected success upon the other, and disaster to one meant trials and tribulations to the other.

The National Banking system, which was established at a critical time to aid the government to raise money, may well be noticed as a part of our revenue system. Mr. Chase, in whose administration of the Treasury these institutions were founded, will always be regarded as their father, and is entitled to that credit however much he may have been aided by suggestions and arguments. They were of incalculable benefit in aiding the Treasury Department to float its loans during the war, but a still greater and even more durable good to the whole country has been that they gave us, and now give us, a currency of the same absolute value in every part of the United States.

It has been well said, "The Revenue is the State": and it is certainly true that the character of the currency is the character of the people. Before the day of the national banks our currency was to a great extent the notes of state banks, of more or less good character in their place of issue, but looked upon with suspicion and accepted only at a discount in states other than their own. It was a currency which above everything in our institutions might make a foreigner question whether the United States of America were a nation. The national banks changed all that, and our currency to-day, so far as bank notes have to do with it, possesses every desirable attribute.

INDIAN CORN: ITS USE IN EUROPE AS A HUMAN FOOD.

BY GEORGE WILLIAM HILL.

Of the United States Department of Agriculture.

WHEN Americans go to Europe, one of the luxuries to which they are accustomed but which they must make up their minds to forego is corn meal in the various toothsome forms in which it is prepared for our American tables. True, in some of the more southern European countries they will see maize growing and will find the peasants and laboring classes eating mush, which peasants in the southwestern part of France call *broy*, or the dish known in Italy as *polenta*; and occasionally they may meet with a loaf of corn bread somewhat resembling the Boston brown bread of this country, only not so dark in color nor so sweet in taste, and which must be eaten fresh to be palatable. To American readers this consideration will not seem important, as all bread in this country is eaten, or at least preferred, fresh; but on the continent of Europe, where every loaf of bread consumed is purchased at a bakery, even in many of the country districts, bread is expected to last several days.

Apart from the occasional use of corn meal, corn in its various preparations may be regarded as unknown for use as a human food. When the crop in this country is excessively abundant and the price of corn in consequence falls very low, a portion of it will find its way over to Europe, principally to Great Britain, for use as cattle food, and so commonly is it regarded as food fit only for animals, that the American commissioner now in Europe, Col. Murphy, tells of a member of the Poor Law Board in Scotland being defeated for reelection, on the ground that he had tried to feed the paupers on food fit only for pigs, the fact being that this gentleman had suggested the propriety of utilizing corn meal as one of the food rations in the poorhouse. So much for the use of corn as a food for human beings in Europe, the causes of which are not very difficult to determine.

In the first place, except in the extreme south of Europe, corn or maize cannot be grown to maturity. Hence, among those nations of Europe who are the most enterprising and who would be the most likely to develop the value of any product, Indian corn

or maize is practically unknown, not being a natural product; consequently, where introduced from America, its cheapness has made it readily available as cattle feed, while ignorance as to the proper methods of cooking the meal has resulted in making any attempt to prepare it for the table a failure, and it has been pronounced over and over again unpalatable and unfit for food for human beings. Such was in large measure the lamentable result of the well-meant benevolence of Americans in sending over some cargoes of corn meal to Ireland during the terrible famine of 1848-49 in that country. It was there, through want of proper instructions as to methods of cooking, largely prepared as oatmeal stir-about, boiling water or scalded milk being poured upon it and no other cooking being thought necessary, or where it was cooked, it was boiled for a few minutes only, the consequence being that it was neither palatable nor wholesome.

Such are, or perhaps it would be more correct in view of what has already been accomplished by the Department of Agriculture in its missionary work to say (such were, the conditions as regards the use of corn as a food for human beings in Europe, when the secretary of agriculture commissioned Col. C. J. Murphy as a special agent of the Department, whose special duty it was to make the people of Europe acquainted with the value of corn as a human food in the different forms in which it could be so prepared.

That Americans may themselves understand the importance of the work thus undertaken by the Department of Agriculture, it may be well to give them some facts regarding the production of Indian corn in this country, as well as our home market and export demand therefor. Few people even in the United States realize the extent and value and capabilities of this extraordinary cereal crop, the total value of which in the year 1890 exceeded three quarters of a million dollars. The largest area devoted to corn in this country was in 1889, when it exceeded 78,000,000 acres, being the largest arable crop grown in any country, and exceeding the area devoted

to all other cereals and potatoes. As few people have a conception of the extent of territory represented by 78,000,000 acres, I may add that the acreage planted to corn in a single year in this country is greater than the total surface area of New England, New York, and New Jersey combined, or greater than the whole area of the United Kingdom, while it more than equals the total cultivated land in France or Germany or Austria-Hungary. In quantity, a single year's crop of corn in the United States has exceeded the wheat crop of the civilized world. Corn, moreover, is grown in almost every state and territory of the Union. Thus the census, giving the Indian corn crop of the United States, enumerates forty states and territories out of forty-eight, as producing corn. For every thousand acres of land surface in the United States, exclusive of Alaska, 42.2 acres are devoted to corn, and running up as high in one state, Iowa, as 250 acres out of 1,000.

Most of our corn is used at home, only 4 per cent of the average crop of the last twenty years having been shipped out of the country, the highest percentage of export ever reached having been in 1877, when 6½ per cent represented the total exports of this cereal. On the other hand, 80 per cent of the crop is consumed *in the country where it is grown*. The product is very variable, running all the way during the past decade from 1,195,000,000 bushels (in 1881), to 2,113,000,000 bushels (in 1889). Owing to there being no export demand for the crop, a large crop means very low prices and a small crop has often yielded a larger money return in the aggregate than a larger one. It can be readily seen then that if instead of exports of corn and corn meal averaging about 60,000,000 bushels annually, the demand could be increased to say 260,000,000 or 300,000,000 bushels, the disastrous prices accompanying every large yield of this crop would be checked, and, to use the words of Secretary Rusk, "Could we secure an advance of even 5 cents a bushel on an average for corn during the ensuing decade, which might well be done and still enable us to supply the foreign demand at a price far below that of other cereal foods of equal value, the result would be to add \$1,000,000,000 to the value of this crop during that period."

The work undertaken by the Department in the introduction of corn into Europe as an economic and nutritious substitute for other

cereal foods, has been going on now for about two years, and during the first year and a half its value was practically unrecognized, less attention being paid to it in this country even than was accorded to it in Great Britain, to which Col. Murphy's field of labor was confined until the first of last October, when the secretary of agriculture ordered him to Germany. It should be stated here that before receiving his commission from the Department, Col. Murphy had engaged in the work on his own account as a volunteer, actuated solely by his public spirit and his desire to serve the farmers of his own country by opening up a foreign market for one of their leading products. He had first made an effort to do this during the great Paris Exposition of 1889, previous to which, being then in Europe with his family, he had returned to this country with the sole object of endeavoring to induce the United States government to undertake a special exhibit of corn as human food at that exhibition. In this design he was unfortunately unsuccessful. The sum appropriated by the government for the American exhibit at the Paris Exposition was—to our shame be it said—considerably less than half the sum appropriated by the French Republic to the next year's World's Fair at Chicago, and although the act making the appropriation required the Department of Agriculture to make a special exhibit of the agricultural resources of the United States, it failed to state how much of the gross appropriation should be placed at the disposal of the commissioner for the purpose, and consequently, of the \$250,000 appropriated, only about \$35,000 was placed at the disposal of the commissioner for the agricultural exhibit. No disposition was shown by the commissioner-general to devote any part of the appropriation outside of this small sum for the purpose designed by Col. Murphy, while the sum placed at the disposal of the Department of Agriculture for the agricultural exhibit, to which naturally such an exhibit as that proposed by Col. Murphy properly belonged, was altogether inadequate, being barely sufficient to make the somewhat meager show which was supposed to represent adequately American agriculture at that great Exposition.

Discouraged, but undaunted, Col. Murphy returned to Paris, where during the entire Exposition, although unable to make any exhibit, he kept the subject of corn as well to the front as he could, lecturing upon it as

occasion offered, and enlisting by his indefatigable spirit and *bonhomie** the sympathy of all his compatriots, of whom so many thousands visited Paris during the season.

After the Exposition was over, he betook himself to Edinburgh, where, with the assistance of the Nebraska State Board of Agriculture, he made an exhibit of corn, and especially of cooked corn, at his own expense. Fortunately for him, the reins of the Department of Agriculture had by this time fallen into the hands of the present secretary, who is nothing if not practical and energetic, besides being an intense admirer of clear grit. His attention had been directed to Col. Murphy's work, and he promptly opened correspondence with him in order to see how he could aid in what he regarded as a most useful undertaking. The upshot was Col. Murphy's commission for the performance of his present duties.

Before proceeding to give some details in regard to the method by which the work was carried on, it may be well to emphasize some of the reasons upon which Secretary Rusk based his hopes for the success of the undertaking. It is well known that a large proportion of the cereal foods consumed in Great Britain is imported; that the same is the case in Germany; while in several others, especially in the countries of northern and central Europe, the supply is barely equal to the demand, so that it frequently happens that even in such a large grain-producing country as France, additional stores have to be purchased abroad. Moreover, among many of these nations the masses of the people rarely eat wheaten bread, rye bread being the most common in use among the poor. Wheat flour is regarded by them as too dear. On the other hand, even with an improvement in the average price for our corn, corn meal can be sold in Europe much cheaper than wheat flour. Again, the special characteristics of corn which make it valuable as a human food seem to invite its use in cold countries, and, as is well known, it cannot be grown in the colder countries of Europe. Consequently, a demand once established for it in these countries would doubtless be a steady one.

Another thing must not be forgotten, and that is, that in all questions affecting food supply the nations of Europe which are not

self-supporting in this respect must find it very much to their advantage to seek their food supplies in a country like this, with which warlike complications are of the remotest possibility, and trade with which, moreover, in case of their being involved in war with any other country, would be the least likely to be interfered with, as in all European wars the American flag would doubtless be a neutral one.

In Germany last fall the necessity for seeking another string to their bow in the matter of food imports was emphasized by the ukase* of the czar forbidding the export of wheat and rye from Russia, where Germany had theretofore obtained a large proportion of her import supply of cereals. This was occasioned by the grave famine existing in many of the provinces of Russia, for the relief of which so many vessels have during the past spring left our shores laden with provisions of all kinds, including not a little corn. It was indeed the occasion of the issuing of this ukase which suggested to Secretary Rusk the propriety of ordering Col. Murphy to Germany, which he promptly did.

In regard to the methods employed in carrying on the work, one of the difficulties has been that the methods adopted in Great Britain, and fairly successful in that country, are totally inapplicable to the conditions existing in Germany. In England, for instance, the government has taken no apparent interest in and paid no attention to the work beyond an occasional inquiry from some public man in regard to it, and occasionally an expression of approval of anything likely to furnish the poor of England with cheap and wholesome food. Everything has had to be done through voluntary associations or individual effort. The work in Great Britain was begun, as has already been indicated, by an exhibit of corn and of corn foods made in Edinburgh by Col. Murphy at his own expense and with so little encouragement from his fellow-citizens that very few dealers were found appreciative enough of his work to supply him with material free; almost all of it had to be paid for.

This exhibition was followed up, this time under the auspices of the Department of Agriculture, Col. Murphy now acting as a commissioned officer of the Department, by

*[Bōn-ō-mē.] A French word meaning good nature; pleasant and easy manner.

*[U-kās'.] In Russia, a proclamation or imperial order having the force of law.

a similar exhibit at Glasgow, where a large industrial exhibition was being carried on specially for the benefit of the East End; in other words, in the poorer districts of the city of Glasgow. At this exhibition a prominent space having been secured, lunches were served at which a prominent feature was always some dishes made of corn meal or of some of the various corn preparations common in this country. It had been intended to accompany this method of exposition by a series of lectures and the distribution of recipes for the preparation of the various dishes. This, however, it was found would more or less interfere with the program of the managers who had arranged for lectures and practical demonstrations of cookery three times a week in the hall of the exhibition by trained cooking instructors. The plan of separate lectures on the cooking of corn was therefore abandoned, and an alliance effected with the lecturers, these ladies being specially instructed in the cooking of various corn dishes by Mrs. Murphy, and they in turn giving practical demonstrations thereof at the lecture. Moreover, as on the day of every cooking lecture some twenty thousand circulars were distributed containing recipes of all the dishes that would be cooked on that day by the instructors, one or two recipes of dishes made of corn appeared on each of those circulars three times in a week. At the same time, on days when inmates of charitable institutions were admitted free to the exhibition, they were offered a free lunch at the American corn exhibit at which they were invited to partake to their hearts' content of the various toothsome dishes prepared from American Indian corn. The managers of various charitable and other public institutions were also invited from time to time to partake of corn food at the American exhibit, as well as other persons interested in economic questions. By this means a very large correspondence was soon opened with people in all stations of life. Col. Murphy was frequently asked to address meetings on the value of corn for food purposes, while dealers in food products throughout the country were seeking information as to where they could obtain corn supplies asked for by their customers.

Transferring his work from Scotland to London, an alliance was entered into with two most effective agencies. Taking advantage of the cooking fad which seems to pre-

vail in the United Kingdom, with the result that cooking lectures are "the thing" and are constantly being given throughout the provincial towns as well as in the larger cities of the United Kingdom, the gas companies have sought to utilize this agency to their own interest by providing free gas stoves for the use of the instructors and lecturers, hoping thereby to increase the use of gas stoves and the consumption of gas. Through the gas companies, therefore, and the cooking schools, Col. Murphy was enabled to carry on his propaganda very actively, even without the benefit of expositions.

On his removal to Germany it was found necessary to adopt entirely different methods. Conservative as the middle class English proverbially are, the middle and lower classes of Germany seem to be equally, if not more so. They are also an extremely economical people, and a great many of the fancy dishes which would be found attractive by English consumers, would be favorably regarded by but a very small proportion of Germans. The first class of people it was found necessary to approach and interest in Germany was the bakers, almost all the bread consumed in the country being purchased at the bakers'. At the same time it was necessary to satisfy the health officers as to the wholesomeness of bread prepared, or partly prepared, from corn. The high price of rye and wheat flour, greatly stimulated by the ukase of the czar, to which reference has already been made, encouraged the bakers to investigate the American Indian corn, and, in most cases, as Americans can readily understand, with favorable results.

The first thing attempted was the manufacture of a bread composed partly of rye and partly of corn flour, a bread which is now manufactured by a great many bakers in several cities of Germany, and to which the name of *Murphy Brod* has been generally given. Such was the price of rye that it was found possible to sell a 5-pound loaf of the mixed bread for 60 pfennigs* as against a 3-pound loaf of rye bread for 50 pfennigs. On one occasion a loaf of this bread, accompanied by a circular of information, was supplied to every member of the Reichstag, then in session; and the frequent use of the bread

[*Pfen'nigs.] Small copper coins of Germany worth about a quarter of a cent each in the currency of the United States.

and its investigation by the health officers, together with this truly American form of advertising, caused the new cereal to become almost immediately the object of attention from government officials. To such an extent was this the case, that Col. Murphy was frequently called upon by such officers for information; and that lectures were given before some of the learned societies in Berlin upon the new food.

Another great agency which naturally presents itself in Germany is the army. With a vast standing army of half a million of men, of which one third return annually to their homes in times of peace, and which has to be supplied daily with some 500,000 loaves of bread, the question of economy in food rations is one of the utmost importance to the government. At the same time the opportunity to encourage a taste for Indian corn or for a mixed bread, a part of which was Indian corn, among this large section of the adult population was of equal importance to our American agent. The result was that army officials were found to be making interested inquiries into the character and palatableness of the bread, inquiries which Col. Murphy met with the utmost alacrity. Experiments were soon undertaken at the government bakeries, and a commission was designated by the government to make a thorough investigation and inquiry into the value of this bread and its nutritive qualities, and sample bakings were distributed to some of the garrisons to test its palatableness among the men. The official report of this commission, the work of which has included a series of chemical analyses, has not yet been published, but from what the American agent has been able to learn, it is likely to be highly favorable. Already a government mill equipped for grinding corn, has been established at Magdeburg, and a considerable number of mills throughout Germany, nearly a score at least, have invested in American milling-plants suitable for grinding corn.

A few figures regarding the imports of corn into Germany for the first three months of 1892 compared with the corresponding period of 1891 will emphasize better than any words could do the growing interest taken in the corn question by the Germans,—an interest which, it cannot be doubted, will increase as they learn, by using corn, to make a better and cheaper bread than they have been accustomed to.

The imports for the periods referred to, reduced to bushels of 56 pounds, are as follows:

MONTHS.	1891.	1892.
January,	337,670	520,266
February,	581,294	1,940,028
March,	174,896	3,295,141
Total,	1,093,860	5,755,435

This shows an increase of nearly four and three quarters millions.

It seems that the use of corn flour is increasing in a line which was hardly contemplated at the time that the Department turned its attention to its introduction into that country. It is being greatly used by German confectioners; so much so that it is suggested that German confectioners will be able very soon to give Americans pointers on the use of corn meal in cake making.

The propaganda conducted in Germany on behalf of our Indian corn has already attracted a good deal of attention on the continent of Europe, notably in Denmark, in Sweden, and in Holland. It must be said, however, that in all these countries the United States ministers have shown a great and commendable interest in the work. The relief furnished to the Russian famine sufferers by this country contained a large amount of corn and corn meal, and it may be that this may serve as an introduction of our corn meal into the northern provinces of Russia. It must be remembered, however, as regards this country, that, like the United States, it covers a vast territory, and, while corn is not grown in the northern sections, it is grown to a certain extent in the southern provinces, and were a demand to spring up for it in the north, that demand would doubtless be met by Russian growers themselves.

The work that has been done, even were it to be now discontinued, has planted a seed of which American growers and dealers in corn will surely reap the harvest. There is, however, much more to be done which properly comes within the scope of government efforts. Still, these efforts must be seconded, in order to make the work permanently successful, by American dealers in corn and its products. The government is not a drummer to sell goods for any class of men. Its purpose is subserved when it has made known to the people of other countries the value and character of our products and the extent of our resources for supplying them. Individual effort must take advantage of the informa-

tion thus propagated for its own future and permanent benefit.

Col. Charles J. Murphy, although of Irish extraction as his name indicates, is an American of the Americans; and, although by no means a very old man, a veteran of the Mexican War, for which he volunteered at the early age of seventeen. Again, during the War of the Rebellion, he offered his services to his country, but his career in the field was a comparatively short one, he having been taken prisoner during the early part of the war and confined for some time in Libby Prison, from which, however, he contrived to make his escape and to reach the Union lines, though at the expense of much suffering, having, with two companions, tramped the entire distance on foot and in the night-time. Although recommended by President Lincoln for a captaincy after his return from Libby Prison, his physical condition had been so much reduced by his im-

prisonment as to make it impossible for him immediately to accept active service. His enthusiasm, however, led him to the front, where he volunteered as a hospital steward, rendering aid to the surgeons in charge, many of whom have testified repeatedly to the value of his services in the hospitals. Personally, Col. Murphy is a fine-looking gentleman with old-school manners, and, I need hardly say, is imbued with enthusiasm for his work, an enthusiasm which seems to be shared by Mrs. Murphy and the other members of his family.

In conclusion, I may perhaps be permitted to suggest that the admirable work accomplished in the direction of introducing our Indian corn into Europe at a total expense of a very few thousand dollars, could be duplicated in regard to other products and in other directions to very great advantage, were the sum available for the purpose to be adequately increased by congressional liberality.

End of Required Reading for December.

FAR ACROSS THE WATER.

BY ADA IDDINGS GALE.

O! FAR across the water
The poet lies to-day,
Dust is his beating human heart
And cold his breast as clay.
The great waves of the ocean
Pulse on from shore to shore,
The autumn winds are sighing
His requiem o'er and o'er.

O! far across the water
Send tears and praises meet,
Gold sheaves to stand about his head
White lilies for his feet;
For now the book is written,
Life's wondrous idyl done,
God shuts the lids together
His vast approval won.

"Welcome!" the shades of poets
Cry from the place of tombs,
While Fame with wings uplifted
Above the portal looms.
"Farewell!" across the water,
"Hail and farewell!" we cry—
For though the songs are finished
The singer cannot die.

WHITTIER.

BY JOHN VANCE CHENEY.

ON coming of age, Whittier, a shy, self-taught farmer boy, found himself, not, like one of his fellow-singers at even an earlier age, in a college chair of modern languages, but most prosaically seated in the editorial chair of *The American Manufacturer*. Unpromising as was the outlook for poesy, the young editor was hardly out of place there; for, as became a scion of his stock, he proved himself nimble-witted, many-handed. Piper or politician, as the mood took him, he was one hour the gentlest of Quakers, the next the stiffest of fellows for a fight. The contradictions were only in seeming, for the greatest poets have put country and duty before song; and though a man call himself Quaker, nature has the first and final say as to what he is and shall be. Whittier's bent toward poesy is shown in the early turning to it; and the man, the citizen, the patriot, is shown in the turning away from it the moment there was something on hand of greater importance. While the lad had a liking for the red man, and a stronger liking for nature, and would fain sing of these, the impulse was instantly checked when met by the love of right, of freedom, by the hatred of wrong and oppression. The love of right and freedom—this was to be the governing power. If it pointed to sunshine and song, to ease and the homage of his fellows, be it so; if it pointed to darkness and the cry of pain, to ostracism and mobbery, it was well. Either way, it mattered not, he stood ready, assured of the end:—

“The curse of earth's gray morning is
The blessing of its noon.”

When one, thoroughly honest and competent to judge himself, offers us the key to his life, we cannot accept it too readily. “I have never staked all,” are Whittier's words, “on the chances of authorship.” He goes farther than this: the verses up to the age of almost three score are styled “simply episodal.” Whittier has known himself from the beginning, having been all along his own best critic whether as man or poet. When he threw himself heart and soul into the anti-slavery struggle he knew that he was setting

his face away from art; a thing which another “American” and “poet of democracy” did not dream he was doing when the sound of his every step was a violent reminder. The result is as might be expected: our “Kosmos,” lounging among the flowers, was not suffered to pluck them, while our mailed and visored Quaker, in the pauses of the onset, has snatched here and there a fadeless blossom. Such is the meed of the hero-poet; and hero and poet, if America has either, is this very man, this friend of freedom, this foe of the oppressor. We all know so well what business it was that filled the strong, active days, what absorbed the whole man until the time of gray hairs, that America has not in her literature lines which touch her more than the couplet, written in 1856,—

“Oh, not of choice, for themes of public wrong
I leave the green and pleasant paths of song.”

But the song must stand or fall by itself, we must not confuse the minstrel with the man. Flowers we shall find before the year 1865, when poetry became the vocation; such flowers, however, as grow high above the quiet valley, up among the rocks, tossed by the warring winds.

With “Mogg Megone” and the other early verses relegated to the appendix of the seven-volume edition of Whittier's works, we will stay but for brief illustration of the poetic instinct. Among the echoes of Scott and Byron now and then comes an accent like this,—

“He knew the rock with its fingering vine,
And its gray top touch'd by the slant sunshine.”
The open-air freedom characteristic of the later work is discoverable in the prophecy of Mogg Megone, that he will possess Ruth, the outlaw's daughter,—

“But the fawn of the Yengees shall sleep on
my breast,
And the bird of the clearing shall sing in my
nest”;

while in “The Sicilian Vespers”—

“The startled monks thronged up,
In the torch-light cold and dim;
And the priest let fall his incense-cup,
And the virgin hushed her hymn,”

we note the vividness and swing natural to the balladist. The early pieces establish, moreover, an instinctive preference for home matter. Whittier ended as he began; as a singer of his native New England sod. The traditions of the valley of the Merrimac, which he took in with the mother-milk, never quite go out of mind, while the hills and rivers of Essex vie with momentous problems of reform in the steady press for utterance. The man with a mission is, of course, omnipresent from the start. Four lines of the second poem of volume four, verses to a fellow-toiler in the cause of freedom, might well have been addressed by the spirit of American prophecy to the author himself:

"We will think of thee, O brother!
And thy sainted name shall be
In the blessing of the captive,
And the anthem of the free."

Poetry is the episode; art is not the aim:

"Art builds on sand; the works of pride
And human passion change and fall;
But that which shares the life of God
With Him surviveth all."

This favorite sentiment is repeated in the lines, "Bryant on his Birthday":

"Thank God! his hand on Nature's keys
Its cunning keeps at life's full span;
But, dimmed and dwarfed, in times like these,
The poet seems beside the man!"

Much has been said of the scarcity of books in the little Quaker household; but Indian legends, tales of Puritan persecution, "Pilgrim's Progress," and Burns' poems were not all. The Bible was there, and few are the many pages of this poet where we do not find made good the saying of Coleridge, that the Bible is all-sufficient for the acquiring of style. In substance and in setting the Bible lies at the bottom of Whittier's art; both the faith and the fervor of the ancient Hebrew are unremittingly his.

In passing, busy investigators, of the blood of them that tell the number of knots in Hercules' club, have given Whittier a period of "storm and stress." It remains only to prove "Maud Muller," "The Tent on the Beach," and "Snow-Bound" a trilogy with immense undermeaning, and Whittier, too, will be among the incomprehensibles. Such questioning of his soul as he makes, results, so far as I can find, in no utterance darker than this:

"O friend! no proof beyond this yearning,
This outreach of our hearts, we need;
God will not mock the hope He giveth,
No love He prompts shall vainly plead."

One distinguished critic, I remember, laments Whittier's turning from the quiet scenes of the hearthside and of the home fields,

"Making his rustic reed of song
A weapon in the war with wrong."

I cannot share the sentiment. Excellent as prove the "homely idyls" and "summer pastorals" of the after days, I think too much cannot be said in praise of the judgment that deferred these till the fire and irony, the tenderness and invective, of the "Voices of Freedom" should have helped to work out their great purpose, until the prayers of the patriot should have been answered, and his hope satisfied. The country has certainly been the gainer, and I question the loss to song. Whittier's range is not wide; he has gone the ground over, and perhaps no other preparation than that chosen could have served better as a prelude to the last happy work,—

"[The] free and pleasant thoughts, chance sown,
Like feathers on the wind."

If Whittier was by nature and training fitted to sing the life and nature of New England, he was equally equipped for the "war with wrong"; and in this, the stormier field, there was none to stand beside him, his voice had no second in those dark days. Not handicapped by scholarship, pricked by the sense of duty that goaded the prophets of old, his and his only was the stroke that brought the fire.

"Leave studied wit and guarded phrase
For those who think but do not feel;
Let men speak out in words which raise
Where'er they fall, an answering blaze
Like flints which strike the fire from steel."

Such was the one voice and the only voice in America that could blend with Garrison's in the battle for the slave.

"Lift again the stately emblem on the Bay
State's rusted shield,
Give to northern winds the Pine-Tree on our
banner's tattered field.

Sons of men who sat in council with their Bibles
round the board,
Answering England's royal missive with a firm
'Thus saith the Lord!'

Rise again for home and freedom! set the battle
in array!

What the fathers did of old time we their sons
must do to-day."

The effect of a trumpet blast like this at the momentous time when it was sounded is sufficient justification for forgetting all the rules of art save those that go to its making. Whether it be the torrent of scorn poured on the "paid hypocrites" in their "tasseled pulpits," or the wail of the broken-hearted slave-mother for her daughters sold into bondage,—whatever haps to the fane of poesy, the temple of freedom is ringed to the spire-tip with fire as of the lightning. Most of these pieces written, not for the future and for the author, but for the hour and for the cause, have little attraction now; still while there are few notable poems among them, there are many choice lines and not a few fine stanzas. The "Song of Slaves in the Desert," with a new meter for Whittier and a haunting quality, "At Port Royal," and "The Pine Tree" are among the antislavery pieces; there, too, are "Randolph of Roanoke" and "Massachusetts to Virginia":

"Wild are the waves which lash the reefs
along St. George's bank;
Cold on the shore of Labrador the fog lies white
and dank;
Through storm, and wave, and blinding mist,
stout are the hearts which man
The fishing-smacks of Marblehead, the sea
boats of Cape Ann."

As in the antislavery poems, so in the early hurried addresses to heroes and martyrs which now make the bulk of volume four, it is not always poetry, not always

"The angel utterance of an upright mind."

There is no question about the upright mind, but the "angel utterance"—how could we expect one who was not trying for it to hold to that when all on the long list of song, with this for the one constant endeavor, have failed so often? When it comes to the verses which serve as brief respites from the effort of the harsher strains, the charm of New England scenery is often depicted in the manner native to the poet; while occasionally we find a touch reminiscent of Keats or Wordsworth.

"Even as the great Augustine
Questioned earth and sea and sky,
And the dusty tomes of learning
And old poesy."

This is Keats-like, and the Wordsworthian flavor is unmistakable in the closing lines of "Lucy Hooper":

"The sunset light of autumn eves
Reflecting on the deep, still floods,
Clouds, crimson sky, and trembling leaves
Of rainbow-tinted woods,
These, in our view, shall henceforth take
A tenderer meaning for thy sake;
And all thou lovedst of earth and sky,
Seem sacred to thy memory."

"The Hill-top," too, though wholly Whittier's, recalls the bard of Rydal. Here and there, coming upon choice stanzas like the one in "Burns,"—

"Not his the song whose thundrous chime
Eternal echoes render;
The mournful Tuscan's haunted rhyme,
And Milton's starry splendor!"

we regret that there are not more such. Ours is all the regret; the old author bethinks him of other laurels, prouder than ever poet wore.

In the last half of volume three we have the "Songs of Labor." The author of these songs, writing of things of which he is a part, exhibits quite another sort of authorship than the cataloguing of the various kinds of labor that drift into the ken of the professional idler while observing a spear of grass. If our laboring class have had anything written to or about them that they—or their employers, for that matter—can recognize as approximating representative expression, it is to be found in the half-dozen songs of which the following are samples:

"From the hill-top looks the steeple,
And the lighthouse from the sand;
And the scattered pines are waving
Their farewell from the land.
One glance, my lady, behind us,
For the homes we leave one sigh,
Ere we take the change and chances
Of the ocean and the sky."

.....

"Ho! strike away the bars and blocks,
And set the good ship free!
Why lingers on these dusty rocks
The young bride of the sea?
Look! how she moves adown the grooves,
In graceful beauty now!
How lowly on the breast she loves
Sinks down her virgin prow!"

It is to such verses that I would point all friends across the seas that wish to know something of the work of our soil. Would they know how our corn grows?

"All through the long, bright days of June,
Its leaves grew green and fair,
And waved in hot midsummer's noon
Its soft and yellow hair."

Would they hear a voice from our hills?

"And a music wild and solemn,
From the pine tree's height,
Rolls its vast and sealike volume
On the wind of night."

New England is not America, but it is the corner of America that the poets happen to deal with; and such American life and manners and landscape as the muses have seen fit to sanction are to be found mainly in the work of Bryant, Emerson, Whittier, Longfellow, Holmes, and Lowell. It is said that Whittier is restricted to the hills and valleys of his birth-spot; and it is said, again, that Whitman, of all our poets, is the one to voice the sea. Well, I am content to take Whittier where he is least at home, and Walt where he is most at home; and see from which we get "the breath of a new life, the healing."

With first a stanza from "Hampton Beach,"—

"Now rest we, where this grassy mound
His feet hath set
In the great waters, which have bound
His granite ankles greenly round
With long and tangled moss, and weeds with
cool spray wet."

and three stanzas from "The Tent on the Beach,"—

"Just then the ocean seemed
To lift a half-faced moon in sight;
And, shoreward, o'er the waters gleamed,
From crest to crest, a line of light,
Such as of old, with solemn awe,
The fishers by Gennesaret saw,
Where dry-shod o'er it walked the Son of God,
Tracking the waves with light where'er His sandals trod."

.....
"And prayer is made, and praise is given,
By all things near and far:
The ocean looketh up to heaven,
And mirrors every star.

"Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea."

we pass to the instruction of the great waters to the soul,—the special province of our "Kosmos":

"I draw a freer breath, I seem
Like all I see—
Waves in the sun, the white-winged gleam
Of sea-birds in the slanting beam,
And far-off sails which flit before the south wind free.

"So when time's veil shall fall asunder,
The soul may know
No fearful change, nor sudden wonder,
Nor sink the weight of mystery under,
But with the upward rise, and with the vastness grow.

"And all we shrink from now may seem
No new revealing.
Familiar as our childhood's stream,
Or pleasant memory of a dream
The loved and cherished Past upon the new life stealing."

Really it seems unnecessary to say that such movements are worth all the flittings of the he-bird and the she-bird, and other mystic broken-wingedness and broken-mindedness in the opening piece of the "Sea-Drift" division of "Leaves of Grass."

Again, with the worshipers of Walt still in mind, for representative American poetry I select not this,—

"A Yankee bound my own way ready for
trade, my joints the limberest joints on earth
and the sternest joints on earth,
A Kentuckian walking the vale of the Elkhorn
in my deerskin leggings, a Louisianian or
Georgian,
A boatman over lakes or bays or along coasts, a
Hoosier, Badger, Buckeye;
At home on Canadian snowshoes or up in the
bush, or with fishermen off Newfoundland,
At home in the fleet of ice-boats, sailing with
the rest and tacking,
At home on the hills of Vermont or in the woods
of Maine, or the Texan ranch,
Comrade of Californians, comrade of free North-
westerners (loving their big proportions),"

but this,

"Behind the scared squaw's birch canoe,
The steamer smokes and raves;
And city lots are staked for sale
Above old Indian graves.

"I hear the tread of pioneers
Of nations yet to be;
The first low wash of waves, where soon
Shall roll a human sea.

"The rudiments of empire here
Are plastic yet and warm;

The chaos of a mighty world
Is rounding into form !

"Each rude and jostling fragment soon
Its fitting place shall find,—
The raw material of a state,
Its muscle and its mind !"

Finally, for the "poet of democracy," I shall look still to Whittier, to the song of a soldier-poet, sung between soundings of the trumpet :

"Not from the shallow babbling fount
Of vain philosophy thou art ;
He who of old on Syrin's Mount
Thrilled, warmed, by turns, the listener's
heart,

"In holy words which cannot die,
In thoughts which angels leaned to know,
Proclaimed thy message from on high,
Thy mission to a world of woe.

"That voice's echo hath not died !
From the blue lake of Galilee,
And Tabor's lonely mountain side,
It calls a struggling world to thee.

"Thy name and watchword o'er this land
I hear in every breeze that stirs,
And round a thousand altars stand
Thy banded party worshippers."

In the first volume of his collected works we find Whittier in a favorite field of our home poetry. Here, among the familiar poems first published under the title, "Ballads of New England," are "Telling the Bees" and "My Playmate," replete with pure pathos, with human interest the most close and tender; "The Wreck of River-mouth" and the other direct, spirited narratives leading on to the brisk bit of novelty, "Skipper Ireson's Ride." The simplest measures, adorned chiefly by the inner beauty of thought, spontaneous as bird-songs, straight from the heart and to the heart,—such are these poems, the fame of which far enough exceeds the ambition of the author.

Some one has regretted the lack of display of the poet's inner life; but could there be a better showing of this than the steady undercurrent of high, invincible spirit flavoring every line, ay, prompting it? There is no need of explicit announcement of this and that; the soul of the man and the music of the bard flower together, telling their story plainly and sweetly as the common blossoms

of the native fields and byways. There is something inflexible in Whittier, he is stiff; but so was Wordsworth. While with both it is a stubborn defect, it yields to the rich inheritance and experience of spirit that refuses to be held, that, despite all bonds, will leap in the freedom of the mountain brook, take the sunshine, and run with grace and music down into the valley where wake and sleep, where toil and rest, the multitude of the children of men. Patient endurance, self-sacrifice, all the mind and heart devoted to a high cause—this is the soil from which the fadeless flowers of song have always blown, and from which they will forever blow. In the term of years that suffices the most of us for a lifetime at the post of duty, in the long solemn watch upon the jeopardy of a mighty cause,—in this deep past of the patriot lies the secret of Whittier's choicer poems, simple, heart-felt, sweet as the common light and air.

"So fall the weary years away;
A child again, my head I lay
Upon the lap of this sweet day."

Here is the secret,—the simple faith, the trust and repose of the child; this, after the toil, the trial as by fire, of that small band of immortals that stood for the inalienable birth-right of man. With the slight alteration of the pronoun, one of Whittier's own stanzas describes him as it does no other of our singers, as it does few singers of any time or land:—

"My symbol be the mountain bird,
Whose glistening quill I hold;
My home the ample air of hope,
And memory's sunset gold."

As has been said, Whittier is stiff; he is also provincial. Provincial he may be, for the greater part; but he has his lifts into universality as surely as certain things in the human heart hold, the world over. If the bleakness of the old Haverhill birth-spot is on many a page, a goodly number lie in the warmer light everywhere recognized and rejoiced in. The simplest forms of verse structure are the rule, but there is, too, freedom of melody no mere master of meters can hope to waken. There is, moreover, originality of a higher order than that of intricate technics,—the originality of naked simplicity. Simplest words, for example, catch the spirit of the cold:

"He comes,—he comes,—the Frost Spirit comes!
on the rushing northern blast,
And the dark Norwegian pines have bowed as
his fearful breath went past."

If the imagination be more intense, still the
perfect simplicity is preserved :

"Fair scenes! whereto the Day and Night
Make rival love, I leave ye soon,
What time before the eastern light
The pale ghost of the setting moon

"Shall hide behind yon rocky spines,
And the young archer, Morn, shall break
His arrows on the mountain pines,
And, golden-sandaled, walk the lake!"

Rare in our poetry are four choicer lines of
description than the stanza, a little farther on :

"How rising moons shine sad and mild
On wooded isle and silvering bay;
Or setting suns beyond the piled
And purple mountains lead the day."

Though Whittier is not distinguished by im-
agination, lines of this sort are strong, chaste
imagination or nothing.

Nor is it nature alone that Whittier can
portray. Which of our artists could better
the miniature of Emerson?

"He who might Plato's banquet grace,
Have I not seen before me sit,
And watched his Puritanic face,
With more than Eastern wisdom lit?
Shrewd mystic! who, upon the back
Of his Poor Richard's Almanac,
Writing the Suffi's song, the Gentoo's dream,
Links Manu's age of thought to Fulton's age of
steam!"

Indeed, the closer one looks the wider
does Whittier's circle grow. Longfellow
alone, among us, has matched the grace of
the prelude to "Miriam":

"I called from dream and song,
Thank God! so early to a strife so long,
That, ere it closed, the black, abundant hair
Of boyhood rested silver-sown and spare
On manhood's temples, now at sunset shine
Tread with fond feet the path of morning time.
And if perchance too late I linger where
The flowers have ceased to blow, and trees are
bare,

Thou, wiser in thy choice, wilt scarcely blame
The friend who shields his folly with thy name."
The same may be said of the dedication of the
"Countess"; and there is something behind
these lines,—a solid support that it was not
the privilege of the more favored singer to
lean against.

Sometimes I think we do not see Whittier
quite as he is. Deficient in the enchantment
possible only to the highest order of genius,
somewhat bald, somewhat crude and narrow,
impatient of revision, so careless that he can
rhyme "banner" with "Susquehanna," and
"cotton" with "fortune," so reckless, in-
deed, as to try to force "onward" and
"looking" into a union of sweet sound—
this is one side of the equation; but what is
the other? If he leads his contemporaries in
faults, does he not also lead them in certain
essentials, in the primal virtues of simplicity,
sinew, enthusiasm, and spontaneity? With
less imagination and with but a fraction of
the learning, a tithe of the versatility, of
Lowell, he is more direct and telling. The
Quaker poet, far more than Lowell, has been
the poetic power of his time. With as much
imagination as Longfellow, he has more grip
and fire; unequal to him as an artist, he has
qualities even rarer than the instinct of
form,—enthusiasm and spontaneity. Defi-
cient in imagination, again, as compared
with Bryant, he has fervor and the lyric gift.
While Bryant is letting his imagination wing
serenely over the world and the fate of the
race, Whittier, at a stroke, catches some
happy expression on the face of nature or
sets in vibration those heart-strings that
suffer the breath of the elder bard to pass
over them without a tremor. While Bryant
is spreading his energy, thinning it on the
long stretch, Whittier is husbanding his for
the one decisive stroke, for the thrust to the
quick. In short, by means of the first of the
poetic virtues,—simplicity, enthusiasm, and
virility, by the virtues of temperament and
voice that take the heart even before the
mind, perhaps Whittier is not only the repre-
sentative American poet, but a poet as sure
as any among us to endure. When the gold
of his work has been cleared of the dross by
one who shall be to him what Arnold was to
Wordsworth, it is among the possibilities
that the result will be a contribution to
American poetry as characteristic and lasting
as any thus far produced. There will be
neither the soaring of Bryant, the subtle pen-
etration, the indescribable flavor of Emerson,
the scholastic finish, the literary art of Long-
fellow, nor the reaches that in a few instan-
ces ally Lowell with the immortals; but
there may be a residuum strong, very strong,
against the wear and waste of time.

Of the two poets of this country that have

been read, really read, it is Whittier, not Longfellow, that has drawn to him our sturdy class, our "hard-headed"; and I take this to be an indorsement of representative and enduring matter. Whittier's strong common sense, his granitic pith and aphoristic snap, commend him to such minds:

"We sigh above our crowded nets
For fish that never swam."

It is not the wisdom simply; the idea is run in the mold of common things, it is part and parcel of everyday life. Whittier works and rests, thinks and dreams, with the people,—his own people whom he knows from the quiet of the hearthside through all moods up to the frenzy of the mob. The toil and the amusements, the hopes and fears, the joys and sorrows of the common lot—these and the natural scenes, familiar as family faces, are the staple of his song; while the language is of work-a-day words, moving to the music of the lyre. As for quality of depiction, poor Bloomfield with his kodak, Crabbe with his dreary realism, his pest-house fidelity, and Thomson with his awkward, sprawling honesty, how far-off are these in method from this new-world bard! These are outside the picture, while Whittier, like Cowper, is in the picture, only much deeper; his heart and imagination inform the shapes and colors, he builds and glows with the enthusiasm and affection that reached full development in Wordsworth. While Longfellow is a surer artist in a way, I think the best verse of Whittier has a certain advantage over the smoother work of Longfellow; this for the same reason that the best verse of Cowper throws the odds in his favor when we turn to it from the glossy levels of "Goldy." Perhaps my meaning can be made clearer by a few lines of quotation:

"She came and stood in the Old South Church,
A wonder and a sign,
With a look the old-time sibyls wore,
Half-crazed and half-divine."

"Thus saith the Lord, 'With equal feet
All men my courts shall tread,
And priest and ruler no more shall eat
My people up like bread!'"

"No Berserk thirst of blood had they,
No battle-joy was theirs, who set
Against the alien bayonet
Their homespun breasts in that old day."

"Their death-shot shook the feudal tower,
And shattered slavery's chain as well;
On the sky's dome, as on a bell,
Its echo struck the world's great hour."

Such stanzas, and such descriptive hits as

"The locust by the wall
Stabs the noon-silence with his sharp alarm,"

are quite common with Whittier, and the directness and strength there, the yeoman's nerve and sinew, we never think of looking for in Longfellow.

The nature in Whittier is the nature that shows to the eye of the heart as well as to the eye of the mind, and the men and women are the ones that find their right place in it,—never floating in mid-air, never any nearer heaven than the mother ground gets to fairydom:

"Here dwells no perfect man sublime,
Nor woman winged before her time,
But with the faults and follies of the race,
Old home-bred virtues hold their not unhonored place."

It may be objected that the sturdy class, the "hard-headed"—the one class specified—are not the tribunal to sit in the case of poetry. But I think it auspicious for the fame of a poet to have an admixture of these with the softer sort, whose trend is toward sentimentality. However, let us not lay too much stress on the "practical," common-sense element; for, while it lies at the bottom of Whittier's work, it is not more conspicuous than the emotion. Indeed, does not Whittier aim first at the heart?

Now, lest it be thought that I am letting the patriot supplant the poet, the exceptional man and citizen usurp the place of the indifferent minstrel; lest it be thought that the bonds of poesy are being loosed to admit and fit one who, though he may be something greater than a poet, is not pre-eminently a poet, I will say, finally, that Whittier's verse fulfills the Miltonic requirement. Simple he is, sensuous, and passionate; moreover, no man has it faster in mind that "the office of poetry in the modern world is still its ancient office of deliverance." He holds to the old notion of poetry, and exemplifies it as clearly if not as constantly as any singer of his time. He is, of all our poets, the born lyricist, the master of pathos, of rugged strength and invective, and he stands second only to Longfellow as a story teller. If "Hia-watha" comes first as a contribution to gen-

eral literature, "Snow-Bound" shares with the "Biglow Papers" the honor of the first place in the literature of the white man's America.

All Whittier's shortcomings admitted, he is a stanch poet; despite his limitations as an executant, he is an artist. In whatever nook of his loved New England the muse seeks him out,

"Sweet airs of love and home, the hum
Of household melodies,
Come singing, as the robins come
To sing in door-yard trees."

By no other voice is wafted so clearly and surely to us,

"The pastoral bleat, the drone of bees,
The flail-beat chiming far away,
The cattle-low, at shut of day,
The voice of God in leaf and breeze."

Bryant is more imaginative and stately, Longfellow is his superior in the points of high-breeding and finish, Emerson overreaches him in seminal power, in the mystic might of the seer, while Lowell comes nearest of all, in his rarer passages, to catching the accent of the masters; but it would be rash to affirm that the costlier fabric of any of these will outlive the homespun stuff of the blessed old saint militant of Amesbury to whom right and his country have been as wife and child.

THE CONFERENCE AT VENICE AND THE CHOLERA OF 1892.

BY M. JULES ROCHARD.

Translated for "The Chautauquan" from "Revue des Deux Mondes."

THE cholera, which for seven years had left Europe in repose and whose terrors we were all beginning to forget, has recently made its appearance again under two different aspects. On the one hand it is a mild epidemic as regards its tendency to spread, mysterious in its origin, insignificant in its results, but of a well authenticated character, which for months, has prevailed in the countries of Europe; on the other it is the genuine Asiatic cholera which, following its former route, that taken by it in the years of 1832 and 1849, has precipitated itself among us at the very time when the united European powers, assembled in conference at Venice, were making arrangements to close against it the ports of the Red Sea through which it had entered for the past thirty years.

This last fact—that of the meeting of the European powers—had passed almost unperceived in the midst of political preoccupations, but the appearance of the epidemic called attention to it. The assembly marked a great progressive step; it gave a gage of security for the future of such importance as will allow of no disregard on account of momentary preoccupation.

This conference of Venice closed in a definitive manner the long discussion in which the nations of Europe had been engaged, in which, with widely differing opinions, they

argued concerning interests opposed to one another. It endeavored to conciliate the requirements of public health and those of commerce, to secure Europe against exotic plagues without imposing on navigation burdens which its prodigious development will not now, as formerly, allow it to endure. The conclusions reached mark the progress which has been made since the beginning of the century both in the matter of hygiene and in the overthrow of the barbarous laws which were a legacy from the Middle Ages.

The pitiless rigor of the ancient sanitary codes can only be understood when one transports himself in fancy to the epochs in which they were issued. One to-day would think it a horrible dream could he be taken back to that ill-omened period in the history of humanity in which all scourges often alighted at once upon terrified populations, when interminable wars, epidemics, famines, succeeded one another without respite, when nations asked themselves what they had done that heaven should send upon them such calamities, and when the sanitary measures added tenfold to their sufferings. But even a rapid exposé of this lugubrious past from which to form an approximate estimate of the advance made in modern times is impossible within the limits of this article.

Cholera, like the "black death," came from Asia, and, like it, it makes the tour of

the world, but it travels much more slowly and is far less deadly. It made its first appearance in Europe in the early part of the present century, and seemed to laugh at the hindrances thrown in its way, easily dashing through all sanitary measures and appearing in several widely separated districts.

The impossibility of barring the route against it was made evident in Germany. In Prussia there were established everywhere sanitary cordons and pesthouses; hospitals and invaded quarters were sequestered; but in spite of all, the mortality was greater than in Russia where no such precautions were taken. The strictest preventive measures did not hinder it from entering Berlin.

France did not take such exaggerated precautionary steps. The royal ordinances which were given then were limited to sanitary administration in the chief places of the twenty departments which were nearest the frontier, and to the establishment of stations for receiving the merchandise coming from beyond the Rhine. Very soon, however, the uselessness of these measures was perceived and they were suppressed by a circular of May 1, 1832.

Following the strenuous efforts of a few advanced physicians, medical posts were established at Alexandria, at Cairo, Beyroot, Damascus, Smyrna, Constantinople, and later at Teheran. The mission of the physicians located in these posts was to inquire into the sanitary state of their residences and to keep the consuls acquainted with the situation. Thanks to their information it was possible almost immediately to soften the rigor of the preventive measures which destroyed the productions of the Levant in the ports of the Mediterranean.

These physicians rendered to hygiene as great service as they did to commerce. They proved that the cholera was not endemic either in Turkey or in Egypt. They elucidated many of the social problems relative to different modes of transmitting the malady; in a word they filled the rôle of advance sentinels for France in the Orient on the lookout for all that has to do with public health as far as concerns cholera. Thanks to their efforts it became possible to reform the sanitary régime which the past had bequeathed. The decree of December 24, 1850, sanctioned this transformation. Its promulgation was hastened by the second invasion of the cholera.

At this time it was beginning to be under-

stood that all nations should be copartners in matters which concern public health and that it was indispensable that they should unite for common action. The adoption of an international sanitary code was urged as a necessity. The French government took the initiative and caused the holding at Paris of a conference which laid the foundations of a uniform sanitary system.

In 1861 the cholera was imported into Egypt by the pilgrims returning from Mecca. It quickly crossed the Mediterranean and spread itself over Europe with a rapidity which demonstrated the necessity of barring its passage over the Red Sea. France made another appeal to the powers interested and a second international conference was held at Constantinople in 1866. This time all the states of Europe took part, but it did not amount to anything more than the precedent to a diplomatic convention. In 1874 Austria-Hungary called a third conference, which ended in a scission between the people of the north and the south.

The efforts made by these conferences though seeming to result in so little were not useless. They had called the attention of the thinking world in a greater degree than ever before to the disease, and careful research into its nature was made by specialists of different nations.

When it was learned in Europe in 1883 that the cholera had invaded Egypt, the nations which were on the Mediterranean coast, instructed by experience, foresaw the danger threatening them and had recourse immediately to the most rigorous measures of preservation, but becoming reassured little by little the orders were indifferently executed, and in June, 1884, the epidemic broke out in Toulon. This city was its point of departure, and the disease ravaged France, Algeria, Italy, and Spain. It was particularly fatal in the last country.

England denied all importation within her own borders, but elsewhere changed in no particular her commercial methods. Her ships continued to cross the Suez Canal in perfect liberty with cholera on board. Meanwhile, the nations of southern Europe were all aroused at seeing thus perpetuated the free exchange of pestilential maladies. They planned to convoke a new international conference. The king of Italy took the initiative. Twenty-seven countries were represented by fifty-six delegates.

The conference met May 20, 1885, and during its sittings a complete revolution in the sanitary policy was promulgated. Maritime quarantines it was thought should be reduced to rigorously necessary proportions; land quarantines and sanitary cordons were declared useless and were to be superseded by watchful measures at the coast lines, such as sequestration; and the confinement of the passengers in pesthouses should give place to thorough cleansing of ships before departure and disinfection during the voyage. There was to be maintained, however, the strictest watchfulness in the Red Sea over all vessels coming from India and the extreme Orient. Pilgrimages to Mecca should continue to be objects of special observance and ships with cholera on board were still to be quarantined.

England and Austria-Hungary opposed the clause in the regulations which authorized the placing in quarantine of the vessels crossing the Suez Canal, and they called a new conference which met at Venice in January, 1892, thirteen powers consenting to enter the discussion.

In order not to provoke severe opposition, the French delegates, appointed to open the discussion, did not undertake the defense of the quarantine system, but substituted for it that of disinfection. It was proved that, thanks to the demonstrated power of vapor under pressure, this could be practiced in an efficacious manner and with such rapidity that navigation need suffer only a very little delay. The English delegates, seeing the question thus placed on a new basis, recognized the possibility of finding in this method the solution of the question which they had vainly sought up to this time, and no longer persisted in their invincible opposition.

On the other hand a concession was made to the English to which they attached great importance. The large companies of English navigators demanded with insistence that their ships should not be obliged to wait twenty-four hours at Suez in order to be inspected, a proceeding which occasioned a great loss of time for the accomplishment of a simple formality. The conference declared that the stay at Suez, necessitated by the sanitary visit, might be shortened as much as required on the simple condition of increasing the number of physicians charged with this inspection.

As to the ships having cholera on board, or having recently had it, the coast countries maintained the necessity of isolation and disinfection, and they gained their cause by proving to the English that this measure would impose upon their commerce only an insignificant burden. Out of the fifteen thousand ships which crossed the canal from 1884 to 1891 only fifty were put in the list of those suspected, and only two were found to be actually infected. As a commercial obstacle this was assuredly a very small thing. The English plenipotentiaries admitted the fact in perfect good faith. They asked nevertheless a special *régime* in the care of the packet boats which were in the public service and for the transports filled with troops. This favor was accorded them on condition that these vessels should all be supplied with full equipments for disinfection and should carry a physician appointed by the government.

The following resolutions were drawn up by the conference:

The visitation of the ships coming from India and the extreme east shall be made at Suez; and four physicians shall be appointed for the work in place of the one as heretofore.

Ships are to be considered as divided into three classes: (1) The *indemnified* are those proved to be free from all infection, and such will without delay continue their course; (2) the *suspected*, those which at their departure or during the voyage had cases of cholera, but which for seven days had been free from it; these in their turn are divided into two categories; those which carry a physician and means for disinfection, are allowed to pass the canal but without communicating with land; those not so provided are sent to the waters of the Moïse in order to be disinfected; (3) the *infected*, those which within seven days had had cholera, and which should be held in quarantine in the waters of the Moïse for five days. All the passengers will be disembarked and the vessel thoroughly fumigated.

The pilgrimages from Mecca will continue to be the object of special dispositions.

In order to insure the execution of these measures it was agreed to found at Suez a great international establishment. It is to contain four physicians who shall permanently reside there. Fourteen powers signed the treaty; the following June England gave her signature; and Denmark, Sweden, and

Turkey, whose representatives were not endowed with power to sign, promised to send the legally authorized persons to do so next year at Paris.

While the conference was thus pursuing its work, the cholera, as if to laugh at the obstacles which Europe proposed to throw in its way, gave to the prevision of the hygienists a double surprise, appearing at Paris without any one's having discovered its approach, and taking up again its route of ancient days which it seemed to have abandoned.

Its sudden apparition in the suburbs of Paris is strange in all of its aspects. It has been impossible to discover its origin; it broke out suddenly in an establishment whose inmates had had no connection with any of the countries in which it was raging. The bad quality of the Seine water will account for the propagation of the malady, but it does not explain its appearance. As to its nature, though an attempt was made to relieve the fears of the people by calling it cholérine, in reality it is the genuine cholera, as has been shown by the bacilli always found present in every examination made. If the cases have been less numerous they have been exceptionally grave. At Nanterre there were forty-four deaths out of fifty-four cases; at Saint-Denis, eleven deaths out of nineteen cases; and at other places about the same proportion, generally surpassing sixty in one hundred. The victims were mostly of the poorest classes and were enfeebled by the privations of misery, but its fatality is not the less extraordinary and contrasts strongly with its lack of disposition to spread itself through the city.

For a few years recently its line of march has been from central Asia toward Persia and the Caucasus Mountains. Last year a suspected epidemic was signaled in the Crimea, and it was predicted that it would very soon be necessary to take precautionary measures in order to prevent its introduction into Europe over a land route. During the winter the disease appeared in Persia; then it overleaped the Caucasus, crossed the Caspian Sea, and appeared in the region of the Volga. It traversed Russia appearing in nearly all parts. It hastened its speed toward the west and in order to go more quickly took the route by the sea.

While France thought that Germany and Austria lay between her and the cholera she

was suddenly surprised to learn that it had appeared at Antwerp, Altona, Hamburg, and at Havre. Dr. Koch who was sent to these places does not doubt that it was imported from Russia.

The countries neighboring to Russia, in their turn took great precaution. Posts of inspection were established in Austria. At Berlin sanitary measures were inspired by Dr. Koch; the service of sleeping cars was suppressed upon the line from Hamburg. Portugal held in quarantine everything coming from Germany, Austria, and Belgium. England long ago took measures conforming to her ideas in sanitary methods. America quarantined the ships coming from all infected ports of Europe. France guarded all of her frontiers, but was not prepared for the arrival of cholera at Havre.

Such are the measures which the civilized countries of the world employed against the exotic epidemic. They used three means for preserving themselves from the plague: isolation, disinfection, and thorough prior cleansing. The first long ago showed the measure of its powerlessness. Quarantines, pesthouses, cordons, have had their day. The disinfection of ships and of infected places is only an expedient. The future belongs to the last-named method. The English understand this; they say they have spent immense sums of money in this way since the beginning of the century and do not regret it. The nations of the south of Europe, less rich, less convinced perhaps, will need longer time to arrive at this conclusion. It will be necessary to begin at the large cities on the coast. Naples and Marseilles have already undertaken it. The former, after the epidemic of 1884, adopted a project comprising the demolition of seventeen thousand houses, of sixty-two churches, the dispossession of seven thousand landlords, the whole costing \$20,000,000. The inauguration of the work took place in the month of June, 1889, in the presence of the king of Italy.

Marseilles has not carried the work so far; however, last October she began the execution of a network of sewerage destined to gather the impurities in the city in an immense collector from which they are to be carried to the sea beyond the hills of the city. This work will be finished in five years and will cost \$7,000,000.

When all of the coast lands of the Mediterranean shall have thoroughly cleansed their

ports, they will be able to await the epidemic, which is a filth disease, with a fearless heart and to renounce utterly measures of isolation which are still necessary.

When the populations of the interior shall do the same thing, they will enjoy an equal security and will not fear the arrivals from

Asia. Finally, in a far distant future, of which the hygienists only catch occasional glimpses as in dreams, it will, perhaps, be possible to undertake the destruction of the immense exotic centers in which the miasma of this redoubtable malady is generated, and whence it spreads over all lands.

ABANDONED FARMS IN THE UNITED STATES.

BY JNO. GILMER SPEED.

FOR ten years past we have every now and then heard of abandoned farms in the north Atlantic states, and especially in New England. Reports of such places have been much more frequent during the last third of this decade than ever before, and they seem to be a very sure indication of a serious decline in agriculture in the sections alluded to. There are such things as abandoned farms in the remote and inaccessible portions of Vermont, New Hampshire, and Maine, but I have found no trustworthy reports that even these instances were numerous. It may be that there are also a few such in Massachusetts, Connecticut, New York, New Jersey, and Pennsylvania, but they must be so few that they are hard to find.

An abandoned farm, I take it, is one the ownership of which has been forsaken because as a property it is worthless or seems so to the person in whom the title rests. This is not what is meant by an abandoned farm as the term is ordinarily used and therefore it is a very misleading misnomer. There are hundreds of farms in New England and the other states named that are carelessly spoken of as abandoned, from which any squatter who attempted to take possession would be promptly ejected. These are places which the owners wish to sell and not finding purchasers at what the owners considered fair prices they have moved away to carry out the plans determined upon when purchasers were first sought. They are not abandoned, but usually leased to neighboring farmers who use them for pasturage.

But it is entirely true that there are certain elements of abandonment about such removals. The farmhouses and farm buildings are left untenanted and unoccupied and these are rapidly subject to that hurtful decay that

soon makes ruins of structures not kept in repair. The fences, too, fall away with great rapidity and weeds riot in the fields. This means a constant and quick deterioration in value. And these places twenty-five years ago were the homes of contented and prosperous farmers. From these fields have come some of the greatest names that figure in American history. It was a sturdy stock, these farmers of New England, and not easily overcome. Had they not been both courageous and industrious they never would have thriven as once they did. Why then should agriculture languish there? Are the fields less fruitful or the people less industrious and hardy? Neither of these is the case. The times have changed, unquestionably, and it is also true that the New England and eastern farmers generally have not been quick to see these changes and to alter their methods to suit the altered conditions.

For this they are blameworthy, but the changed conditions have not been brought about in a perfectly natural way, and to an extent therefore they may be pardoned for not seeing what was to happen until it had actually occurred. When the Allegheny Mountain range was the boundary between the East and West, agriculture in the East was in its most flourishing condition. This continued with no noteworthy decrease until the end of the Civil War and the extension of railway lines throughout what is now called the West. At that time and during that period the eastern farmers not only grew what was consumed in their own section but furnished the bulk of the surplus of the food that was sold abroad. The conditions then were entirely natural and these people were prosperous and contented. Then came the era of assisted emigration to the West. It was not particularly felt with the settlement

of the new states such as Ohio, Indiana, and Illinois, though to be sure at that time there was a steady drain upon the population of New England and the Atlantic states a little farther south. Lands were sold by the government at very low rates to all settlers, and to these lands flocked not only people from the older states but thousands from Europe as well. But the drain was not yet ruinous. Harm may have been done, doubtless was done, but it was not noticed. Then came the land grant subsidies to the railroads and the sales of lands in what before the war was thought to be a wild and desert country.

Now the harm began to be felt. The government has continued to sell land only to actual settlers, but the railroads, in their need to get money, converted the lands granted to these companies into bonds and stock and these securities were sold to whomsoever would buy. Here the government was absolutely encouraging and subsidizing a ruinous opposition to the agriculture of the older eastern states. Here was virgin land almost given away, land that needed but to be tickled with plow and harrow and it would laugh back with a golden harvest more rich than was ever known on the hillsides and rocky fields of New England. "To the West," was the cry heard all over the eastern countryside and the drafts on the population in response to this call were serious indeed. The more adventuresome, and that very often means the most sturdy, responded at once and those who were left at home were the old folks and the "leavings," to use a homely phrase of the young generation. These sons and daughters of New England transplanted to the West were now in active competition with their sires, their brothers, and sisters in the East. In this competition they were joined by hundreds of thousands of European peasants who had come at the invitation of the government and of the railroads and who had bought fruitful and easily cultivated lands at prices so low that these farms were practically gifts.

The rapid extension of the railroads throughout the West, aided to a great extent, as I have before said, by subsidies of land from the government, was such that these lines were bound in order that they might earn dividends to assist in creating business. This they did by taking the grain and other agricultural products to the East and to the seaboard for shipment to Europe at a rate

less than a farmer would have to pay one or two hundred miles from New York or Boston to get his grain taken to those cities. The competitor in the West could grow larger crops at less cost than the farmer in the East, and though he was so remote from the seaboard he could get it to the great markets cheaper than the agriculturist close at hand. What wonder therefore that farming in New England should have languished!

This opening of new and cheap lands and this extremely low rate on through freight from the far West has been felt farther east than New England. The influence has extended even beyond the sea, and in 1886 one seventh of the arable lands in Great Britain and Ireland had been converted into permanent pasture or abandoned in the same sense that the New England farms have been.

These have been some of the great contributing causes that have led to the present low state of agriculture in New England, but these have been of a nature beyond the control of the husbandmen who are now charged with abandoning the farms which were once found sufficient abundantly to support and liberally to educate the families of generations passed away. Other things have also contributed. The daily newspaper, the railroads, the electric telegraph, and other modern developments have so quickened the life blood of the people that society and the frequent contact of man with man has become an absolute necessity. The youth of to-day will not stay on the farm where these things are lacking. It may be said that these social advantages will always be lacking in agricultural communities. That is not so. They are not lacking in France, where there is the most contented farming class to be found anywhere in the world, and they will not be lacking in New England and the other American states when it is realized that without good roads uniting farm with farm and village with village there can be neither contentment nor prosperity.

In the present condition of the roads in this country at that very season of the year when farmers have some leisure from their work the farmers and their families are walled in by mud. How can there be any society when driving over the common roads is a difficult labor and walking almost an impossibility? In the early spring and often in the autumn a trip from one farm to another, if only four or five miles away, is as

difficult an undertaking as a journey from New York to Philadelphia. It cannot be taken as a mere matter of course and without forethought, but must be arranged for and carefully planned. Under such conditions the farms in America are lonely places for young and aspiring men and women and they will not stay there if they can help it. Meantime the factory towns all over New England are offering employment of a certain kind, and the greedy cities seem able to take all who come. By building good roads these neighborhoods can be bound more closely together, and by their aid New England and the other older states would soon become, so far as the social condition was concerned, much like one large village.

But even in the agricultural methods these farmers have not responded wisely to the changed conditions that were forced upon them by the land policy of the government and aggravated by the indisposition of the young people to endure the loneliness of farm life in an age when every nature craves society. They have continued to grow the old crops in the old way long after these ceased to be profitable. If a farmer does not make money but loses it in growing corn or oats or wheat or barley he is a very bad business man if he continues it. And that is exactly what these people have persisted in doing. It is true that the long New England winter of something like seven months does not enable the farmers there to turn their attention to the growth of small fruits as may be done in New Jersey and Delaware, but there are other things that may be grown besides fruits and the staple cereals. To do fancy farming with the aid of machinery is rather out of the question and has long been so on account of the scarcity of labor. But the high culture of small areas in which the hardy vegetables may be grown is something that any farmer may turn his attention to. I do not allude to truck farming, where the green vegetables are grown that would spoil unless they were taken quickly to market, but to those hardy fruits of the earth, such as potatoes, onions, turnips, and other root crops, which may be grown, gathered, and disposed of without the necessity for quick transportation. The man who tried to cultivate in the old cereals one hundred acres with his own hands and found himself getting poorer every year because he could not compete with western prices, could take his ten most fertile acres and work such

an area thoroughly planting it with vegetables. He would in all probability find that his receipts were larger than before and the operation much more satisfactory. The rest of his place he could use to grow what grain he needed for his own stock and for pasturage. Each year he could raise some colts or other cattle so as to utilize this pasture to the best advantage. New England horses once were famous for their hardiness and stamina and they still are in those sections where attention is given to breeding and regard paid to the best strains of blood.

The cultivators of the soil have had a hard time and are still suffering in those sections in which are these so-called abandoned farms. As pointed out, many of these hardships have to a great extent been forced upon them but for the others they are themselves responsible. The bad roads may be remedied and the unprofitable methods changed for other and better ones. That this can be done is proved by the fact that there is not a neighborhood in New England in which there are not now prosperous farmers—farmers of the old Puritan stock. But they have kept abreast of the times and have remained prosperous despite the bad roads and the scarcity of labor. And then too we find that the Irish immigrant is coming in and thriving where some of the old-fashioned farmers have failed and moved off in disgust. It is true that we cannot expect and it is far from desirable for American farmers to adopt the mode of life of these immigrants who at home were content to live in hovels so long as the landlords permitted them to stand, but it is also true that these newcomers are practicing the very methods of tillage that the displaced natives refused to adopt. It seems a pity, an incredible pity, that native Americans cannot hold their own against any competitors in an equal field.

Judge Charles C. Nott of the United States Court of Claims has recently written on this subject and takes quite a despondent view. He traces the causes that have led to the decline much as I have done and then says :

"Yet the last act of the New England farmer is not unworthy of his sturdy and upright lineage. He faces the situation, and closes his accounts and pays his debts like a man ; it is the business which has become bankrupt, not he. When we remember how hard it is for any of us to give up an undertaking on which we have spent time and money, or to throw away a foolish

purchase, instead of storing it in the attic; and when we consider how the poor of this world cling to their poverty, how the peasants and crofters of other races obstinately hold fast to their small holdings, and divide and subdivide their insufficient farms only to entail intenser misery on their descendants, we must acknowledge that there is something grand in the farmer of these mountain towns, who, rising to the heroic treatment of his case, turns away from the fields and fences upon which he has toiled through the better part of his life, and, by a decree as unalterable as the laws of the Medes and Persians, writes upon the closed door, **ABANDONED.**"

What has been said of New England applies in a less degree to New York, New Jersey, and Pennsylvania.

Now let us turn to another field. We all know that in that very West that has assisted in the undoing of agricultural New England there is now a serious agricultural depression and a feeling of unrest that is expressing itself in political agitation which has so far resulted in the promulgation of doctrines of most novel character. The causes that have led to this depression in the West are very easy to see and probably there is not a sufferer among all those who now wildly cry out for relief who does not see and understand these causes with absolute plainness. These causes are twofold—the land hunger which induced farmers to buy a larger acreage than they could pay for and the "boom" mania that induced these men to believe that they could pay rates of interest however high.

The Elizabethan English had this land hunger to an extraordinary degree. To their kinsmen who came to America it was transmitted in an even more intense form. A notable example of this was when so many Virginians at the end of the last century forsook comfortable homes in the Old Dominion to brave every hardship and even death itself to secure abundant and fruitful lands in the wilds of Kentucky. This hunger has spread all over the farther West. A man who could buy and stock one hundred and sixty acres of land was not satisfied with so small a property. He must have more. A "boom" had started in his neighborhood. Property was going up. So he buys a neighboring quarter section or two and mortgages his own place and the acquired places as well. Money is scarce as it always is in a new country. Rates of interest are high. But the rate of interest does

not bother him. Property is going up so fast, he feels sure that in a year or two he will be able to sell off a very small portion of his newly acquired property, raise the mortgage and still have twice as much property as he had before he indulged his appetite for land and was carried away by the "boomer's" fever. He has great, indeed absolute faith in a quick realization from what Henry George calls the "unearned increment."

But what is the result. To use the picturesque language of the section of which we are writing, the "boom peters out." Meantime the interest has been rolling up steadily and rapidly. He cannot believe that the depression in lands is more than temporary. He will not sell for less than he paid. But he must raise more money for the interest. So he mortgages whatever other property he can—his farm stock for instance. The boom does not revive, but the interest keeps on and each time he goes to the money lender he must pay a higher rate of interest. Then comes the collapse. He loses everything and his farm in the western sense is abandoned, that is, the purchaser puts a tenant upon it, and the dispossessed freeholder very likely himself becomes a tenant farmer. He and his kind have been undone by an inherent hunger for land and too great hopefulness in the near future. They have speculated just as the brokers and operators do in Wall Street and they have lost. Though they cry out ever so loudly there is nothing that can be done. The game has been played and the stakes are no longer on the table. A new deal will not help matters in the least.

It is a pity that farmers in America cannot live in the idyllic fashion that the poets have sung and always remain free and independent, unvexed by care and worry. But farmers are but business men after all and their lives must be controlled and their affairs regulated by the same rules as those the merchant and the banker apply. After all only a very small percentage of the business men in the cities are successful in any large sense. They have worries more intense and pressing day by day than farmers ever experience except at the supreme moments when they must decide whether to "abandon" their farms or not and I incline to the belief that on the whole the farmer's lot is not an unhappy one, notwithstanding the fact that agriculture languishes in some sections and does not pay so well as it should in others.



Christmas Day.

BY CHARLES KINGSLEY.

OH! blessed Day, which gives the eternal lie
To self, and sense, and all the brute within;
Oh! come to us amid this war of life;
To hall and hovel, come; to all who toil
In senate, shop, or study; and to those
Who, sundered by the wastes of half a world,
Ill-warned, and sorely tempted, ever face
Nature's brute powers, and men unmanned to
brutes—
Come to them, blest and blessing, Christmas
Day;
Tell them once more the tale of Bethlehem—
The kneeling shepherds, and the Babe Divine;
And keep them men, indeed, fair Christmas
Day.

THE FAMILY AND DESCENDANTS OF COLUMBUS.

BY WILLIAM ELEROY CURTIS.

BOTH the place and the date of the birth of Columbus are in doubt, and have been the subject of serious controversy for two centuries. But the strongest probabilities are in favor of Genoa as the place, and the year 1446 or 1447 as the date. His pedigree and the movements of his family have been traced with remarkable patience by Henry Harrisse, the historian, who found in the notarial archives of Genoa a number of most interesting records of real estate transfers and other business transactions by his father, Domenico Columbus. There were four deeds recorded in 1473, 1484, and 1491, in which Domenico Columbus called himself a Genoese; and in his own will, dated February, 1498, Christopher Columbus says: "I was born in Genoa." In a subsequent paragraph of the same document, referring to that city, he writes: "I came from there, and there was I born." Some writers, however, argue that the republic, and not the city of Genoa was meant, which, if so, will admit to the controversy the claims of the several suburban towns in which it is possible that the family may have resided.

The grandfather of Columbus lived at Terrarossa, a hamlet about twenty miles north-east of Genoa, and there his father was born. Sometime between 1430 and 1445 he moved to Quinto-al-Mere a little place on the coast, four miles east of Genoa. The house in which he dwelt is still standing in the Via dei Colombo, No. 8, owned by Mr. Guiseppe Piaggio, and occupied by several peasant families. Here Domenico, the father of Christopher, was married to Susanna Fontanarossa, who came from Quezzi, and belonged to a race of weavers. About 1446 he moved into the city of Genoa, where he purchased a residence and that year qualified as a citizen. In 1471 Domenico went to Savona where his wife died, and about 1484 he returned to Genoa to reside with his daughter until his death at an advanced age in 1499 or 1500. He lived to see the triumph and enjoy the fame of his son, and it is believed that Christopher visited him after the first voyage.

While on the return from the discovery, in the midst of a fearful gale, Columbus made a

vow to the Holy Virgin that if his life was spared he would visit a certain shrine at Siena, in the northern part of Italy, and leave a votive offering. Among the relics preserved at this shrine to-day are a helmet and sword, and a portion of the vertebræ which Columbus is claimed to have left there when he went to pay this vow. It is possible that he visited his father at Genoa at this time, although there is no written evidence of the fact.

In the little village of Cogoleto, about fifteen miles from Genoa, an ancient structure is pointed out to tourists as the birthplace of Columbus, and bears the following pretentious inscription:

"Traveler, stop at this place. It was here that Columbus, the greatest man in the world, first saw the light; here, in this humble house! There was one world; this man spoke and there were two."

But there is no evidence that the great admiral was born or ever lived in this house, although his family may at one time have resided there.

The father of Columbus followed the very respectable trade of wool comber, and acquired a little property through his wife Susanna. It is shown by the records, too, that he was at one time proprietor of a house of public entertainment, but the two occupations do not seem to have kept him out of debt, for he owed money to his neighbors, gave mortgages on his property, and his sons assisted him to pay the interest. There is evidence, also, that during the winter of 1499-1500 the heirs of Corrado de Cuneo got judgment against Christopher and his brother Diego on account of the failure of their father to pay for certain lands in the town of Savona. In the municipal archives there is a document witnessed by Christopher in 1472. On August 26, 1472, he endorsed a promissory note for his father, and on August 7, 1473, just before his departure for Lisbon he signed a deed, relinquishing all claims to the house in Genoa sold on that date to the husband of his sister.

Within a few years the Marquis Marcello Staglieno, a learned antiquarian of Genoa,

has been able to identify a house in the Vico Dritto Ponticello, No. 37, as the one in which Domenico Columbus lived during the younger years of Christopher's life and it is probable, although it is not certain, that he was born there. The discovery of the ownership of this house by Domenico Columbus was made by tracing back the title to the property, and by notarial documents in which it is set down as the place of his residence. Through the efforts of Cavalier Guiseppe Baldi, of Genoa, a fund of \$6,300 was raised for the purchase of the property in June, 1887, and a tablet was placed over the door bearing words which in plain English are, "No house better deserves an inscription. This is the paternal home of Christopher Columbus, where he passed his childhood and youth." Mr. Harriase suggests as an amendment "and perhaps was born."

There is another house in the Vico di Mulcento, Genoa, which also bears an inscription denoting it as the birthplace of Columbus, but there is no evidence of the fact, or that his family ever lived there.

Christopher Columbus was the eldest of five children. Giovanni died in 1591; Bianchinetta the daughter married a cheesemonger named Barvarella in Genoa, and gave her father a home in his old age. Bartholomew went to Portugal some years before Christopher appeared there, and made his living by making and selling navigators' charts. He visited England and France in the interest of his brother's projects, and was closely identified with his voyages and discoveries. He was afterwards made adelantado of Hispaniola, and at the time of Christopher's death is supposed to have been at Rome endeavoring to enlist the intercession of the pope in securing the honors and rewards promised the admiral by the sovereigns of Spain. He died in 1514. The brother Giacomo, or Diego as he was better known, went to Spain in 1493, accompanied Christopher on his second voyage, was placed in command of Isabella, the first colony established in the New World, and carried back to Spain the first cargo of slaves.

It is generally believed although often denied, that Columbus spent some time during his boyhood at the University of Pavia, Italy, when he learned Latin, drawing, the principles of geography, and some knowledge of astronomy. Las Casas, the most conscientious of his biographers, assents to this as a fact, notwithstanding the general impression

that Columbus began his seafaring life at the age of fourteen. At any rate it is known that Columbus had a good knowledge of Latin, geography, and mathematics, and was a fair draftsman. The doctors of this university, which is still in existence, have erected a monument to commemorate the glory of its famous pupil, and when his alleged remains were discovered at Santo Domingo, the archbishop of that republic consecrated the memorial by sending a pinch of the precious dust of the discoverer there, as he did to Genoa.

Columbus was married at Lisbon about 1473 or 1474, to Felipa Moffis de Perestrello, the daughter of an Italian gentleman of some means, good connection, and much fame as a navigator, who was identified with the colonization of the Madeira Islands, and was appointed governor of them by Prince Henry of Portugal. Christopher went to Lisbon in 1473 at the suggestion of his brother Bartholomew, who was already established there, because the court of Portugal offered the greatest inducements to skilled navigators from all over Europe to join its fleets and participate in the enterprises which Prince Henry inaugurated. It is probable that he assisted Bartholomew in the map business until they both secured employment in the navy. We know that Bartholomew was with the expedition that discovered the Cape of Good Hope, and we have Christopher's own testimony that he made a voyage down the African coast.

There is a romantic story in the life of Columbus by Las Casas of his accidental encounter with Felipa at mass in the chapel of the Convent of All Saints at Lisbon, and their love at first sight; but whether this be true or not, it is evident that their courtship was brief and that immediately after their marriage they went to Porto Santo, Madeira, where the father of Señora Columbus left a small estate. Here while studying some maps and books that had belonged to his father-in-law, it is supposed that Columbus first conceived the idea of seeking a passage to the Indies by sailing westward across the "Sea of Darkness" as the Atlantic was then called. Here, too, his son Diego was born in 1475. The family appear to have returned soon after to Lisbon, where we find Columbus submitting his theories to the king, and corresponding with Toscanelli, the Florentine geographer, on the same subject.

There is no record of the death or burial of Felipa. There is, however, an autograph letter of Columbus in the possession of the Duke of Veragua, his descendant, at Madrid, in which he says that when he departed from Portugal, probably in 1484, he left his "wife and children"—he writes in the plural—and never saw them again. That he took his little son to Spain with him, we know, and when he stopped at the monastery of La Rabida, near Palos, he was on his way to Huelva, where his wife had a sister named Mullar, with whom he intended to leave Diego while he visited the court of Ferdinand and Isabella. But he never refers to his wife or his other children again, and the theory of the best authorities is that she, and any other children there may have been, must have died shortly after his departure.

It is believed that Columbus left Lisbon to escape arrest for debt. According to his own statement he was indignant at the action of the king in secretly sending an expedition into the western sea to ascertain the truth of his theories; but there is a record of his application to Prince John II. of Portugal for a "safe conduct" to visit Lisbon, to see his brother Bartholomew who had just returned from the expedition to the Cape of Good Hope. This document, which was issued on the 20th of March, 1488, guarantees him against arrest or detention on any criminal or civil charge during his stay in Portugal, and commands all magistrates to respect it. On meeting Bartholomew he sent him to London to lay his plans for a western voyage before King Henry VII. of England.

After the death of his wife, and his arrival in Spain, about 1486, Columbus fell in love with Beatrix Enriquez, a woman of good family of Cordova. She was the mother of his son Fernando, and survived him, although nothing is known of her whereabouts during the time of his attendance at the court of Spain and while he was absent on his voyages. A great deal may be inferred, however, from a clause in his will, dated May 19th, 1506, in which the admiral directs his son Diego "to take care of Beatrix Enriquez, mother of Don Fernando, my son; to supply her with all that can enable her to live in an honorable manner, she being a person to whom I am under such grave obligations; and to do this to relieve my conscience, because it weighs heavily upon my soul."

That the family of Beatrix found no fault

with her relations to Columbus is inferred from the fact that her brother commanded one of the ships during his third voyage.

Fernando, the second son of Columbus, was born about 1488 at Cordova. We know nothing of his early life, but in 1502, when the admiral left for his fourth and last voyage, he was old enough to accompany the expedition. Subsequently he was appointed a page at court where he appears to have received a good education and acquired a literary taste. As a member of the retinue of Charles V., and he appears to have been a favorite with that monarch, Fernando traveled extensively in western Europe, and not only learned much by observation, but became an ardent collector of books in all languages. Oviedo describes him as a person of sweet disposition, affable manners, and nobility of character.

Although Columbus in his will gave the greater portion of his estates to Diego, his legitimate son, King Ferdinand awarded to Fernando a considerable amount of land in Santo Domingo, and Charles V. gave him a generous pension, so that his income was equal to more than \$30,000 a year. There is no evidence that he ever married, or had children, for at his death, in 1539, he left all of his property, including a very large library, to his nephew Luis, son of Diego Columbus. This library was one of the most notable collections of books in Europe, and is said to have contained twenty thousand volumes, which were mostly obtained between 1510 and 1537. Nearly every volume in the collection contained a memorandum giving the date and place of purchase, and affords a clue to the extent and direction of his travels. That he was a studious reader is shown by the copious annotations made upon the margins.

Don Luis Columbus, who was in Santo Domingo at the time, appears to have cared nothing for the books, for he allowed them to pass into the control of the monks attached to the cathedral at Seville, and by royal command certain valuable manuscripts were placed in the national archives of Spain. Although Fernando left a legacy for the care and increase of the library, the funds appear to have been diverted to other uses, and the precious volumes were neglected and kicked about until 1832, when it was found that the principal of the legacy had entirely disappeared, and two thirds of the books were missing. It was not until 1885, when Henry Harris, the American bibliophile, called

public attention to the outrage, that the Spanish government ordered the library repaired and catalogued, and placed in proper shelter and custody at Seville. There is a catalogue of the original collection in the handwriting of the owner which shows that it was of inestimable value; and it appears also that it contained a manuscript work on the New World by Fernando himself, but it has disappeared with many other priceless manuscripts and printed volumes.

Fernando Columbus is the reputed author of a biography of his father which has been published in several languages. Spotorno, in the introduction to his collection of documents concerning Columbus, asserts that this biography was taken to Genoa by Luis Columbus after the death of Fernando and placed in the hands of a friend who delivered it to Alfonso de Ulua, by whom it was translated into Italian and published at Venice in 1571. Several editions have since been printed in different languages; but Henry Harrisse has expended a great deal of labor in collecting evidence to show that Fernando did not write it.

Washington Irving declared it to be "an invaluable document, entitled to great faith, and the corner stone of the history of the American Continent"; John Fiske says that it "is of priceless value," and other equally good authorities agree with them; but Justin Winsor admits that there may be doubt of its genuineness,—enough to keep it "constantly subject to critical caution." The weak spot in the pedigree of the book is that there is no copy in the Spanish language, and none has ever been seen. Harrisse holds that the biography was written in 1525 perhaps under the patronage of Fernando Columbus, by a man named Perez de Oliva; that it was transported to Italy, and half a century afterwards published as the work of the son of the admiral in order to give it a more authentic character and an increased sale. However, the inscription upon the tomb of Fernando Columbus credits him with the composition.

The estates, titles, and dignities of Columbus were inherited by his son Diego, who was born at Lisbon or Madeira about 1475. On the 8th of May, 1492, when the admiral was about to sail on his first voyage, Queen Isabella made Diego a page to Don Juan, her son, the heir to the throne of Aragon and Castile, with a salary of 9,400 maravedis. On

the 19th of February, 1496, after the death of the crown prince, he became a page to Isabella, and although his father intended him for the priesthood, Diego remained in the retinue of the sovereigns, leading a useless and dissolute life. Columbus had a profound fondness for the boy, and wrote him long and affectionate letters while he was absent on his several voyages. Many of them have been preserved. But the frivolities of the court seem to have absorbed the attention of Diego, and we find his father frequently complaining of his lack of affection for and neglect of himself as well as his brother.

In his will Columbus made Diego his sole heir, but imposed upon him many pious injunctions and obligations. To most, if not all of them, he was totally indifferent. And, although while he was a courtier in the train of Ferdinand, he did little or nothing to secure his father's rights or relieve his distress, within twelve days after the death of the admiral we find him importuning the king for the official recognition and pecuniary dues for which Columbus had so long and so persistently appealed, and to which he was entitled by inheritance. Ferdinand permitted him to bring a suit against the crown, which was decided in favor of Diego, but it was not until after his marriage with Doña Maria de Toledo, a cousin of the king and a member of one of the most influential families at court, that the verdict was satisfied, and then only partially. Ferdinand awarded him an eighth of the royal revenues from Hispaniola, and made him governor of that province, but still declined to make him viceroy of the Indies, although under the contract made between the sovereigns and Columbus in 1492, he and his heirs were to enjoy that rank and its authority forever.

In May, 1509, three years after the death of his father, Diego sailed for Santo Domingo with his noble wife, his two uncles, Diego and Bartholomew Columbus, and the most influential and wealthy party of colonists that had started for the New World. His income at this time was very large, amounting to between fifty and sixty thousand dollars a year, and his wife had large properties of her own, which enabled them to maintain an establishment such as had never been seen in America, and which, although it beguiled the weary and homesick colonists, was the cause of continual jealousy and trouble. Indeed Diego was accused of an intention to set

up an independent government in Santo Domingo, and the apprehensions in Spain were so great that the king sent out a council, or *audiencia*, as it was called, with power to restrain the young governor. He built a monstrous palace on the banks of the River Ozema, and the massiveness of its walls was accepted as an evidence of his ambition. The *audiencia* ordered a fortress constructed on the opposite side of the river and planted the largest guns in the colony behind its breastworks, so as to command the place and destroy it in case Diego attempted to carry out his plans. The walls of the palace still stand roofless, the most picturesque of the many ruins in the ancient city of Santo Domingo; and one of the cannon that was placed to threaten them was secured for the collection of historical relics to be exhibited at the World's Columbian Exposition.

Don Diego proved a very incompetent executive, and was compelled to make many journeys to Spain to explain and defend his official conduct. He appears to have prospered financially, for there is evidence that in 1520 he advanced Charles V. ten thousand golden ducats to defray the expenses of a visit to Flanders, and his generosity seems to have been reciprocated by the king, who immediately dismissed all charges against the governor and made him viceroy over all the Indies, a recognition Diego had been demanding for fourteen years. But additional rank and responsibilities only increased his troubles, and in the midst of an investigation that lasted more than two years, death ended his tempestuous career at Montalvan, Spain, in February, 1526.

Diego was buried beside his father in the monastery of Las Cuevas, near Seville, and the remains of both were removed to the cathedral of Santo Domingo a few years later. It was his bones, instead of those of Christopher Columbus, the people of Santo Domingo claim, that were transported to Havana in 1795.

He left his widow with seven children, four daughters and three sons. Luis, the oldest son, was the heir to the dignities of the family. Doña Maria demanded recognition as vice-queen of the Indies, and regent during the minority of Luis, but the honor was denied her, and she returned to Spain, where for fourteen years she pressed her claims upon the emperor, becoming so poor that she was compelled to sell her jewels, and then

was dependent upon the charity of Fernando, the half-brother of her husband. In 1540 she had the remains of Christopher and Diego Columbus removed to Santo Domingo, where she lived until her death in 1549.

Luis Columbus inherited all the vices of his father and they developed early in his life. During his minority Santo Domingo was governed by the council, and when he became of age he surrendered all his claims upon the crown of Spain for an annual pension of ten thousand ducats, an estate twenty-five leagues square, and the following group of titles: "Duke of Veragua (Honduras), Marquis of Jamaica, Grand Admiral of the Indies, Mayor Adelantado of the other colonies, and a Grandee of Spain of the first class." He then returned with his mother to Santo Domingo as captain general, with an *audiencia* to guide his official acts, and spent some time in Honduras; but he never attempted to exercise the duties of his office, and in 1556 was deprived of several of his titles and had his pension cut down to seven thousand ducats. His life was scandalous, and in 1558 he was arrested for having three wives. He was convicted, spent five years in prison, and was then banished to Africa, where he died in 1572.

Luis left several families of illegitimate children, but the courts decided that the daughters of his first wife were his lawful heirs. One of them was a nun; the other, Felipa, claimed the pension, titles, and estates, but her claims were contested by Diego II., a son of her uncle Cristoval. Before the courts could adjudicate their claims, the cousins settled the dispute by marriage. They shared the honors but a few years however, and died childless, so that the male line of Columbus became extinct seventy years after his death.

Then followed a famous lawsuit which lasted a third of a century and involved eight contestants, including the descendants of Bartholomew Columbus, the brother of Christopher; and those of his father's brother. Among the other claimants was Francesca, the oldest daughter of Diego I., to whose family the estates and titles were awarded five generations later; but the courts decided in favor of Alvaro de Portugal, Count of Gelves, a son of Isabella, the sister of Luis. He died, however, before the termination of the suit, and his heir, Jorge Alberto, died

also, so that the younger son, Nuño de Portugal, inherited the honors and became Duke of Veragua. From him the title descended to his son Alvaro Jacinto, then to his grandson Pedro Nuño, next to Pedro Manuel, and finally to Pedro Nuño, who died in 1733, and the male line of descent again became extinct. Then occurred another long and notable contest in the courts, which in 1790 reversed the decree of 1664, and the titles returned again to the family of Diego I., and the great-great-grandson of Francesca, his elder sister, was declared duke of Veragua.

In the existing family the blood of Columbus mingles with that of the Basques, the hardiest race in Spain, from a province that has produced the best stock in the kingdom, and is gifted with enterprise, industry, and genius.

That the heirs of Columbus were extremely jealous of the privileges and titles they claimed, and tenaciously clung to the rights therein set forth, is shown in many ways and on every occasion. In his last will and testament, dated at Santo Domingo City in 1523, Diego Columbus writes :

"I, Diego Colon, Viceroy, Admiral, and Governor Perpetual of these Indies and *terra firma*, discovered and to be discovered, of the ocean sea ; legitimate son of Don Cristóbal Colon, first Viceroy and Admiral and Governor Perpetual of these said Indies and *terra firma* ; and of Doña Felipa Mufies, his lawful wife, defunct and now in the keeping of God ; being in this city of Santo Domingo, of this island of Hispaniola, in my own house, sane, and in my right mind," etc.

Later still, in 1544, the testament of his son, Diego II., reads :

"I, Don Diego Colon, son of the illustrious Señor, Don Diego Colon, Chief Admiral, Viceroy and Governor that was, of the Indies and of the ocean sea, defunct and now in glory ; and of the illustrious Lady Vice-reina, Doña Maria de Toledo, his wife and my mother," etc.

And still later the testament of the vice-queen herself, dated 1548, reads :

"*In dei nomine*, Amen. I, Doña Maria de Toledo, Vice-queen of the Indies, widow of the Admiral Don Diego Colon, who is now in glory, Viceroy and Governor Perpetual of the said Indies, legitimate daughter of the Commander of Leon, Don Fernando Toledo," etc.

The living descendant (1892) and the pos-

sessioner of the rights and titles of the discoverer of America, is Don Cristóbal Colon de la Cerda, Duque de Veragua, Marqués de la Jamaica, Almirante, Adelantado Mayor de las Indias, grandee of Spain of the first class and senator for life in his own right.

A friend of the duke of Veragua furnishes the following sketch of his character and career :

"He is a person of the most highly finished education, by nature distinguished, of refined and agreeable manner, of recognized talent and extensive knowledge, of liberal ideas, and of independent character.

"He is one of the most democratic and hard working of the nobility, very learned in agriculture and stock raising, having succeeded in making his stock farm of fighting bulls the first in Spain. He is beloved by all the social classes, popular by his tastes and by his simplicity.

"He took no notable part in politics until after the revolution of September, 1868, and then joined the radical party whose chief was Don Manuel Ruiz Zorrilla. At this time he was elected deputy in the Cortes for the district of Arévalo, twice in succession, and afterwards was vice president of the House of Deputies. When Don Alfonso XII. was proclaimed king, he was elected deputy for Puerto Rico, and after the promulgation of the Constitution which to-day rules in Spain, he took his seat in the Senate as a senator in his own right, by reason of his being grandee of Spain of the first class, according to Article 21 of said Constitution. In the Senate although without ceasing to be a Monarchist, he always voted with the Liberal Opposition ; but remaining free from all political engagements, and preserving his liberty of action. On the dissolution of the Radical party, he recognized as chief Don Próxedes Matéo Sagasta, and under his presidency accepted the portfolio of the ministry of public works, an office which he filled satisfactorily from January to July, 1890.

He has a son who was born in 1878, and will succeed to his titles and estates.

The family reside in a beautiful palace on the Calle de Matéo, Madrid, and possess a library and art collection that are famous all over Europe. Within the library are a number of original manuscripts of Columbus, and many other precious relics.



From a relief by Luca della Robbia, The Annunciation.

CHRISTMAS IN ART.

BY CLARENCE COOK.

IF it would sound like a paradox to say that art invented Christmas, it may at least be allowed that art has done a good deal toward keeping it alive. Art has tapestried the walls of churches, and hung their altars, and carved their pulpits and their shrines with the lovely story of the birth of Jesus ; while all the minor arts have joined to swell the chorus of praise that has gone on increasing to our own time in spite of the objections of incredulity and the religious contentions that have at times threatened to turn the Natal Hymn of Peace into a Tocsin of War. The celebration of Christmas has now become almost universal in Europe and America ; even in New England, where in the childhood of men not yet entitled to be called venerable, Christmas—if not wholly neglected in favor of New Year's Day—was only moderately honored, it is now the favorite festival of the year, and its coming is warmly welcomed by everybody ; its only rival in the affections of the people being the home-festival of Thanksgiving.

F-Dec.

In the beginning of Christian art, the story of the birth of Jesus took its subordinate place as merely one portion of the painted or sculptured story of the main incidents of His life. The subjects suitable for representation were early selected by the Church, and were treated by the artists intrusted with the decoration of her walls and altars in the strictest conformity with the rules laid down, not only for the general design, but for all its details. These rules as formulated by the Greek Church, and for a long time acknowledged by the Latin, are to be found in a book, "Christian Iconography," translated from the Greek into French by M. Didron, and, later, put into English, and published in Bohn's library. The canon applies, not merely to the life of Christ as told in the Gospels, but covers the whole story contained in the Old Testament, so far as, from the theologic point of view, it leads up to that life, and prepares the way for it ; and, in addition, it dictates the representation of all the personages and actors in the great drama, from Gen-

esis to the Apocalypse, with much besides that Legend and Theology have supplied to enrich the theme. Angels and Archangels, Cherubim and Seraphim, Thrones, Dominations and Powers, the Sibyls and their mystic utterances, the Doctors and Saints of the

whose use consequently no printed books were supplied. Commonplace artists, men of routine little above the rank of house-painters, willingly adhered to the patterns set them; they had nothing of their own invention or imagination to contribute. But



The Nativity.

From a fresco by Giotto.

Greek Church—the painter called on to depict these could not fail to depict them rightly for want of information; but on the other hand, he was in great measure restricted in the power to modify the representation by his own taste or imagination. It thus came to pass that certain features in the pictorial conception of each incident in the story became fixed in the popular mind:

“Set in a note-book, learn’d and conn’d by rote,” and any departure from the order agreed upon was for a long time unwelcome. It was only by degrees that this settled order was disturbed and finally broken up. This came about by the intrusion of the individualities of different artists, and of ideas foreign to the strictly historic interpretation of the narrative as prescribed by the canon. At first the stories were told in a plain straightforward way, as suited to the understanding of untutored people and children. The painted walls were in fact the sacred primers of the populace who could not read, and for

as soon as a man came along who had something of his own to say, a poet who looked upon the story given him to paint as a theme for enrichment and the embroidery of fancy, the door was opened for escape from the trammels of pedagogy, and art entered upon a new way.

Giotto was such a man. But it was not to be expected that he or any one man could make a complete revolution in the field of art as he found it. He was an Italian, and though he was not the only one of his countrymen who had taken up the trade of painting, yet their teachers were Byzantine Greeks, and Greek painting was the fashion, and those artists who had nothing in themselves, who had no feeling of their business, would remain Greeks still, though born Italians, just as to-day not one American artist in five hundred has the native power to escape in feeling or in execution from the shackles of the foreign art in which he has been trained and to put into his work a little salt of Americanism.

Giotto confined himself, as he was no doubt obliged to do, in the general *ordonnance* of his pictures, to the accepted and prescribed rules : it was in the details that he allowed his personality to play freely. He was not content with merely telling his story however clearly ; he had the poet's creative impulse that made him delight in seeing men and women live and move and have a being under his hands. He was grievously hampered by his want of technical skill, by the entire absence of models and examples, and of the inspiration and suggestion that come from the companionship of others seeking the same goal. It is a great drawback in our pursuit of any aim not to have before us the incitement of some one who knows more than ourselves. No one in Italy, no one in

success. "How to see," "How to observe," are an art by themselves ; in this field Giotto was a pioneer, and he shows all the defects as well as all the merits of a pioneer.

His picture of the "Nativity" is one in the series of the Life of Christ that covers the walls of the little chapel of the Arena in Padua. — The building architecturally is a very plain and unadorned structure both within and without, and within owes all its attractiveness to the frescoes of Giotto that cover every foot of wall space from top to bottom both on the sides and at the ends. The lower part of the walls—the dado as it may be called—is painted in imitation, or rather in suggestion, of architecture, with niches for painted statues of the Virtues and Vices. The reader may be reminded that the lower part of the



The Nativity.

From a fresco by Bernardino Luini.

the world of Europe, at least, painted better than Giotto ; nothing of the least importance remained, above ground, of antique painting, and study from the life was beset with many difficulties ; too many for him to overcome with full

wall of the Camera della Segnatura in the Vatican was painted in a similar manner by Raphael ; the Italians were fond of these imitations ; the real thing was not always to be afforded, but I think they enjoyed the thing for its own sake ; they took pleasure in their

own cleverness. The series of frescoes in the Arena chapel begins with the story of the Virgin Mary's parents, Anna and Joachim, and ends with the Ascension of Christ. With the assistance of the priests of the chapel, even the most ignorant visitor there could

The "Nativity" of Giotto in this series of the Arena chapel may be compared with the same subject sculptured on the pulpit in the Baptistery of Pisa by Niccolo of Pisa. In his conception of the subject by Giotto we find the same homely, tender, domestic feeling



The Nativity.

From a relief by Niccolò Pisano.

thus follow the dramatic story from beginning to end, and certainly, all prejudices apart, a story more complete in plan or more varied and interesting in its details would be hard to find. We suffer from our familiarity with it, many of us suffer from the way it has been taught us; we find it hard, if it be not impossible, to follow it with the feeling of those to whom it was a new story. It is not at all uncommon to find, in these early Italian pictures, the eyes of Judas and of the scourgers of Jesus, as well as those of Pilate, scratched out, or their faces disfigured by the hands of the common people in their zeal for their Master. There was a harmony between the simple-hearted painting of the early time and the simple-hearted belief of those to whom the painted wall was their painted Bible.

that pervades the whole series and which is the distinctive mark of difference between the Italian's treatment of the theme and that of his Greek or Byzantine teachers and predecessors. Even Cimabue's *Madonna of Santa Maria Novella*, though Cimabue, like Giotto, was an Italian, is yet to all intents and purposes a Greek Madonna, a throned goddess, the Queen of Heaven, for Cimabue never fully emancipated himself from his Greek teachers. But Giotto's Virgin is an Italian woman and a peasant at that, and as she turns herself on her humble bed, protected from the night by only a crazy shed, and with a mother's tenderness soothes the swaddled infant at her side, we may believe that in his life as a shepherd lad he had seen just such a woman, perhaps his own mother, as we, even, might see such a one to-day among the peasants

of the hills that surround Florence. The childish drawing of the rocks and trees, of the sheep, of the human figure, must not blind us here, nor in any of these pictures, to the essential truth of action and expression and to the clearness of the story-telling. Those who recall the story told by Vasari of the discovery of Giotto by Cimabue, who found his future pupil drawing on a smooth, clean piece of rock, with a stone slightly pointed, one of his sheep as it fed beside him, may smile to see how little skill he had in drawing sheep long after he had become a famous artist. But for all their bad drawing they are sheep, and neither Rosa Bonheur nor Charles Jacque could better express their essential character.

When we turn from Giotto's picture to the subjects of the "Nativity" and the "Adoration of the Kings" from the pulpit in the Baptistery of Pisa by Niccolo of Pisa we see

seventy-one years before Giotto, and who died at the age of seventy-three when Giotto was two years old. We are told that he received his first impulse to sculpture from the sight of certain Greek, not Byzantine, sarcophagi brought to his native city as spoils by the Pisan armaments. Among these was "one in particular on which the chase of Meleager and the Calydonian boar was cut with great truth and beauty: it surpassed all the others, the nude as well as the draped figures being perfect in design and executed with great skill. Niccolo was attracted by the excellence of this work in which he greatly delighted, and which he studied diligently." Now it is certainly interesting to observe that the slabs which make up the sides of the two famous pulpits—this one by Niccolo in the Baptistery of the Cathedral of Pisa, and the other in the Cathedral of Siena by Niccolo's son Giovanni—closely resemble the sculp-



Adoration of the Kings.

From a relief by Niccolo Pisano.

that while the sculptor has followed as literally as the painter the directions of the Church yet he has given to his Virgin an altogether different attitude and expression. Niccolo Pisano, Niccolo of Pisa, was a sculptor born

tured slabs of which the antique sarcophagi furnish so many examples, not merely in their shape, but in the crowded character of their design. And as the Italians of that time were all the time working up the frag-



From a fresco by Correggio.

The Holy Night.

ments of antique sculpture constantly unearthed in their excavations for the foundations of new buildings, not only in the decorations of these buildings but into altar-fronts, tombs, and other objects, we might fancy, before closely examining them and discovering the subjects of their carvings that these famous pulpits of Pisa and Siena—octagonal boxes standing on pillars—were utilizations of the front slabs of antique sarcophagi. This is not the place to analyze the nature of Niccolò's design: the curious mixture of eastern sumptuousness in the forms, the attitudes, the costume of the chief personages, and the simple-hearted attempt to graft all this on a representation of the birth of the Son of Man who had not where to lay His head. Here the Virgin is no longer a peasant mother in lowly garb and dejected attitude. She is a Queen of the Earth as well as of Heaven and wears the diadem that suits with her imperial state.

This double interpretation is explained by the fact that there early grew up in art as in the sentiment of the time—the art, here, as always, expressing the sentiment of the time for which it worked—a double way of looking at the story of Christ: a naturalistic way and a mystical way. Sometimes the events were narrated, with the brush or with the chisel, as nearly as the artist could conceive them in their actuality and then, in the story of the Nativity, for example, we shall find the mother and her child in a poor shed or ruined stable, sometimes with the Star of Bethlehem seen sparkling through a rent in the roof; the child lying in the manger or on the ground on a bed of straw, with the ox and the ass looking in upon Him from their more comfortable stalls; His mother kneeling by His side in adoration, or in solicitude, and His foster father Joseph either sharing her watchfulness, or uniting with her in adoration, or sallying out on some errand for her needs, or else comfortably sleeping in a corner. Sometimes, to save the room needed for a separate picture, the shepherds are seen, both outside the stable on the hillside, astonished by the vision of the angels as they watch their flocks, and again entering the stable and looking with mingled awe and curiosity upon the young child and His mother. But, in all the pictures of this class, the sense of reality, at least attempted, is made apparent: the artist is plainly bent on recording the scene as it actually happened. But in another vein are the pictures that treat the story as one

that had an esoteric, a mystical meaning: where the stable is either a ruined temple of the pagan world or else a shed set up in the ruins of such a temple; where the straw of the child's bed is laid upon some richly carved stone that was once the corner stone of a fallen pagan temple, or is the corner stone of a new temple just now building whose altars shall be consecrated to His worship who now lies neglected in her shadow. We have seen how in the early times of painting in Italy, the realistic mode of treating this subject—or all the subjects, both of the Old Testament and the New—naturally prevailed, because the sole object of the representation was to instruct the people in the facts. Even the early sculptors had no other intention, only the models of Niccolò and Giovanni Pisano controlled their style and their form, while it allowed them to keep reasonably close to the facts. We must acquit the Pisani of any mystical or allegorizing tendency: that had not as yet become the fashion of the time.

But in the late fourteenth and in the fifteenth centuries the mystical and allegorizing tendencies were in full flower, and we find few pictures of the birth and childhood of Jesus that attempt to represent these events as they might be supposed to have actually taken place. There is almost invariably some mixture of imagination or fancy. The very subject of the Adoration of the Child by His Mother was invented, and is often made as it were one with the Nativity; the mother adores her child as she sees it for the first time. Thus in the picture by Bernardino Luini in the church at Saronno we have a purely formal composition without any attempt at realism either in the attitudes of the Virgin and Joseph or in the scene itself. Art had now emancipated itself entirely from the bonds of the Church, and artists whether as individuals or grouped in "schools," expressed themselves according to their own tastes, or to suit the fashion of the time. This was largely owing to the fact that artists were no longer exclusively employed by the church: the taste of the newly enriched princes, dukes, and counts demanded that their palaces and chapels should be made beautiful by the same arts that had hitherto been devoted to sacred uses. One of the most enjoyable examples that has come down to us of this private employment is the painting by Benozzo Gozzoli of the chapel in

the Riccardi Palace in Florence where the whole room may be said to be devoted to the glorification of the twin subjects of the Nativity and the Visit of the Wise Men, or the Three Kings. The entire wall of the body of the chapel is painted with the procession of the kings with the long retinue of their knights and squires ; on the pier that divides the chapel from the choir are painted shepherds and herdsmen with their flocks ; and on the side walls of the choir are ranged angels kneeling or standing, and singing the *Gloria in Excelsis* as they adore the young child and His mother in the altar-piece painted by Filippo Lippi, now in the Uffizi Gallery.

Apart from the angels in the choir, this painting of Gozzoli is entirely wanting in religious feeling or suggestion and might as well have been made for a hunting-lodge as for a chapel. It is perhaps the most complete illustration that could be given of the divorce between religion and the art of painting. The picturesque landscape with its castles and towers seen among the trees, the huntsmen with their dogs and squires chasing

the deer along the plain ; the rich procession in the foreground, its array of stately dresses, its men at arms, its hawks and hounds, hunting-leopards, and tame monkeys ; all this makes an amusing and interesting tableau, and a valuable record of contemporary manners. It may be noted here in passing that in the Roman school during the sixteenth century the taste for elaborated landscape backgrounds declined, in consequence of the preponderance of plastic characteristics in the masterpieces of Raphael and Michael Angelo, although Raphael used them very skillfully in some of the most beautiful of his Holy Families.

Correggio's famous "Holy Night," long one of the chief glories of the Royal Gallery at Dresden, is another departure from the strictly conventional treatment of the subject, but where nothing has as yet been sacrificed to mysticism or allegory : the sentiment is as simple, unaffected, and direct as that of Giotto himself. / At the same time the dependence of the artist is not so confidently placed on the merely human facts of the situation as in the



The Nativity.

From a painting by H. LeRolle.

work of the older artist. The child is receiving the homage of the shepherds who have hastened to the spot, and of sundry beautiful angels. As is well-known the fame of the picture is largely based on the

A book called "The Apocryphal Gospel of the Infancy," published in London in 1820, thus relates the legend which gave rise to the belief in this phenomena: "At that time the sun was very near going down. But



The Holy Family.

From a painting by Carl Müller.

miraculous lighting of the group by the glow that steals from the face and body of the Divine Child irradiating with wonderful charms the blessed mother, and falling with dazzling splendor on the forms of the shepherds, men and women, whose features betray their unaffected amazement. The curiosity excited by this device and by its remarkable success is apt to distract the attention of the casual spectator from the mother's loving face and the beauty of the child.

Joseph hastened away and on the road he met an old Hebrew woman who was of Jerusalem. He said to her, 'Pray come hither, good woman, and go into that cave and you will see there a woman who needs your help.' It was after sunset when the old woman, and Joseph with her, reached the cave; and they both went into it. And behold, it was filled with lights greater than the light of lamps and candles, and greater than the light of the sun itself! The infant

was wrapped up in swaddling clothes ; and his mother Mary was holding him to her breast."

Among modern painters the pictures of the "Nativity" by Lerolle and Bouguereau are excellent examples of the naturalistic treatment : in Bouguereau a purely conventional composition managed with his usual skill in drawing and with his usual want of anything imaginative or poetical, the whole seen and comprehended at a glance ; in Lerolle a reminiscence of Correggio with a larger field for the display of the effect sought after, and with perhaps more truth to nature, a less artificial grace in the character and actions of the group of shepherds.

Lastly we have Carl Müller's well-known "Holy Family" made so familiar by engraving, but which is here reproduced as an example of the mystic and sentimental treatment of the theme in our own day. It is one of the fruits of the admiration of the artists that preceded Raphael or were contemporaneous with his early youth, which sprang up in Germany a few years ago under the leadership of Overbeck but is now out of favor, and almost forgotten. Compared even with the morbid exaltation of Botticelli's pictures of a similar theme there is something sickly and weak in Müller's rendering—a sentimentality not in keeping with the healthier and more robust feeling of our own day.



Group of Angels.

From a fresco by B. Gozzoli.

THE TOKEN OF THE ROSE.

BY FLAVEL SCOTT MINES.

THE caliph sat in council and there came
A messenger before the gate who prayed
An audience and thereupon the king
Bade him appear.

The herald bowed him down
Crying, "*Allah il Allah*. Thou, O king,
Art mighty in thy victories and reign.
Thy fame has reached thy brother caliph's ears,
Mustapha, who is mighty as thou art—
And he has sent me, saying, 'Seek the king
And ask of him one word. Great is his might,
Steadfast in friendship, and in war as true,
Ask thou of him one word and what he says
Will be inviolate as war or peace.
Trusting his honor so I bid him choose,
And what he chooseth is and so will be'—
Thus spake my master, Mustapha."

Alone

Within his garden walked the king. The birds
Sang merrily. The wind played thro' the leaves
And bore the flowers' perfumes far and wide,
As walked the caliph all absorbed in prayer.
"*Allah*," he prayed, "make me to clearly see
The right of this. Let not a coward's peace
Hold me my throne, nor let a tyrant's word
Bring desolation to a fruitful land.
Send me some sign."

And softly praying thus
He plucked his good sword from its jeweled sheath,
A blade so sharp that as he drew it forth
It lopped a rosebud from the parent stem
With scarce a shock.

The tender rosebud fell
Upon the garden walk before the king,
Who picked it up and sighed, while loving tears
Shone as the dew.

"And this is war," mused he,
"That when the sword is drawn the innocent
Must suffer first and be the first to fall."

Then dropped the sword upon the garden path,
And turning in his steps the caliph sped
Back to the council chamber and he spake
Unto the messenger the one word "Peace."

And while the people greeted his glad word
They noted that he held within his hand
A rose half-blown, while at his side no sword
Hung in the jeweled sheath.

Woman's Council Table.



Costumes of Korean Girls.

VILLAGE SCENES IN KOREA.

BY ALETHE LOWBER CRAIG.

KOREAN houses have walls of mud hardened like plaster. They have one story only, and are so low that the heads of the men walking in the streets reach almost to the roofs, which are thatched on peasant houses, and tiled in a quaint, crumpled way on those of the mandarins, or upper classes. Those in which the poorest peasants live,—or exist,—consist of two rooms. One is simply the ground roofed over. The other has a raised floor of brick and is literally an oven. The fire is under it in a sort of furnace called a *khang*, heating the floor, upon which all the family huddle at night, a wadded quilt serving as bed. The man of the house takes many daytime rests there, while the wife waddles and potters about the larger inclosure, cooking over a charcoal brazier strange little cuts of

meat, and vegetables shred into long, thin strips; washing the brass pans and bowls in which their food is always cooked and served; or, though she rarely makes that exertion, picking out of the mud a little child repulsively incrustured with dirt.

In the small country villages that cluster at the foot of the hills, most of the houses have "compounds," grounds more or less extensive, and these are bounded by a wall nearly as high as the house and, like it, thatched or tiled, according to the rank of the occupant. A compound may contain several buildings, all built on the same plan as far as the sleeping oven is concerned, but, as the owner ascends in the social scale, the rooms are larger and more of them have floors.

The streets are narrow, unpaved, strewn

and bordered with garbage, every house with front wide open, the interior exposed and not much cleaner than the streets. Privacy and cleanliness do not enter at all into the village peasant's scheme of existence. However, he is amiable, kind to wife, children, and beasts, hospitable to strangers in acts and manner, and although he is lazy he is majestically so, with an air of soaring far above all trammels of decency and order. He lives in no more dirt than the Chinese and in more comfort, in that he has warmth and better food.

In the small villages there are no theaters, but there are open-air amusements that prevail by seasons. In the early springtime archery engrosses the male population. Targets are placed upon the hillsides, and the shooting is done from some slight natural elevation across the little intervening valley at a distance of two or three hundred yards. The bows and arrows are large and strong, and the Korean Robin Hoods are very skillful. The crowds of admiring bystanders give enthusiastic applause to successful shots and many sums of copper coin change hands in wagers.

A less exciting but prettier pleasure is kite flying. The season for it is limited, but while it lasts curious things are floating in the air; birds of brilliant plumage; fishes large and small; Japanese, Chinese, and Korean flags; and once I saw a hideous centipede many yards in length wriggling against the background of bright blue sky.

During several months we lived near a large Korean village. In spite of its squalor we were attracted again and again by

its shifting scenes. We liked to linger among the little shops and have pantomime conversations with the queer inhabitants. At first the large wolfish dogs, which are as numerous as the dogs of Constantinople, looked fierce and dangerous, but we soon learned that, like their masters, they were really less horrid than they seemed. They roam at will, in and out of any hut, owned by nobody, but members of any family.

One particularly enjoys passing through the market, which is an open square on the edge of the town. Large, round, shallow



Peasant Compound.

baskets of rice are upon the ground for inspection and sale; there are vendors of vegetables, bamboo shoots, and a sort of turnip having the first rank in the native taste; pheasants in their beautiful feathers hang about the stalls as common as chickens in an American market, and as reasonable in price; yet the opinion of George the Fourth, that "if pheasants were as cheap as chickens, and chickens as expensive as pheasants, no one would care to eat pheasants," would not be applicable in Korea, for they are always in demand there.

Scattered over the market-place are rude booths, rather pretty in effect, the corner posts festooned with bits of grace and color. There are rice ladles hanging in groups, dipperlike, ingenious little baskets, unlike any other basket in the world. They are somewhat rough and coarse, and intended only for ladling rice, but they have a quaint, crude grace and are so very inexpensive we often took some away with us, thinking of friends at home who would loop them over a



Mandarin Compound.

hook in the drawing-room wall to receive the accumulating photographs which one likes to dispose of as respectfully and prettily as possible. Two or three of them we could purchase at native rates, but if we asked for several the price was raised. An objection to selling anything in large quantities is one of the unique business traits of the Koreans; their wholesale prices are much greater than retail prices. They seem to fear that their stock will be exhausted and that they may have to exert or hurry themselves to replenish it.

Children's shoes hang in gaudy clusters on every shop front. They are made of paper cords, red, yellow, and white combined, twisted into a sandal slipper. They wear very well, although sole and upper are of the one material and weave. The men and women wear similar shoes, but white in color.

Korean peasant men dress entirely in white cotton, even in midwinter, though at that season they wear many wadded layers. The



Silk Shop.

wooden utensils like rolling-pins. Two or three women will hammer at one time upon a gown.

The old women usually wear white, the small children red, and the girls dress in short jackets of dark silks with long, straight skirts of pale green, pink, or blue, gathered up on one side into a belt. The hair is brushed back from the face into a low coil held in place by one long, silver pin; a charming contrast to the elaborate, artificial, hideous hair-dressing of the Chinese and Japanese women. Korean girls paint their faces with a brilliant, thick enamel. While they



Island in the Korean Archipelago.

gowns are long, with loose, large sleeves. They are flowing and graceful but far from clean, as it is only at the New Year that they are changed. At that time the population is seized with a national fit of tidiness, and the clothes then are all clean or new. For weeks before that season we hear as we pass the houses, a tinkling "click, click," which is the music of the ironing process. The garment is spread while wet upon a bare, hard board, and hammered until dry with round,

are not pretty, they carry water-buckets from the streams to the huts, or they preside over the frying-pan of a little cookshop with such bright, happy looks they almost redeem the streets from the repulsiveness of the children and the haggishness of the married women.

Crossing the market we enter the main street of the village. The shops are cleaner than the houses, and most of them contain the same general merchandise. There are

braided straw rugs, one of their most attractive industries ; a pile of cotton cloths, coarse white muslins, and flimsy, colored cambrics of foreign manufacture ; always tobacco, and small embroidered bags for carrying it, which are worn hanging by silken cords at the side of the gown ; also, the exceedingly dainty pipes with minute bowls of brass or silver enameled in colors, the stem of slender bamboo, about a yard in length, carved and painted in delicate designs, with a mouthpiece of metal matching the bowl. These pipes contain only enough tobacco for two or three whiffs and seem a remarkable flash of refinement in such coarse surroundings.

Turning down a narrow path among an irregular group of huts, we reach the inclosing wall of a much better dwelling than we have passed so far, and find ourselves at the most elegant of all Korean business establishments, a silk shop. The proprietors are above the peasant class and are dressed in silks of bright colors, made in the voluminous style which is universal. They unfold for our inspection rolls of wide brocades, very pretty ones, but inferior in every respect to those found in Chinese shops, and they show us soft silks of narrow width, almost as loose and thin in texture as the "cheese cloth" in America. They are all of

the most emphatic hues, intense greens, glinting blues, dazzling yellows. The merchants sit cross-legged on the floor and can reach to the height of the shelves in the low room without rising. They are obliging but very indifferent about our purchasing ; they are not beaming hosts, as are the Japanese dealers, who offer you tea and seem to value your society far above your patronage.

The prettiest of all are the cabinet and brass shops. The former are lined from floor to ceiling with cabinets of various sizes, from those as small as a cigar-box to others as large as an ordinary bureau. They are made of dark red wood and are brilliant with hinges, handles, and hanging locks of skillfully carved brass.

The brass shops are brilliant, too. These contain dinner services of polished brass, neither carved nor traced, but exquisite in shape and finish. A service consists of plates, bowls, and kettles ; they vary in size and depth but not in shape.

Again we enter the main thoroughfare of the town with its throng of dawdling Koreans. Many of them wear spreading, tent-like straw hats, concealing the face ; they are worn by mourners and are a badge of affliction. The ordinary hat is high, straight, stiff, and black. Occasionally we see a mourner of high rank. His hat is the same



Korean Priests.

in shape and material as that of the peasant, but more finely braided, and he wears over his white gown another of thin, transparent

merely by the drooping hat. He cannot hold a screen before his face and at the same time unload junks or carry bales of rice, so



Scene on a Korean stage.

grass linen, écreu color. He carries for additional concealment, held before his face with both hands, something resembling a folding fan, disabled by the loss of all its sticks except the end ones. This, too, is made of écreu linen. Whereas we "pile on agony" with dull, dismal black materials, the Korean does it with less depressing effect by making himself an unbroken mass of straw-color. The poor coolie is protected from gaze

depends entirely upon his hat to announce his bereavement.

Since mourning is worn three years for every near relative, and deadly plagues run riot in this "Chosen Land," these hats become as familiar a sight as the low mounds, without any stone or mark, which are on so many of the hillsides, and show,—as a Korean with newly acquired English told me,—where the dead are "*engraved*."

A WORD TO COLLEGE GIRLS.

BY LILIAN WHITING.

NO phase of woman's work is being more reinforced by prophetic ideals than journalism. When the daughter of Martin Luther died he tried to console his wife by telling her that the world was a hard place for girls; and, apparently, the iconoclastic reformer set the fashion of a mental attitude that has been rather faithfully followed. But the women who are engaged in the absorbing activities of this

closing decade of the nineteenth century are well entitled to feel that the world is a great and a beautiful field for a girl's development and for her realization of a life full of its aspirations and its inspirations.

Women who are engaged in journalism are peculiarly in touch with life. The influence of the press is incalculable; it is, in its ideal relation, the most immediate ministry of humanity.

"Is journalism a good profession for women?" is a question coming to be very largely asked. Before replying it must be clearly understood that journalism in its best sense is hardly more optional as a choice than is the drama, or law. Poetry and music are of course realized as unattainable save to the artist born. No one would dream of saying, "Is poetry or the lyric stage a good field for women?" The Mrs. Brownings, the Mme. Pattis are born—even though being born they must also be made. Of the stage (in drama), of law, of journalism, this question is asked; and while each of these is more possible to a larger number than could be art in its highest forms, there is still in each of these the demand that requires the answer of temperament. The journalist must be born, as well as the poet,—though he be not so rare. It requires a degree of creative power to be an acceptable press writer, and women who ask only "Does it pay?" will find many questions more immediately important before it will pay *them*. Like all literary work, journalism must to a considerable degree choose her votaries rather than be chosen by them.

Still the daily newspaper is a mill whose constant grist must be supplied; and it offers a remarkable field for work; one whose essential attribute is that all effort in it has a twofold result,—that in the quality of the work and on the character of the worker. A woman may make a dress admirably, but be herself somewhat the loser by the very excellence of her work. Time and energy have been absorbed in it. But if she write an admirable article for the press, by so much is she more enlightened than before. She has gained in herself all the strength she has put out from herself, and so, when the eager college girl all aglow with desire to enter worthy work asks regarding this profession, one cannot but be as eager to bid her enter and enjoy the twofold grace of helping herself by helping others. It is then that work becomes ideal, and that we—however unworthy—may hope to be humble co-workers with the divine forces.

The daily press is constantly demanding an advance in the quality of its matter. Its work is, for the profession as a whole, permanent; for the individual, transient or permanent, according to his ability each day to grow to new heights, and to his inclination to pursue its paths. It is safe to say that a

competent press writer will never lack good work and good pay. But this competency provides that the successful journalist must give to the work that eternal vigilance which is not alone the price of liberty, but the price of everything worth having in this world. This vigilance must not be understood as synonymous with drudgery. That is fatal. The journalist, of all writers, peculiarly needs spiritual elasticity. It is wings, not stilts, that his progress demands. He must live high enough mentally, and sufficiently at ease physically, to command the outlook. He must never consider his work as a trade, but as an art. And he must always realize that it is that which he puts into it, rather, even, than that which he gets out of it, that is the essential requirement.

That is—journalism is especially the work by means of which a woman may make her personal contribution to the forces of her day in its intellectual, social, and moral progress, not by specifically ethical writing, but by the tone of all her writing.

"It is better to fight for the good than to rail at the ill."

This line condenses a potent truth of journalism. There are times when evil deeds or persons must be discussed; but as a rule it is far better to make an influence positive for good—to present ideals that are noble and satisfying, and ignore the reverse side of life. It is light which is the reality, not darkness; and when you turn the key of the electric fixture the darkness vanishes of itself.

There are now few if any important newspapers without one or more—sometimes many—women on the staff; and on the contingent corps of special correspondents or contributors, women are needed—not to write gossip and fashion and trifles, but to bring their best thought, their most careful study, their most sympathetic and vivid impression of social interests and needs to that magic mirror of human life,—the newspaper. The scope of a woman's work and a man's work is determined of course by individual capability without reference to its being a man's or a woman's work; their views are apt to be, not antagonistic, but complementary. Every newspaper welcomes the writer who has something to say, and the successful journalist is he who feels a consciousness of a certain line of talent and develops that line. The girl who begins newspaper cor-

respondence, for example, because she loves it, because she has a joy in expression, will undoubtedly work it up in time to a remunerative basis. One who seizes it without temperamental inclination, seeing it as a means of relieving the emptiness of the pocket rather than the fullness of the mind, will be wise to relinquish his efforts without too great delay. When Gwendolen sent for Herr Klessmer to counsel with him regarding her entrance on the dramatic stage, he said to her suggestively, "You have not felt before a longing to become an artist?" This touches the point. The longing for the work is the test of the ability to perform it.

For professional work on a daily newspaper the best practical training is in the newspaper office. There is value in the discipline of local work in a city office. Later, if the worker has made the constant advance essential to editorial work she has the technique of her profession, and is thus better fitted for its purely literary side. Editorial work presupposes large resources to draw

upon, and a ready gift of spontaneous expression. The editorial writer must not only have knowledge, but of a kind that is instantly available.

The personal qualities that make a woman a favorite in social life are not the less—perhaps even the more—demanded in the professional life. Refinement, tact, intelligence, sweetness of spirit,—all these are indispensable and to them must be added energy, reliability, and a sense of the responsibility of her work. Good health, assiduous literary study, and social culture are not less indispensable.

To the girl seeking to enter journalism as a recognized profession, one could, perhaps, only say: Gain all you can, from every high and worthy and noble source from which you can receive; and give all you can in overflowing measure,—give thought, give sympathy; give always of your best, that you may gain it. So shall the action and reaction of spiritual life fill you with ever-renewing energies and exaltation of purpose.

OLE BULL'S CHRISTMAS.

(MY LANDLORD'S PRAIRIE STORY.)

BY WALLACE BRUCE.

MOVE along a trifle, stranger, just a little, don't you see
On the floor that hieroglyphic,
something like a letter "B"?

Right there, close to where you're standing,
sort of sacred spot we keep;
And we always touch it gently, when we scrub up once a week.

Recent? Yes, some time last August, but I put it in to stay;
And the yellow pine will hold it after we are laid away.

No one sets his chair upon it or he's straightway told to shove;
For the boys, you see, won't stand it; that's a plank the neighbors love.

"Somewhat of a Poet's Corner," once a high-toned traveler said:

They corrected him politely as they showed him up to bed.

He explained about an Abbey, I don't quite recall the name,

With a chapel full of dead folks that had found their way to fame.

But, they said, this is no graveyard; here 's the spot where Ole stood,
When he told his Christmas story right before the blazing wood.

Never heard him? Never saw him? Stranger, you don't mean to say
That you never heard the master, Ole Bull the fiddler, play?

Talk of classic art in music! What was that to Ole Bull,
When his blood with life was tingling and his eyes were brimming full?

I have thought his heart in rapture sent its pulses all the way
Through the bit of seasoned timber that against his bosom lay;

Till the fiddle seemed a fixture, part and parcel of the man,

And the trembling strings a network over which his feelings ran.

He would shake your sides with laughter, make you weep as by a look,

And between the bits of music he could talk just like a book.

Fluent speakers! We have had 'em, noted
men from foreign parts ;
But, for eloquence, I tell you, Ole held the
ace of hearts.
He was not the man to filter idle jests through
wabblin' lips ;
Born somehow to talk all over from his toes
to finger-tips :
Just a sort of natural battery filled the room
with life and joy,
Beaming face, with locks of silver, bright and
chipper as a boy.
He would sit here of an evening, reeling off
the slickest thread ;
And the hour-hand wasn't heeded or the
horses in the shed.
"Let 'em whinner," said the deacon, "they
can stand it once a year ;
And our wives—they don't expect us, when
they know that Ole 's here."

We were all a bit Norwegian, and he seemed
to feel at home ;
Said no hearth shone bright as this one from
Christiania down to Rome.
He would tell us his adventures in those cities
old and gray ;
How he struggled, toiled, and suffered when
he first began to play ;
Of his failures and successes, praise and
honor won at last
From patrician, prince, and peasant, where-
soe'er his lot was cast.
But of all his greatest triumphs he regarded
this the best,
How he won a gray-haired hermit on the
prairies of the west.

It was on a Christmas evening, well-nigh
fifty years ago ;
None who heard him can forget it ; lost in
sleet and blinding snow,
Fifteen miles from any farmhouse, twenty
from the nearest town,
Ole Bull had missed the guideboard, for the
storm had hurled it down.
Stumbling, floundering in the snowdrifts, on-
ward pressed his noble gray
Led by instinct and devotion ; Ole let him have
his way.
Many a trail they'd tried together, but he
deemed this trip the last,
Horse and rider both must perish in that wild
and howling blast.
Hope had died and life was ebbing, when,
from out the cruel night,

Far across the fenceless prairie faintly shone
a twinkling light.

Many a time I've heard him tell it, as he let
his fancy play,
Till you heard the storm about you, saw the
distant flickering ray ;
Felt your nerves and hair a tingling, all at-
tuned to passion's key ;—
There it glimmers like a lighthouse just
above the blinding sea :
Fainter now : O bitter darkness ! idle vision
of the brain ;
Joy ! Behold the ruddy firelight streaming
through the window-pane :
Steady, one more drift, my bonnie ! bravely
done, all danger past !
What ! No word or sign of welcome ? tried
the door and found it fast.
Near at hand a ruined shelter, remnant of a
cattle-shed ;
Safe within, the gray was grateful, pawing
gently to be fed.

Soon a lantern, then a shadow, and within
the creaking door
Stood a being such as mortal never saw on
earth before :
Fierce his bitter imprecation : "Get you out,
whoe'er you be !
I have sealed an oath in heaven never human
face to see ;
Heart and soul to hate abandoned, love by
cruel fortune wronged,
I've renounced for years, forever, all that to
my life belonged.
Take your way ! Begone ! Ay, perish in
yon wild demoniac yeast ;
For the wrongs that I have suffered I will
have revenge at least."
"Fiend or madman !" Ole answered, seized
his shoulder in a trice,
Led him straight into the cabin, for his grip
was like a vice,
"I am here to stay till daylight, asking
neither food nor grace ;
Sit you there within the shadow, and I charge
you keep your place."

Hour by hour went by in silence, till the her-
mit crooning low
Took a fiddle from his cupboard, woke the
airs of long ago.
Ole wondering looked and listened, though
his touch showed little art,
He could feel the deeper music sweetly well-
ing from the heart ;

All perhaps to him remaining of a brighter,
happier morn,
Ere his heart became a desert, and his curse
was yet unborn.
Long he played his old-time music, as un-
conscious of his guest ;
Then with cold and feigned politeness turned
and spake in bitter jest,
In a tone of well-bred irony, telling of a bet-
ter day,
"Will the stranger, who is with us, lay aside
his cloak and play?"

Ole rose and took the fiddle ; said he never
felt before
All the conscious power within him as upon
that cabin floor ;
Saw in vision panoramic circling galleries of
acclaim,
With the flush of joy ecstatic and with beau-
ty's light aflame ;
Felt the glowing tide of transport swelling
from a thousand hearts,
And the thrill of deep emotion when the tear
in rapture starts ;
Ah, but that was gilded pageant, this was
more than stately dome,
To a lonely heart in exile he is playing
"Home, Sweet Home."

Nearer still and ever nearer, all entranced
the listener drew
Gazed with open eyes of wonder through his
lashes wet with dew ;
Thought his midnight guest an angel come
unto him unawares,
As the music softly stealing brought again
his mother's prayers ;

Long-pent tears their barriers bursting
coursed his care-worn furrows free,
In that far-off, storm-swept prairie, where
God's eye alone might see :
Desolate his heart and harder than the rock
by Judah's fold,
Smote by Ole's rod of magic, woke like
Meribah of old.
Miracle of love eternal ! Ever still life's
mystic bowl,
Touched by human kindness, bubbles in the
desert of the soul.

Then, ere morning dawned, like brothers he
and Ole, side by side,
Shared the narrow cot between them, made
by faith and friendship wide :
"Saved, ay, saved !" the hermit murmured,
"I have found my life again ;
Learned a truer, deeper meaning in the
words, my fellow-men."
Then they took their way together when the
storm was overpast ;
In the crowded city parted, journeying on to
meet—at last.

This was Ole's favorite story, which we al-
ways liked to hear,
As he stood before the fireplace, so the spot,
you see is dear ;
And at evening in the winter when I hear the
village bell
Ole's music floats about me, all the room
seems in a spell ;
And again I hear him saying, "That one
hermit to enthrall
Stands among my proudest triumphs, sweet-
est, grandest of them all."

UNAPPRECIATED WOMEN.

BY MARGARET N. WISHARD.

ABOUT one hundred years ago, our fore-
fathers declared with one accord that
every one had a right to his own in-
dividuality and was responsible for
developing what talent he possessed. The
declaration was a social discovery ; we are
proud of having made it. At that time, how-
ever, nobody thought of applying it to women.
Women were all housekeepers, and what in-
dividuality could they develop, when all were
occupied with the same kind of duties ? Con-
sidering what housekeeping then involved, the

spinning, weaving, sewing, knitting, candle-,
soap-, butter-, cheese-, and yeast-making, the
meat- and fruit-preserving and canning, the
preparation during one season for the next,
no wonder our forefathers never thought of
women's having talents, and no wonder the
women never thought of developing them.

Sidney Smith once said, "Nothing is more
common or more stupid then to take the ac-
tual for the possible, to believe that all which
is, is all that can be." This has been the at-
titude of society toward all innovations. The

world never bestows a new thing upon mankind gratuitously. It groans when forced to yield it. It is now groaning over the proposition that has sprung Minerva-like from the brains of our leading women, that the right to individual development belongs to every woman as well as to every man. For when that is granted there will be an end to the whole woman question. When the world concedes that a woman is entitled to such alteration in her traditional mode of life as will enable her to develop peculiar talents and special abilities, as is now expected of a man, all these conflicting blasts which are at present raging about her head will calm down to the peace of a new era.

The social mentor has done its best to teach a woman that her endeavor should be to fall into line and conform to one universal type of character. Certain functions are primarily assigned to woman, from which fact society has so occupied itself with prescribing the proper qualities necessary to discharge them, it has lost all sight of woman herself as an individual with mind and often special endowments. "Wife and mother," because indicating universal conditions, are extended to cover all that is admirable in woman. Much the same equipment is required to be "husband and father," but that by no means includes all a man expects to be. There is nothing which the average person will volunteer so readily as to describe the ideal woman, not one woman, his preference, but a universal mold in which, if omnipotent, he would cast the whole sex. "Female character" he treats by the bulk. He deals in sweeping generalizations, predicating the same qualities of mind to all, which, if nature were like-minded, would result in a dreary monotony of characterlessness rendering really desirable a few feminine freaks.

Consistent with this is the conventional conception of the supreme virtue in woman—self-effacement. Every act from the obliteration of her name at the altar is symbolic of her surrender of personality and individual aspirations. She is indoctrinated as no one else on this planet, with the "beauty" of self-renunciation. Whatever her previous purposes, hopes, talents, however productive of good they may be, she is expected to lay them all aside upon taking the connubial veil, and begin the long labor of self-extinction. That and that only, proves her love. Where her ability reaches the point

of genius—her husband is pitied. In proportion as she is successful as an artist, author, or reformer, she is presumed to fail as a woman.

The cruelty of the scheme which custom applies to the talented woman, is illustrated in every conventional fiction. Our typical heroine may be relied on to be endowed with some special gift. Her soul is afire with ambition, her life embodied in purpose. We know the result; in the closing pages we find her the hapless victim of a conflict between love and ambition. One must conquer to the total demolition of the other. The novelist, if adroit, will allow ambition a headstrong run, a brief whirl, a heavy flounder, to be reeled in by the love-cord. The lover gives the alternative; the heroine revolts at the sacrifice. It is a game fight. Human nature can't help enjoying it. Every one knows she will finally throw ambition to the four winds and collapse into waiting arms, thereby evidencing her supreme womanliness. The novelist endows his heroine with mind, simply to make her game. Her gifts are not intended for development. He never effects a compromise by which she may both marry and cling to her art. A minor character sometimes refuses to make the sacrifice, but she speedily becomes wrinkled and loathes her success. The curtain of course drops as the heroine renounces talent. The people forget that if realistic, the struggle goes on and on through long years after the honeymoon is over, in the open day when a man or woman of talent must feel accountable for its possession. The world is full of work, and full of women of talent who are debarred from doing their share of it, not by housekeeping and domestic duties which science and social progress have rendered comparatively light, but by conventionality, which obliges them to renounce their talents, turn from their bent, and become a fractional existence divided between husband and children. If the cost of this useless sacrifice made by those women capable of being at the same time good wives, mothers, and growing individuals, were known to mankind, there are enough true men to see an end speedily put to it.

For some inscrutable reason the world maintains that an incongruity exists between housekeeping and any other avocation at the same time. Happiness, it says, shuns the home whose mistress wields the pen or

brush; it has no aversion for senseless fancy work, hideous bric-a-brac, wasted opportunities, or for back-breaking drudgery. When a talented woman marries, society stops to assure itself that she dutifully turns her back upon her previous work. She may have been rendering a useful service, but that must be put aside; she must be wifely; she must darn, and apply her abilities to soups and steaks. Should she prefer to retain her specialty and to pay for domestic service with its proceeds, society is scandalized. She reflects upon her husband. It is not conceded that she can be a good wife and homekeeper and delegate the housekeeping. Why it is that a husband is supposed to enjoy a dessert made by his wife more than a poem written by her hand is an enigma conservatism only can explain. Undoubtedly it is the sacred duty of many women to make desserts. It is cruel injustice however to demand of every housekeeper the industry akin to that of the bee or ant, symbols of communistic, non-individualistic existence. Of course talented women may remain single. That does not diminish the injustice. Women should be ready to make sacrifices, but the world (in other words, husbands) should be ready to make their share of them. Naturalists have not been wanting to assert that talents are bestowed upon women for the sole purpose of transmission. Would nature necessitate two lives to perform the work for which the first is equipped? Endow a creature with ambition only to mock it? Nature does not bungle. We have not taken our cue from her but from artificial custom.

Through this custom, no doubt many exceptional characters have become saints. If they be our mothers we speak of them with tears in our eyes. A vague regret concerning them haunts us, but we do not recognize it as an underlying sense of the injustice done them by the world stifling and choking their larger abilities. Every day we see some great-souled woman cramped by the environs of so-called duty, and the great stupid world rolls on oblivious of the fact that it is smaller by cramping her. Many find their full field in domestic labors. The plea is for those who do not. There are as many varieties of native ability among women as among men. Where talent is not exceptional, women are happy as men are in the daily round of family routine. Where a woman possesses a creative ability in art or

literature, has the genius of an orator, the talent and heart of a philanthropist or reformer, she has a right both to womanly happiness and to the expansion of these powers. We do not make wandering nomads and deny home happiness to our exceptional men, no more have we a right to limit the scope of labors of like women. Nevertheless we apply the same thumb and inch rule to the lives of our Marys by which we measure our Marthas. One-eyed conservatism draws near to examine our heroines, and if on its eye-line it detects a flaw, it shouts it to the world forgetting upon what a small portion of the great one it has centered its feeble vision.

We hold our great women rigorously to the performance of the tiny observances of life, to do which absorbs all the time of the domestically inclined. We peer into their closets, catechise their children, inspect their husband's wristbands, and woe betide them at the discovery of cobweb or wrinkle. Why is it we spread abroad with pride the fact that Mrs. Livermore is a rare housekeeper, whose closets and shelves conform to the immaculate standard of a thrifty housewife? A woman writer sees her name coupled with the fact that she makes her own gowns, oftener than in allusion to her literary work. Illustrations are superfluous to show that we refuse to measure great women by any other than the typical domestic rule. Upon all alike, custom puts the same blind bridle and rein, and harnesses them to uniform functions and starts them monotonously down the unswerving and undiversified path of self-effacement in domesticity.

An odd spectacle however is just now being enacted. Among these traditionally resigned, divers ones are deliberately walking away from the traces, quitting the shafts and electing their own path. The woman of large perceptions and keen judgment who has been taking her view of the world second-hand from her husband now steps to the hill-top beside him to couple her own strong vision with his. Large-brained and motherly hearted women are steadily asserting their power and right to extend their housekeeping beyond private dooryards, to state and national domains. They maintain that the most vital social questions of the day, the protection of children, education, extension of social purity, marriage and divorce law reforms, and others, especially concern homes and domestic life and demand the co-opera-

tion of housekeepers in their adjustment. Writers, professional women, and women college students are persistently following their special careers, even at the risk of matrimonial chances. What is it all coming to? These women are increasing. They refuse to take the pew to which they have so long been escorted, in which they are told they must keep silent. It is no use to legislate against them, or to inveigh against them in

press or on platform. They build their hopes upon education, which does not go backward. They claim to understand their own mission. The contention is worth study. Their purposes do not vanish by being exorcised as light-minded day dreams of women. Shall these women find homes? If they are interlopers their number is formidable; how many "true women" will after a while be left?

DECEMBER AND ITS FESTIVALS.

BY PAMELA MCARTHUR COLE.

DECEMBER, despite its gloomy skies, is by no means the least cheerful month of the twelve, for, besides those home pleasures which are especially associated with the winter fireside, it is a month rich in festive days.

The 6th is celebrated as the Feast of St. Nicholas, the patron saint of schoolboys and of learned students. Many legends more or less credible testify his guardianship of these classes, and his wonderful powers exerted for their protection. Sailors claim him in some countries, and little chapels, erected at the entrance of harbors and hung with votive pictures of dismal wrecks and fearful storms, testify the gratitude of those who owe, as they imagine, life and safety to his care. His name is now largely associated with the festivities of Christmas, and the children's saint is remembered on the day which children must especially honor as calling to mind the incarnation of Him who in taking its human form has sanctified childhood forever.

The election of the "boy-bishop" was among the strange old customs which though travestying sacred rites were once allowed and even encouraged by the Church of Rome. He was chosen on the eve of St. Nicholas from among the choir boys, and marched in procession with his young companions about his parish, receiving presents from the people. Later clad in "full canonicals," he performed divine service and preached a sermon which had been prepared for him. Such a discourse from the pen of the great Erasmus is still extant. The Reformation checked these as well as other unseemly customs.

The birth of the Savior was celebrated in the early Church, but there has been much discussion as to the precise date of the event.

Still "learned clerks" have agreed upon the 25th of December, and whatever arguments may be brought against it, its many precious memories cannot be forgotten.

Antiquarians tell us that the Christian Church, finding it hard to sever the ties which bound the heathen to their old religion, adopted, in many instances, their festivals, and gave those days a new significance by the performance of Christian rites. Thus there would have been a certain appropriateness in choosing December 25th, a day which had been observed as the Festival of the Sun, for celebrating with praise and prayer the coming of the Light of the World. Indeed, one of the ancient names of Christmas was the Feast of Lights. This festival (like others) commences with the Eve or Vigil, and mass was celebrated at midnight.

"That only night of all the year
Saw the stole'd priest the chalice rear."

Many were the superstitious fancies that clustered about the season. The ordinary laws of nature were suspended,—bread made at Christmas would never mold; the lower orders of creation joined in the rejoicing; bees sang in their hives—cattle knelt in their stalls—cocks crew throughout the night—evil spirits became for the time powerless.

"Some say, that ever 'gainst that season comes
Wherein our Savior's birth is celebrated,
The bird of dawning singeth all night long:
And then, they say, no spirit dares stir abroad;
The nights are wholesome; then no planets
strike,
No fairy takes, nor witch hath power to charm,
So hallowed and so gracious is the time."

In ancient Rome a festival was held in December, called Saturnalia, during which the

different orders of society were temporarily reversed, and masters and slaves changed places; the former waiting upon the latter who were allowed the utmost freedom of speech and action. It is to that ancient festival that the learned refer the origin of the maskings and mummings which were among the common Christmas amusements of earlier centuries. The English merrymakings, however, were characterized by greater dignity and decorum than those popular on the Continent.

The Christmas sports were under the charge of a "Christmas prince" called the "lord of misrule," whose office it was, says an old writer, "to make the rarest pastime to delight the beholders." This "lord" (called in Scotland the abbot of unreason) was not one, but many, for such an officer was to be found in the residence of every wealthy nobleman, and in many a learned society. His reign ended at Candlemas (Feb. 2) when Christmas decorations were removed and all merrymaking ceased.

The derivation of "Yule," the old name of Christmas, has called out many conflicting opinions. Some writers consider it synonymous with a Gothic word signifying feast, whence also ale, which figured largely in ancient British festivities and forms a part of some words still in existence, as "Midsummer ales," "Whitsun ales," and others. Others consider it originating in a Gothic word meaning wheel, adopted as this festival is "the turning-point of the year." In support of this theory is the fact that in the old calendars, called "clogs," the season of Christmas is marked by a wheel.

The "Yule log," brought in from the forest with great ceremony, was placed upon the fire, and among the superstitions of the time was the rule that it should not be entirely burnt, but a bit was to be kept to kindle its successor on the next Christmas.

The decorating of churches and dwellings with flowers and boughs at festal seasons may be, as has been said, of Druidic origin, but the mistletoe, held sacred among the ancient Britons is not allowed in churches, as being "a heathen plant," though its white berries are seen in many homes and the privilege of "kissing under the mistletoe bough" is of great antiquity.

"At Christmas feast and make good cheer," says an old ditty, and feasting seems to have been considered especially an English char-

acteristic, for an old Italian proverb said of an extremely active person that he was "busy as English ovens at Christmas." Mince pies and plum pudding were among the Christmas dishes and are mentioned as characters in some of the old Christmas plays. The former were also known as "shred pies." They were baked in oblong shape in imitation of the manger in which the infant Savior lay. In a poem of 1587 "turkie well drest," also "shred pies of the best" are mentioned as adorning the Christmas table. These articles were severely condemned by the Puritans as associated with that festive season, and in the time of the Civil War the royalists professed to consider the eating of mince pies at Christmas a sort of test of orthodoxy.

In the ancient "forest days" the season of boar hunting was at its height in December, and the boar's head was one of the chief dishes at the Christmas feast. It is still a part of the Christmas dinner at Queen's College, Oxford, being carried to the hall to the music of an old English and Latin carol,—

"The boar's head in hand bear I,
Bedecked with bays and rosemary,
And I pray you masters merry be,
Quotquot estis in convivio.

CHORUS—*Caput apri defero,
Reddens laudes Domino."*

Some forms of Christmas mumming are still preserved in remote English villages and the beautiful old custom of Christmas carol-singing is not yet forgotten. Wales, the home of poetry and song, abounds in carols suited to the different seasons. Such music is of great antiquity,—indeed, that quaint old writer, Jeremy Taylor, says that the first Christmas carol was the *Gloria in Excelsis* sung by the angels when they announced to the shepherds the birth of Christ.

Antiquarians have spent much time and study on the Christmas tree which is by some thought to be of Egyptian origin. It is claimed by Germany as her own peculiar possession, and became fashionable in England after the marriage of Queen Victoria to a prince of that country. Some authorities refer it to the Saturnalia of the Romans, and suppose it to have been introduced by their conquering legions into Germany.

The three days following Christmas are sacred days in the British calendar celebrating, it is said, "in their due order, three degrees of martyrdom; that of St. Stephen, martyr in will and in deed,—of St. John, in will, but

not in deed,—of the Innocents, in deed, but not in will."

St. Stephen's Day is popularly known in England as Boxing Day, when presents of money are given (to one's servants, tradespeople, etc.) commonly called Christmas boxes, such gifts being formerly given in boxes. Coming directly after Christmas the eve (like a few others) was a feast, and the pleasure of the pious was expressed in rhyme,—

"Blessed be St. Stephen,
There's no fast upon his even."

Less folklore is associated with St. John's than with Holy Innocents' Day which was, indeed is still among the superstitions, considered a most inauspicious time for any new undertaking, having all the ill luck of Friday with some peculiar to itself. It was an old custom, still continued in some slow-changing places, to ring a "muffled peal" on the bells expressive of mourning for the little martyrs, followed by a peal of joy for the deliverance of the infant Christ. The day might well have been considered "unlucky" by the young, for in the cruel old times when the rod never suffered from disuse, it was customary in some places to whip the children on the morning of Innocents' Day that "the memorie of Herod's cruelty might stick the closer."

In the earlier days of New England, Christmas observances were long ignored or forbidden, except among the few votaries of the Roman and Anglican Churches. In the southern and middle states, where Puritan influence was unknown, Christmas was indeed a sacred festival and a time of rejoicing.

One Christmas day not long after the landing at Plymouth, the little colony was hard at work, every man giving his labor for the public good, when some young men, recently arrived, refused to work alleging that they considered Christmas a sacred day. Gov. Bradford expressed a willingness to respect their scruples, but later, finding them playing games, stopped their amusement, saying that his conscience forbade him to allow any of the colony to play while the others were at work.

Legislative enactments in Massachusetts (as during the Protectorate in England) long forbade the celebrating of Christmas by any religious service, and though such laws have been annulled, but few years ago business was carried on as usual and "Christmas holidays" were unknown. But time has brought many changes; the day is a common festival,—Christian believers of all climes and creeds

"salute the happy morn
In which the Savior of mankind was born."

A NOBLE LIFE-WORK AFTER FIFTY-SEVEN.

BY ISABELLA WEBB PARKS.

IN 1880, Miss Sophia B. Packard, then corresponding secretary of the Woman's American Baptist Home Missionary Society, with her old-time friend and efficient helper, Miss Harriet E. Giles, made a trip through the south in order to become better acquainted with the needs of the missionary work among the negroes. The poverty, ignorance, and degradation of the colored women pierced the hearts of these Christian women. Miss Packard had already accomplished a noble life-work. A preeminently successful teacher, she had held successively the positions of preceptress in New Salem Academy, in a private school, in Connecticut Literary Institute at Suffield, and principal of Oread Institute in Worcester. Afterwards she was for many years

pastor's assistant to Dr. Lorimer both at Shawmut Avenue, Boston, and at Tremont Temple. In this position, her work among the poor called her attention to the need of home missionary work, and in 1878 she resigned her position with Dr. Lorimer and started the movement which resulted in the organization of the Home Missionary Society. Of this she was elected corresponding secretary.

She was now fifty-seven years of age. Almost anyone else would have gone home from the south and urged younger women to go to the rescue of their "sisters in black." Not so Miss Packard. She resigned the secretaryship of the Missionary Society and asked to be sent south to teach the colored women. A storm of opposition and remon-

strance greeted her proposal. She was too old to undertake a new work of such magnitude. With the prevalent view of missionary work, both home and foreign, the good sisters thought that many, not to say *any*, others could do the work in the south while she could not be spared from her present position. Finally and conclusively the society had no money for so great an undertaking.

More than once the two heroic women, in the face of seemingly insuperable difficulties, gave up their purpose; but each time the conviction of duty returned with increased power and they arose from a sleepless night saying, "We must go south." One by one the difficulties were overcome. By private solicitation Miss Packard raised enough money to sustain them a few months. Feeling it most desirable that they go as the approved servants of a responsible society, she paid this money into the treasury of the missionary society and again asked to be sent south.

In April, 1881, Miss Packard and Miss Giles reached Atlanta, their chosen field of labor. When they called upon the pastor of Friendship Baptist Church (colored), they found him on his knees praying that God would send Christian women to teach the women of his race. Their school opened April 11, in the damp, dark basement of Friendship Church, with eleven pupils. Within three months more than eighty scholars were enrolled. During that first summer Misses Packard and Giles remained in Atlanta visiting the homes of the colored people. In the fall they opened their school with one hundred and seventy-three pupils. From that time Miss Packard's life was one of ceaseless toil; eight months of the year in her school in the south, the other four in the north raising the necessary funds. The history of her work in both lines is full of the miracles of faith, but the limits of this article allow little more than a summary of results. By a remarkable chain of circumstances which Miss Packard and Miss Giles believed to be clearly providential, the Hon. J. D. Rockefeller became interested in the school and has since been its most munificent benefactor. In honor of his wife, the institution was given her maiden name, Spelman.

April 11, 1891, Spelman Seminary celebrated its tenth birthday, but not in the basement of Friendship Church. A most beautiful chapel was crowded to its utmost capacity

with the students, teachers, and friends of the seminary. This chapel is situated in a fine large brick building called Rockefeller Hall. Near it are three other large brick buildings, Packard Hall, the Industrial Building, and a laundry. Another \$35,000 brick building, the gift of Mr. Rockefeller, is about to be erected. Four large frame buildings, some of the old U. S. barracks, are occupied as dormitories. These buildings are located upon a valuable fourteen-acre lot on the outskirts of the city. The number of students gathered on that memorable occasion was eight hundred and sixty, of teachers, thirty-three.

The seminary has excellent normal, preparatory, scientific, and industrial departments and is well supplied with necessary apparatus, library, etc. But it is unique in the exceptional advantages it offers in the following departments: As might be expected from the character of the two women who founded the school, it gives the most prominence to its Biblical and religious department. The Bible is used as a text-book, and companion studies, as Christian evidences, ethics, etc., are thoroughly taught. The familiarity of the students with the English Bible is a gratifying surprise to a visitor in their Bible classes. But they do not stop with a mere intellectual knowledge of the Scriptures. The motto on the wall of the chapel, "Our Whole School for Christ," expresses the spirit of the work. Hundreds of girls have found Christ at Spelman. Miss Packard counted a week without conversions "a week of saddest failure."

A legitimate outcome of the work just mentioned is the missionary training department. Two of Spelman's daughters have already gone as missionaries to Africa.

The nurse training department is another valuable feature. In this department a thorough course of study in physiology and hygiene is provided and the leading physicians of Atlanta give free lectures. But more than the theory is taught. In a school of more than four hundred boarding pupils, even in the exceptionally healthy city of Atlanta, there are always some sick. A small frame building is fitted up for a sick ward and there the sick are cared for by members of the nurse-training department.

On January 3, 1892, the beautiful chapel of Spelman Seminary was again crowded to overflowing by the students, teachers, and friends of the institution. But the hush of

sadness pervaded the room and low voices and tearful eyes told of the shadow of a great sorrow. On an easel on the platform stood a fine crayon portrait of Miss Packard, but the grand woman through whom God had wrought the miracle that we saw around us was gone forever. It was meet that with bowed heads and stricken hearts the friends of the colored race—nay, of humanity—gather to do honor to her memory. On the 17th of the preceding June Miss Packard had entered upon her reward.

"It is impossible," says Jacoby, "to be a hero in anything unless one is first a hero in faith." The briefest sketch of Miss Packard's life must be poorly drawn indeed if it fail to show that she deserves a place among those heroes of faith "of whom the world

was not worthy." Nor was Miss Packard one of those who have "the faith that removes mountains" yet "have not love." The teachers associated with her tell how in the midst of perplexing cares and crushing burdens, often in great bodily weakness, she constantly "planned for everyone's comfort but her own." Her pupils bear testimony to the tender solicitude for their welfare and the warm sympathy which bound them to her by ties of strongest affection. Self was lost in her work; she never uttered a word of boasting for what she had done nor of complaint for what she suffered.

The greatest thing that can be said of any human being can be truthfully said of Miss Packard,—in her life, her work, her character she was Christlike.

YULETIDE EVERGREENS.

BY KEZIAH SHELTON.

"The mistletoe hung in the castle hall.

The holly branch shone on the old oak wall."

—*Thomas Haynes Bayley.*

THE term holly tree is a corruption of its ancient name holy tree; its use on sacred festivals and in the early Christmas days gave it the latter name, which with the custom has been handed down to us by Christian tradition. On the contrary the mistletoe, although so closely associated with the former, is a relic of the darkest ages of Druidical superstition. Thus do the most incongruous ideas in the course of time meet and become blended.

In the ancient language of poesy we find that the holly stands as an emblem of resurrection. Among the Persians it was believed that the sun never shadowed the holy tree. The French fastened it against the walls as a protection against lightning, and it was sometimes called "the thunder bush." The Romans used it as the emblem of good-will, while the most ignorant steeped its bark and dashed the infusion into the face of newborn babes "for luck."

Of the hundred and fifty varieties of holly the larger number are found in America and Asia, a few in Africa and Australia, and others in various parts of Europe. It is one of the most charmingly effective of the numerous evergreen family.

The Scottish bordermen would not talk about their neighbor's lack of veracity, would not frankly say that a friend was addicted to false-speaking, but *would* say boldly, "Ah, nah! he never lees but when the hollen is green," which was surely a distinction without a difference. The lovely, tinted, glossay, and shapely sharp-pointed leaves, brightened with their clusters of rich red berries, are much more commonly used in New England Christmas decoration to-day than a dozen years ago.

The custom of using holly has also two other precedents, one that of the old Roman Saturnalia, the other the good old Teutonic one of hanging the interior walls of buildings with evergreens as a refuge from the cold for the good sylvan spirits during the inclemency of winter. That hospitality which included even the fairies, is not to be despised.

Two superstitions cling to many in regard to the holly: dire misfortune, ill luck, will follow if it is taken into the house before Christmas Eve; and as it chances that the rough and prickly, or the smooth variety is first to be brought in, so it will be decided whether the master or mistress shall rule the house! The prickly variety is called in Europe he-holly and the smooth-leaved is gallantly designated as she-holly. If the marital reign is thus easily decided, what an

inducement to the more overbearing temperament of the two, to be on the alert with the respective holly-twig,—another version of "the early bird catches the worm."

Another tradition is that no holly is like a consecrated twig taken after service from some church decoration; good luck will surely attend the hanging of such a bit in one's home.

Mistletoe, or misteltān, as the Anglo-Saxons called it, from *mistel*, different, and *tān*, twig, is as its name suggests totally unlike, and bears no true relation to the tree it chooses vampirelike to cling unto, until it shall have absorbed its life-blood. It is a vagrant plant, as it has no visible means of support; is a parasitic evergreen vine. In Europe it might be termed instead an "ever-yellow," as it bears that hue; some even go so far as to call the American "the false mistletoe." In Wales it was called "the pure gold tree"; Virgil speaks of its golden leaves. The Romans regarded it highly. It was believed by the Welsh that a bit of it hung about the neck would preserve one from poison or the effect of the serpent's tooth. It was also well for the mother to wear a charm made from it, that it might preserve the infant from convulsions. If a wife could secure a bit of mistletoe that had been endowed with extra virtues by having been gathered properly by the priestly Druids and consecrated by use at some great wood festival, and if she regarded this relic with sufficient faith she should not remain childless. To the Druids, the forked golden twigs that grew from no root and sprang into existence without other cause than its own fancy, was a symbol of the life-giving forces, therefore its value as an amulet to produce and to save life; to keep the curse of sterility from the home; and death at bay.

From the fact that birds often nest in the convenient forks of the mistletoe it gained its merits as a safeguard from lightning. The peasants assure one that "where the eagle builds its nest the lightning never strikes." It was easy to follow this reasoning and decide that the vine, bird-planted under the bark high up the tree, and bird-haunted with nests, would also be safe from the thunderbolts of heaven.

In mythology one finds that the sibyl of Cumæ, when Æneas wished to take a summer vacation and visit his father's soul, sent him "to the tree of dark shade" where he

would "find concealed a bough of leaves and limber twigs of gold, sacred to infernal Juno." Two pigeons, the birds of Venus, guided him to where a specimen gleamed richly amid the rank, dark foliage. Armed with this, Æneas and the sibyl started on their downward way. Charon grumbled at the labor, but the mistletoe symbol forced him to ferry them across that strange river; and even so yielded each gate and bar until having passed through all the dreary outer lines, the glad Elysian fields were found and Priam was there. Here comes another form of the Druids' faith in mistletoe; it was Juno's special twig, and everybody knows that Juno is the goddess of happy, fruitful marriages, and the ever active protector of women.

But what can be said for the vulgar play of kissing under the mistletoe, or, as the peasants of Europe call it, the game of holly-bussing? It is a misunderstood, if not willfully abused, kissing privilege.

The mistletoe is rarely hung now, say our best authorities, except in the farmhouse kitchens of England; there the young plowmen in their bluff but honorable way, claim a kiss from each maid caught under it, so long as a berry holds itself in place. This is not long, as the berries fall at the merest jar, and it is the custom for the young man to pluck a berry for each kiss stolen, so the virtues of the twig are soon exhausted. It is to be feared that sometimes the berries are pinned on again, that the privilege may be extended through the holidays. To make the maids more willing to submit to this act of trespass, the men have made a proverb current, that the girl who is not kissed under the mistletoe will not be married the coming year.

There are legends that give grounds for making the mistletoe an emblem of truth, of reconciliation, of good faith, honor, peace, and good-will toward all. Baldur was the summer god of the Norsemen, the northern Apollo, a being of joyous brightness, and the son of Odin. Slander and Hatred ever seek a shining mark, as to bring down high game is more credit to their skill than to cause to fall that which some other marksman has already wounded or perhaps even "wing-broke"; therefore it was not surprising that the fire-god Loki became thoroughly maddened with jealousy at Baldur's popularity. But even though Loki was a god, and the fire-god too, he could not hurt Baldur; for

his mother Freyja had made him proof against the four elements, and had exacted an oath from Nature not to harm her son. But the most careful plotter leaves some betraying trace behind, and Freyja had omitted to gain the allegiance of one little miserable shrub, which she said she "thought too young and feeble to crave an oath from." Alas, therein she might as well have taken none other precautions, for while the one twig was free to harm, Baldur was at Loki's mercy!

Having through some inadvertence found that the mistletoe was free to do evil, he sought the blind god of darkness, Hödr, to do the deed for him. Malice and jealousy prefer a more steady hand than their own to do their evil works; and he made an arrow from the mistletoe and placed it in Hödr's hand to hurl. Hödr's steady nerves hurled it well and Baldur fell dead, pierced through and through. This outrage aroused the righteous indignation of the other gods and they restored Baldur to life, and dedicated to Freyja this, the only means by which her son could be again hurt, and she wisely hung it high on the trees "out of touch of the earth," so as to be above the power of Loki. Then arose the custom of hanging the mistletoe and giving the kiss of peace under it. It was a guarantee that from it no more arrows could or should be made; the pledge of renewed trust, a new promise to do no further harm.

There are more than fifty varieties of this typical evergreen, some of them with very

showy flowers. The mistletoe in its youth is a succulent stem but grows hard with age. Its branches fork and fork again, thus making dense masses, which break easily at each joint. Its berries are either white, waxen, or yellow. It grows upon a great variety of trees, but in England chooses the apple most frequently, as when once it selects a tree it never leaves it so long as there is any life left in the home of its choice upon which it can feed. Aside from its bird-transplanting it has been transferred by human hands, by making an incision in the bark of a tree and placing the seed under the bark.

Groves of oak were the chosen retreat of the Druids, and whatever grew on those trees was thought to be a gift of the gods, especially the mistletoe. When mistletoe was found growing thus favored, a Druidic priest, clad in a white robe to announce his purity, and armed with a consecrated knife or sickle of purest gold, went out with great pomposity to cut the precious emblem; other white-clothed priests caught the twigs, as the knife severed them, in a snowy cloth; and among other ceremonies two white bulls were sacrificed after the manner of heathenish sacrifices; this sacrifice must be beneath the favored tree. The Druidical name for it signified all-heal. As the oak to the Druid was the type of an Absolute Being, so the mistletoe twining around the oak without earthly support, was to them typical of man and his dependence upon the Supreme Being for support, and yet with an existence of his own.

SHAKESPEARE'S MOTHER.

BY BETTIE GARLAND.

IT hath been said that child is reflex of a mother's thought ere birth.

What noble thoughts and rare were thine, fair Mary Arden, ere to earth,
Thou didst so bounteous give thy son, whose mad, wild witchery of pen,
Has marshaled forth a host of graces so triumphantly, that men
Must wonder still? Or after as thou, leaning o'er his cradle's hood,
Didst cast upon his retina some picture fair of womanhood?
Was it the royal Catharine or gracious Portia mirrored there?
No, no, 'twas Love's ideal, Capulet's young Juliet, loving, fair.
Or was it Constance, dauntless one with strength of eagle, heart of dove,
Fierce battling 'gainst her enemies with holy wings of mother love?
Sweet Desdemona, innocent poor heart, trusting her fresh young life
To such unworthy keeping? Or Cordelia midst unholy strife
Kept faithful still to loving duty? Aye, enough, 'tis so writ down
That thou, O happy mother, set the brightest jewels in his crown.

EDITOR'S OUTLOOK.

THE CRAZE FOR AUTHORSHIP.

IN 1843 Sainte-Beuve, the great French critic, in one of his vigorous essays exclaimed: "Money, money, one cannot say how much it truly is the nerve and the god of literature to-day." A half of a century has expanded and at the same time intensified almost beyond measure the condition complained of. Every editor, high or low, feels the tremendous pressure from the hordes of people crowding in upon the centers of literary activity, and the chief motor of this motion seems to be to make money by authorship.

In the race for a chance to get into print good literature is no longer the goal of ambition; the highest distinction is measured by a money consideration.

Doubtless the enormous drain of our artificial life, which can be supplied from no source save the wellspring of a heavy purse, is the primary cause of this hungry struggle at the doors of magazines, journals, and publishing houses; but we cannot overlook the fact that the mere itch for authorship, the *cacoethes scribendi*, has become a pestiferous epidemic against which there appears to be no adequate and practicable quarantine system to suggest.

What is to be done when we find that book-writing is no longer a matter of honest work by a competent author, but is the response of notoriety to the demand of a shrewd publisher, on one hand, or on the other hand the spasmodic dash of a desperate chance-taker who is gambling on the lottery of accident in which he hopes to touch some lucky number in the scheme of momentary public tastes? Watch the publishers' bulletins when now and again some Bellamy or Rider Haggard happens to touch a vein of popularity and you will see a flock of waiting cormorants rush in upon his idea from every direction and wildly struggle for the hundred possible variations his subject suggests. Forthwith the air will be thick, so to express it, with hastily made volumes ringing the changes *ad nauseam* on "Looking Backward" and "She."

When an actress becomes notorious she swims a book on the flood of a disreputable

advertisement; if a politician attracts wide notice on account of some *ad captandum* measure or speech, forthwith he becomes an author. The successful preacher writes a novel or a volume of verse; the champion pugilist does the same and is followed by the football man, the jockey, and the *aéronaut*. The next thing after an experience is the query: will it do to write up? The sequel to every event is a book or at least an illustrated magazine paper. Everything has its "space value" and must be put into what is hastily called literature, and every space-man and space-woman fondly dreams that authorship comes down this road. Truly it is the delusion of madness.

There can be no great stretch of truth in imagining that one hears the click of the type-writer and the hurried mumble of dictation in most of what burdens our presses to-day. Machine-made literature is advertised into notice by the same methods that give circulation to patent medicines. The successful quack makes some money and a glimpse of his gold sets all the world crazy; the price of pens, ink, and paper feels the stimulation and the mails are heavy with manuscripts.

The picture can scarcely be overdrawn; and what is to be the end? If we may not assume to pass to the limit, as the phrase of the differential calculus goes, we may at least look at some of the tendencies of this curious literary fecundity. What has become of the freshness, the morning dew, of prose and poetry? It would seem that the heat of competition has evaporated it; or must we admit that indeed the surprises of art have all been long ago exhausted and that originality, like the virgin soil of earth, can never be again replaced by any manner of fertilizing? At all events the rush and crush of literary production seem tending toward a chaos as arid as it must prove bewildering.

What we know of the Alexandrian phase of Greek literature gives us a reflection of our own present condition. One living at that time—the time of Philadelphus—might well have doubted whether there would ever again be a great romantic renaissance in poetry, drama, and fiction. Art had dwindled down to mere phrase-making and epigram-turning,

and all the world was literary. every subject, even the hair of a queen, was burnished and furbelowed with delicately wrought verse. The poets, with one or two notable exceptions, were mere library worms and manuscript moths, whose songs had the glitter of varnish and the smell of book-dust. Every phrase was an echo of Homer, Pindar, Anacreon, Sappho. It was a trick everybody could play.

Possibly our teachers and parents are to blame for not training our children and youth to realize the futility, the weakness, and the unwholesomeness of regarding art in the light of a way open to every intellect, every temperament, and every educated vision. The old point of view was better, which made the poet or the prose author a rare genius born to his calling; for even if we wince at the romance of such a theory in this day of scientific realism, the underlying substance of it is a golden truth. The pen may be mightier than the sword; but then even the sword is scarcely worth notice save in the hand of a born hero.

The focus of what we are thinking and trying to say is that our century is apparently coming to a very diffused and weak literary ending. Tennyson, Keats, Wordsworth, Scott, Hugo, Goethe, Bryant, Emerson, made earlier years of it notable indeed; but those giants are gone and in their places we have not individuals but swarms. The future may winnow us down to some great masters overlooked in our hurly-burly; who can say no?

OUR NORTHERN NEIGHBORS.

If we were to tint the parts of Canada where the white race have settled in considerable numbers, we should see a narrow strip of color hugging the southern border and stretching across the continent, in no place more than one hundred to two hundred miles wide; and if we were to travel across the continent along this narrow strip we should observe that the inhabited and cultivated regions are separated from one another by great barriers of nature. The maritime provinces are divided from Old Canada, or Quebec and Ontario, by a wide wilderness from which the Intercolonial railway derives hardly a dollar of business. Old Canada is separated from Manitoba by a great wilderness of scrub which, were it not for its

mineral resources, would be valueless to the country. The great wheat and grazing lands of Manitoba and the western provinces are separated from the fourth inhabited region, western British Columbia, by triple ranges of mountains three hundred miles across.

All these inhabited districts, widely separated by nature's barriers, are intimately connected with the regions south of them on our side of the line. No wonder that the Canadians desire closer commercial relations with us; for the commercial interests of each inhabited division, fixed by limitations which nature has imposed, are more nearly identified with the neighbors across the line than with the other parts of their own country.

In this narrow, inhabited strip we see areas of great fertility. The eastern seaboard is rather poor in soil, like our New England states, and its chief wealth is in the lumber and fisheries which engage a large part of the population. The river valleys of Old Canada are fairly productive and a favored region, the tongue of land between Lakes Ontario and Erie on one side and the Georgian Gulf and Lake Huron on the other, is one of the garden spots of America. Here and in the neighborhood of Montreal the population is most dense; and along the inhabited strip, from sea to sea, is gathered a population one sixth as great as our own. It takes two and a half days of incessant travel by rail to reach Winnipeg from Montreal. It is worth the journey, however, to see the magnificent wheat fields on the level plains of Manitoba. No such growth of straw and plumpness of berry is seen on our side of the line. Many ages had been fitting these great plants to become one of the granaries of the world. Here was once the bed of an inland sea. As the land at last emerged above the waters and the ice of the glacial epochs retreated to the north, it is believed the great plains became covered with luxuriant forests. There is nothing in the soil of prairie lands that is detrimental to timber growth, and it is probable that the plains of Manitoba, Assiniboia, Alberta, and Saskatchewan were once covered with forests that in time were destroyed by fire.

It is not yet known how far north wheat may be profitably cultivated; but it is certain that the Canadians have as yet utilized only the southern fringe of the wheat lands which may some day yield bounteous harvests. Wheat is now raised along the northern

branch of the Saskatchewan River and Canada's explorers believe the country possesses an area of wheat lands nearly if not quite as large as our own. This statement is not remarkable when it is remembered that while sub-Arctic conditions in Canada limit wheat production on the north, increasing average temperature in our own land limits our wheat zone on the south.

The districts west and northwest of the wheat area where already stock is profitably raised, afford a fine grazing region at least half as large as that which we can best devote to cattle raising. It is an interesting fact that the isothermal lines far south along the Pacific slope, cross the mountains and extend northward almost to the sixtieth parallel along the eastern slopes of the North American Cordilleras; and along this strip of country the Temperate Zone is carried into sub-Arctic latitudes; and land abounds with nutritious grasses and is fairly well watered with the streams that drain the eastern slopes of the Rockies.

This mitigation of the climate, however, is not extended over the vast expanse of wheat and grass lands which have everything in their favor except the rigor of the winter months. Fortunately an abundant supply of coal has been found, which, if not of the best quality, turns the balance in favor of these lands in spite of the long winters. The Manitoba farmer has to fear late and early frosts; but it is questionable if he suffers more from this cause than our wheat growers in North Dakota do from droughts and tornadoes; and if, now and then, his harvests are blighted, the rich results of good years make up for the bad ones.

With half the continent theirs the Canadians, as yet, have only scratched the surface of a part of their resources. No part of Canada is yet fairly well developed in its industrial aspects except the middle portion of Nova Scotia, a large district around Montreal, and the rich and well populated lands of south-western Ontario. The coal fields, which are among recent discoveries on the eastern flanks of the Rockies, are known to include about one fifteenth the area of our own coal fields but in only one place have they yet reached any considerable development and it is probable that far greater deposits will yet be discovered. The geologists of Canada say that the British possessions are as rich in mineral wealth as our republic. Sir William Logan predicts that Canada is to become one

of the greatest iron-producing countries of the world. Iron ores are found in numerous deposits in Nova Scotia, Ontario, and Quebec. The desolate region between Montreal and Winnipeg abounds in iron ores and rich nickel deposits have recently been discovered. There is plenty of gold in British Columbia and new finds of great richness have recently been reported; and in the northwest territories are inexhaustible supplies of mineral oil which have not yet yielded a dollar's worth of product to commerce. A company is now organizing to build a new transcontinental railroad with Victoria as its western terminus. Crossing from the northern part of Vancouver Island to the mainland it is proposed to tap the petroleum-bearing regions and the grazing lands of the upper Athabasca basin and add to Canada another belt of habitable country which is now almost valueless because means of transportation are wholly lacking.

Canada has one tenth as many people as we have; but as yet she has done far less than one tenth as much as we have done in the development of natural resources. She needs population; but above all she needs the removal of the unnatural barriers to her commerce with this country that will weigh upon and dwarf her until they are removed. The solution may not involve annexation; but it must involve the disappearance of conditions which now make her a most unequal competitor in the race.

HOW TO ENLIST PEOPLE IN THE C. L. S. C.

THERE is an ancient proverb that says, "You can catch more flies with molasses than vinegar." Those of us who know what Chautauqua means, who appreciate the work of the great Circle, sometimes wish we could bring others into its pleasant fold. Perhaps it has occurred to you. If you knew how, you would be glad to form a local circle among friends and neighbors. It is a good idea—why not try it?

There was once a bird that had a nest in a field of ripening wheat. One day it overheard the owner of the field say to his sons that they must ask their neighbors to help them gather the harvest. The bird laughed to herself. The nest was safe for the present. A week later she overheard the owner say to his sons that they must gather the

harvest themselves. Then the bird took her young and flew away, for the nest was no longer safe.

There is antique wisdom for you. Help yourself. Start a local circle on your own account. Address the public—the people in your town and neighborhood. Do not depend wholly on friends, but boldly address the great public all about you. Advertise that a local circle is to be formed. Not you hope to or mean to or wish you could, but it is to be. The public likes positiveness and confidence. Confidence inspires confidence, and the moment you say a thing is to be done the public believes you and will help make it true. So it comes to one word—advertise.

Hold on. To advertise what you have not got would never do. First obtain the use of a room. Here the moral remarks about flies and molasses come into play. Select a room that is central, that is easily reached by the local street cars, and above all a pleasant room. A parlor in a private house is best, a pleasant well-lighted room in a church or school is next best. Your friends can prove their friendship now by loaning you for one evening their parlor. Have it well lighted, have plenty of chairs, and put some oil on the hinges of the front door. The door "on easy hinges turning" invites to enter. The best oil for the door is the oil of welcome and good nature. Having secured the use of a room, let the world know that on a certain evening there will be a meeting of men and women and young people interested in the C. L. S. C. Naturally the best method is to put a paragraph in the local newspapers something like this: "There will be a meeting on the evening of the (date) at the residence of (the full address) for the purpose of forming a Chautauqua Circle. All who wish to learn anything about the work of the C. L. S. C. are invited to be present." Then sign your name with the year of your class. It looks businesslike, and if you add the letters C. L. S. C. it lends a delightful air of mystery and the public will naturally wonder what these mystic initials mean. Start curiosity. Wondering what it does mean, the intelligent public will come just to find out.

Of course advertising costs. Some newspapers have so little gray matter in their head lines that they will not print news when they see it. If you can afford to lose the H-Dec.

money then pay for the advertisement, but by all means advertise in some way. Do not depend on friends. Appeal directly to the public and you will be astonished to find how many friends you have whom you don't know. Then, there is your pastor and your friends in your church. Ask your pastor to announce the proposed meeting to his people. He'll do it—but if he refuses, well—he won't refuse. Letters, postal cards, and circulars also help advertise, but a single paragraph in the newspaper will do more good than all the letters you can write in a month.

Having advertised as publicly as possible, be prepared. The people will come expecting something, if no more than a bit of information on a matter that may be interesting. The ideal way to arrange such a meeting is to give them more than they dream of expecting. Be, yourself, at the parlor door to receive the guests as they enter. Don't mind if you never saw them before. Very likely they are twice as celebrated as you are. Put every one at ease—in a chair. Tact. Tact. Tact. That's the keynote of the art of receiving. If the wayfaring man comes in his shirt sleeves (he won't do it) you do not see it—of course you don't. Tact—that's all.

Now you can't ask the general public to a feast and have nothing to eat. A pleasant room is not enough. If possible, have some music, for music cheers but does not distract. If people will talk right through it, why—let them talk. Not too long. Music is but the soup of the feast. Have somebody who can "think on his legs" ready to lay all the charms of Chautauqua before them. If he or she (she is better) can really talk in a clear, plain, sensible, straightforward manner, you will be surprised to discover how interesting Chautauqua can be and how readily the great and general public can be interested in our dear Alma Mater. Then a bit more music and then invite the good folks present to ask questions about the C. L. S. C. Now comes your great chance. Have ready your printed matter, the leaflets about Chautauqua, copies of *THE CHAUTAUQUAN*, and even pictures of Chautauqua itself. Pass these around and let the people read and talk and ask questions.

Invite all present to join the new circle and, to give everybody a chance, let everybody talk. Let a couple of lively ushers remove the chairs and turn your formal meeting into an informal reception and general talk all

round. Every one will go home pleased and your circle is pretty sure to grow.

This is the ideal social way. There are other ways. Write to half a dozen friends and lay the matter before them and get each one to agree to bring two other friends. That is the celebrated "Ten times one is ten" method, and it works wonders—in time.

Another way is to get up a little triangle or polyangle among your intimate friends, but that is the dull method—and it is naturally slow. It lacks the broad Chautauqua spirit that appeals with confidence to all the world. How the world welcomes Chautauqua all the world knows. Try it and you'll find it true.

EDITOR'S NOTE-BOOK.

WHILE, chained by vision and voice to this mortal world, we cannot contemplate the passing away of a good and influential woman such as Caroline Scott Harrison without a sense of sadness and bereavement, the death of such a one serves to illuminate for the benefit of all a beautiful and exemplary life. Mrs. Harrison was one of those women of whom it can be said, "Her children rise up and call her blessed! her husband also praiseth her." True to her noblest duties she was a helpmate of the president when he was a struggling young lawyer, doing her own domestic work in their three-roomed home. At the time of her husband's nomination to the presidency Mrs. Harrison was in her full prime, and while laughingly maintaining that she did nothing but nurse babies, was at the head of the infant department in her Sunday school, was interested in various philanthropies, and given to large entertaining in a plain and plentiful sort of way, dispensing hospitality in a home whose adornment and artistic embellishments were largely the work of her own talented hand. The only societies of which she was a member were the Daughters of the Revolution, of which she was *ex-officio* honorary president, and that for the endowment of fellowships for women in Johns Hopkins University. Faithful and true to the end her life filled a beautiful mission. Happy are the stricken ones if in her removal they can see but the transplanting of their home center to the happier hidden kingdom.

ONE of the reassuring notes of the times was the recent celebration in every city, town, and hamlet of our continent's birthday. While flying colors, booming artillery, processions, and pyrotechnics may not be taken as evidence of deepest patriotism, clearest knowledge, or intelligent pride in our institu-

tions, they were made to tell on Columbus Day, the story of widespread, spontaneous, and genuine joy over a discovery, not that of an unknown land by Columbus, but that of an ideal form of government made by an intelligent and conscientious people. With the passing of the first quadricentenary is passed all doubt as to the everlasting triumph of rule by the combined wills of all. The thought of sixty-five millions of people evolving a common will by which all shall abide is nevertheless a startling one. What chaos would follow the utter disagreement. No one trembled or thought of danger on Columbus Day. Every one knew that such a government was the strongest fortress of a self-restrained, peaceable people. The celebration itself was a private citizens' movement. The naval display contained ten private vessels to one owned by the government; private militia marched by thousands with school children. The tens of thousands of foreign born citizens who participated in the celebration suggested how entirely "American" is a thing of spirit. A German holding high the flag is more of an American than the descendant of Plymouth ancestors who apes foreign manners. A sad feature of the event was the marching of bands of Indians from government schools. While immeasurable progress has been made by the white man as a result of the American discovery, no one can reflect at what cost it has been to the genuine American race without feeling that our government has many expiatory acts yet to perform before it can present a spotless escutcheon.

TRULY and in keeping with the October spirit of national jubilation, appears a census report showing us in black and white upon what a sure foundation we have reason to rejoice in our prosperity. The bulletin deals with the manufacturing industry in twenty-

three of our chief manufacturing cities. We are familiar with the statement that we consume more than twice as much as the same number of people in any other country ; also that our increase in wealth in the last decade is greater than all the wealth accumulated in this country from Columbus' time until the Civil War. The report of the present census however indicates that our estimates on this point have been too small. Taking the four greatest manufacturing cities from the group of twenty-three, New York City produces annually \$763,833,923 ; Chicago, \$632,184,140 ; Philadelphia, \$564,323,762 ; Boston, \$208,104,683. In all four, the annual creation of wealth by manufacturing exceeds \$2,100,000,000. The entire group mentioned manufactures annually over three billion dollars. In 1880 the entire annual product of manufactures for the whole country was about five and a third billion dollars. In the group of centers embraced in the present report, manufacturing has increased eighty-seven per cent since that time. While that surprising ratio cannot be maintained in smaller places, there has been a remarkable development of manufacturing everywhere, which will make the showing for the whole country when tabulated, one that will give every intelligent American a reason for the joy that is in him.

GRAND in faith and majestic in confidence, as his life had been affluent of good, was the passing of Tennyson beyond the mortal scene. The event was one upon which the world of his admirers outside his personal friends could only congratulate him. For development of great character and soul, for the acquirement of a world-wide influence, for the delivering of a noble, beautiful, and helpful message to mankind, the best poet of our age has had the full competence of over four score years of time and opportunity. Before his death the world knew he had said the best there was in him to say ; nothing better remained than to pass to the higher existence which has always engaged so much of his meditation. Regarding every other poet of our century there has been some dispute as to rank. Concerning Tennyson all human kind agreed that here was the master born with inspiration, who regarded it reverently and consecrated it to the loftiest kind of human expression, becoming the poet of universal man, not belonging to epoch or condition, but to elemental nature and aspiration. The range of feeling

expressed for all by this master was remarkably broad, covering affection, love, sorrow, faith, triumph, and melancholy, through every portrayal of which there shone loftiness of idealization and moral grandeur.

So long as monarchy exists in England it is probable that the anomaly of a poet laureate will be presented to the world. Just why, in this democratic age, the whole literary world should become agog as to which one of the minor poets left shall be called to pledge the noble art to the celebration of royal vicissitudes, is hard to descry. Divested of the dignity with which two geniuses, Wordsworth and Tennyson, have dominated it, the poet laureateship is best suited to such poets as have generally filled it, as Nahum Tate, Nicholas Rowe, Lawrence Eusden, Colley Cibber, Wm. Whitehead, Thomas Warton, and Henry James Pye, who are never heard of aside from the office. Practically the distinctive demand imposed by the honor consists in a glib willingness to sing rondeaux and compose triolets and ballads upon the birth, marriage, or death of a royal scion—no small poetic task in these days. That this performance presents no offensive aspect to the average English poet is evidenced by the fact that upon the death of the Duke of Clarence last winter, a half dozen prominent among present competitors rushed into elegiac outbursts as if to exhibit their fitness for the present vacancy in anticipation of it. In any event the wreath will have to crown a much inferior genius to that upon which it last rested. Swinburne, while the most of a poet and clearly Gladstone's choice, cannot be the queen's, who will recall his wish to "exterminate the czar." Wm. Morris, the most popular preference, is disqualified by socialistic belief. A number of others, such as Alfred Austin, Lewis Morris, Robert Buchanan, and Edwin Arnold, present negatively proper qualifications by the possession of no very positive attributes of any kind. Austin Dobson ranks superior to these in poetic spirit and modesty. Probably, wherever the honor may descend the incumbent will be equal to bearing it.

A CIRCULAR which has recently been sent out by the state committees of the Board of Lady Managers of the World's Fair, to all manufacturing and industrial corporations asking a number of questions relative to the amount and proportion of the work done by women,

promises the most valuable set of statistics regarding woman's work in the business world ever compiled. This work alone will introduce a new era in the advancement of women along the lines mentioned. It is doubtful whether many of the committee members when called together had very clear ideas of the scope of woman's labor outside of domestic life. Such a tabulation was timidly proposed, the suggestion found good, and following action upon it are revelations astonishing no one more than the women who proposed it. It was understood that a certain state would easily take the lead in the development and excellence of kindergarten work introduced and maintained by women in its schools. Facts and figures are pouring in showing that the women of another state are ahead in this line. One state assumed leadership in hospital work done by women. The same tabulations are removing the leadership in this department to another state, the whole result being the discovery by woman of herself and her real status. The committees are already impressed by the vast amount of work done by women in the development of the country which cannot be represented at the Fair. The knowledge of what woman is doing in gainful occupations, the recognition of her labors as fruitgrower in California, as architect in Boston, as decorative handworker, as professional character, as skilled worker and as literary worker, in all sections north and south, will contribute vastly to her own self-confidence and sense of power which is the keynote of success in all occupations.

DEATH has chosen shining marks during the past month. Whatever might have been the comment had Renan died twenty-five years ago when the Christian world was aghast at him, he has lived to see a revolutionized attitude in the church toward such as himself, who are now regarded as unintentionally performing a certain service for Christianity by putting its defenders upon the alert and rousing activity out of apathy. Ernest Renan, now regarded as France's most distinguished scholar and writer of purest French, was first intended for a Catholic priest and educated for that office. While at Saint-Sulpice preparing for the priesthood he lost faith in Christianity and went back to lay life, taking up letters as a profession. A "Life of Jesus," published some

time later, regarding its subject as no part of the Godhead, shocked the Christian world. Every clergyman great and small was prompted to issue a "reply to Renan." His avowed skepticism regarding the divinity of Christ forced him from his professoriate in the College of France; however through the aid of Napoleon III. he was sent to Syria with the full authority of his government, where his researches assisted to make his chief life work, that of Hebrew and Syriac philology, most authoritative. Among his voluminous works are translations of the Book of Job and The Songs of Solomon. The pope on hearing of his death expressed probably the best Christian sentiment now held toward this scholarly deist. "How did he die?" he asked. "Impenitent," was the reply. "That is better," the pope remarked, explaining that Renan proved by his end his sincerity. There is no doubt that Renan by embodying the doubt of modern thought, has roused the theologians from their torpor. The church has been put to its defense. It can therefore afford to leave Renan to a judgment wiser than its own, thanking him for the service he has done as a historian of wonderful industry and as a master of almost peerless literary style.

A CURIOUS law recently enacted by the imperial government of Germany, called the Sunday Rest law, is meeting great opposition among working people. The difference between the traditional American Sabbath and the German Sunday is suggested by the provisions of the bill, which prohibit employees of manufactories, tradesmen, and day laborers of all kinds from work between the hours of ten and twelve and after two o'clock, on Sunday. Dealers and merchants of Cologne have petitioned the emperor to modify the statute. Other cities are following this example, the chambers of commerce of the whole state of Bavaria proposing to send a strong petition to the same effect, to the Federal Council at Berlin. The reasons set forth in the petitions for abrogating the law are that it hampers trade, ruins poor men, and does not conduce to increasing religious observance of the day. Press accounts represent that workingmen labor as usual on Sunday until ten o'clock when they adjourn to a beer or wine room to loaf until twelve, then they resume labor until two o'clock. The present law, while apparently intended to increase church attendance, fails radically

by permitting any commercial and industrial operations whatever on the Sabbath. To prescribe a division of service between the Lord and Mammon is as difficult of success in law as in morals.

AMONG October celebrations is one making the centennial of an event which has had much to do with shaping the history of the past century. One hundred years ago October 2, twelve Baptist ministers met together at the home of a Mrs. Wallis, in Kettering, England, for the purpose of talking over a plan of church extension then novel to all Christendom. The project was to form plans to carry the gospel into the East Indies, and it had been first proposed by William Carey, the "cobbler-minister." The Christian world denounced the scheme as it had that of Columbus. Aid for the cause was refused by it. Even the vessels of the East India Company refused to transport Mr. Carey, who was obliged to appeal to a Danish vessel and reached Calcutta the following year under the Danish flag, the first Protestant missionary sent abroad by a missionary society. Previous to this, missionary efforts had been made among American Indians; they were, however, only individual, and not representing any missionary organization. Arriving at India, the strong-hearted pioneer cross-bearer was driven by the East India Company from its dominions to Serampore and here the seed first took root. In its first year foreign Protestant missionary work was supported by a fund of £13. A survey of the field now covered by missionary effort resulting from this beginning would include hundreds of thousands of dollars annually contributed, thousands of missionaries at work, and Christian oases in every heathen land on the globe, making evident how it shall come to pass that "every nation shall be gathered before Him."

FROM various sources ominous occurrences are multiplying indicating the approach of a winter season of want and poverty in England and Ireland such as has not been known in many years. The Labor Bureau of the London Board of Trade makes a gloomy report of commercial depression. A dispatch states that of the twenty-two principal trades-unions in London only two report trade as good. It is complained, not that laborers are discharged in great numbers, but gradually, showing the constant decrease of

industrial prosperity. It is said that thousands of skilled artisans are idle in London, though eager for work. Engineering and shipbuilding and other industries share the alarming outlook which in Ireland is already frightful owing to a wretched potato crop and lowered prices of cattle. A rumor is vouched for as well authorized that Irish landlords have united upon a crusade of rent-arrears collections to be entered upon this winter for the purpose of embarrassing the new government. This will heighten misery through increased evictions unless Secretary Morley should prevent police action in the matter. While charitable agencies are increasing their activities to relieve the few, the situation seems one that should engage the political economist to save the many from perishing.

ONE striking feature in connection with the World's Fair Dedication exercises has been passed comparatively unnoticed by the press. Had the same event occurred in any foreign country it would have called for more comment and distinction. For the dedication of the Centennial a poet of high fame, believed to be the most widely beloved by Americans, of all sweet singers, was chosen to prepare the ode. For the dedication of this International Exposition no less an occasion in significance and far greater in magnitude and execution, a young woman unknown to fame, representative of no famous school of the art, a native Chicagoan, Miss Harriet Monroe, was asked to write the dedicatory ode. The confidence with which the request was made formed a tribute to the widespread cultivation among us. The resulting ode proves that the confidence was not misplaced. The following lines strong and fervid, may be taken to describe, as well as their object, the new type of young womanhood to whom the writing of odes is so little an event the public fails to heed it:

"She who had dwelt in forests, heard the roll
Of lakes down thundering to the sea,
Beheld from gleaming mountain heights,
Two oceans playing with the lights
Of eve and morn—ah! what would she
With all the worn-out pageantry
Of purple robes and heavy mace and crown?
Smiling she casts them down,
Unfit her sweet austerity
Of hair unbound and strong limbs bare and
brown."

C. L. S. C. OUTLINE AND PROGRAMS.

FOR DECEMBER.

OUTLINE OF REQUIRED READING.

First week (ending December 8).

"Grecian History." Chapter IX. to last paragraph on page 144.

"The United States and Foreign Powers." Chapters XIV. and XV.

"Callias." Chapters I., II., and III.

In THE CHAUTAUQUAN:

"Influence of Greek Architecture in the United States."

"The World's Columbian Exposition."

Sunday Reading for December 4.

Second week (ending December 15).

"Grecian History." From page 144 to end of Chapter IX.

"The United States and Foreign Powers." Chapters XVI. and XVII.

"Callias." Chapters IV., V., and VI.

In THE CHAUTAUQUAN:

"The Indebtedness of the United States Government."

"The Greek and the American Democracies."

Sunday Reading for December 11.

Third week (ending December 22).

"Grecian History." Chapter X.

"The United States and Foreign Powers." Chapter XVIII.

"Callias." Chapters VII., VIII., and IX.

In THE CHAUTAUQUAN:

"A New Factor in American Education."

"The Internal Revenue System of the United States."

Sunday Reading for December 18.

Fourth week (ending December 30).

"Grecian History." Chapter XI.

"The United States and Foreign Powers." Chapters XIX. and XX.

"Callias." Chapters X. and XI.

In THE CHAUTAUQUAN:

"Indian Corn: Its Use in Europe as a Human Food."

Sunday Reading for December 25.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Roll-Call—Quotations about winter. (To be followed by the regular *lesson* of the week, either that given in *The Outline*, or any other agreed upon.)

2. A chart or map exercise—The battles of Thermopylae and Marathon. Illustrate as clearly as possible the position and movements of both armies.

3. Reading—"Pheidippides."*

4. Table-Talk—A bird's-eye view of the Chicago grounds and buildings as completed up to the present time. Use all obtainable charts, maps, and pictures for this exercise.

5. Debate—Question: Has the purchase of Alaska justified itself?

THEMISTOCLES DAY—DECEMBER 15.

1. Roll-call—Quotations about warriors.

2. Reading—"The Messenger's Report."*

3. A series of five-minute papers:
 - Themistocles, a self-made man.
 - Themistocles, a wire-puller.
 - Anecdotes of Themistocles.
 - Themistocles, a statesman.
 - Character of Themistocles.

4. Table-Talk—A general discussion on the subjects of the preceding papers and on the whole career of the man.

5. A game—"Camps." This popular amusement is only a modified form of the old game of "Twenty Questions," and in this case the modified form is adapted to Themistocles' Day. Let the company divide, each part taking a separate room. One person is selected from each room as captain. The two captains meet by themselves and choose an object to be guessed. Each captain then goes into the enemy's camp—that is they change rooms—and each one is now questioned. All questions must be put so they can be answered by yes or no—such for example as, Does the object belong to the mineral kingdom? No. To the animal? Yes. To the human family? Yes. A Greek? Yes. An Athenian? No, etc. One readily sees how a clue may be followed. For this occasion all objects chosen must be restricted to those connected with Themistocles or his times. Whichever room first guesses the object has the right immediately to choose one person from the other camp. Two new captains are now selected and the process is repeated. The camp drawing the greater number from the other is, of course, the victor.

*See *The Library Table*, page 375.

THIRD WEEK.

1. Table-Talk—The indebtedness of the United States.
2. Paper—Full description of the Long Walls of Athens and their use. With illustrations.
3. Paper—Privateering.
4. Questions in *The Question Table*.
5. Debate—Question: Is it an honor to be poet laureate?

FOURTH WEEK.

1. News of the day.
2. A quiz on the month's readings.
3. Paper—The Taiping Rebellion.
4. *Questions and Answers* on "Grecian History."
5. A Christmas Story. Let one be appointed to tell or to read a story, or let the circle read turn about any selected Christmas story.

If it is preferred the circle can give one whole

evening to a Christmas celebration. Music, games, readings, stories, and a Christmas feast are suggestions enough upon which to found an elaborate entertainment.

The Chautauqua philosophy is, to mingle in with the regular work of the course as much music, fun, out-door life, celebrating, in short as much good cheer as possible. Memorial days offer, perhaps, better opportunities for this kind of exercise, and they are sown pretty thickly through the year, as will be seen by a glance at the list heading the department of *Local Circles* in each number of the magazine. Programs for only the Special Memorial days are given from month to month, but if it is desired to celebrate the regular Memorial days, and help is wanted in arranging for them, programs will be found in the month corresponding to that in which each one is placed in any back volume of THE CHAUTAUQUAN preceding Volume X.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR DECEMBER.

"GRECIAN HISTORY."

P. 129. "Dy'nas-ty." From a Greek word meaning a lord, which is allied to the verb meaning to be strong. Applied to the continued lordship of a race of rulers, as the dynasties of Egypt and France.

Merm'na-dæ.—Gyges [ji'jēs].

P. 130. "Croesus at Sardis." It is said that as a punishment for his pride in his great wealth, one of the sons of Croesus was born dumb, and that during the battle at Sardis this son seeing his father in great danger cried out for the first time in his life in intelligible language and by this means saved the life of Croesus.

Pac-to'lus.—Ha'lys.

P. 131. "Suicidal death of Cam-by'ses." Cambyses had resolved upon the conquest of Egypt, and having led his army there defeated the troops sent against him and took up his abode in that country which he ruled with a rod of iron. His long stay in this land brought about a revolution in Persia, and a Magian, named Gomates, personating Smerdis, the brother whom Cambyses had put to death, was believed to be the true son of Cyrus and acknowledged as king. Cambyses, hearing this news, was preparing to march against the usurper, but on mounting his horse an accidental wound from his own sword put an end to his life.

Tha'les.—Pri-e'ne.—Har'pa-gus.

P. 132. "Pun-jāb'." A Persian word meaning the country of the five rivers. It is the name of a province in the northwestern part of British India, which region is drained by the Indus and its five great tributaries.

Sa'trap-ies.—Her-a-cli'tus.

P. 133. His-ti-æ'us.—Meg-a-ba'zus.—O-ta'nes.

P. 134. Ar-is-tag'o-ras.—Ar-ta-pher'nēs.—Hec-a-tæ'us.

P. 136. La'de.—Phryn'i-chus.

P. 137. Mar-do'ni-us.—Da'tis.

P. 138. Phi-dip'pi-dēa.

P. 139. Stra-te'gus. See page 127 of the text-book.

Cal-lim'a-chus.—Ar-is-ti'des.

P. 141. "Panic fear." Pan, the great god of woods and fields, flocks and shepherds, was the son of Hermes. Arcadia was his principal seat of worship, but at about the time of the battle of Marathon he began to be worshiped at Athens. He loved music and was the inventor of the shepherd's pipe, and is represented as wandering among the mountains taking part in the chase or leading the nymphs in their dances. Like the other gods who dwelt in the forest, Pan was dreaded by travelers to whom he often appeared suddenly, causing them great terror. Hence sudden fright came to be called "panic" fear.

P. 142. "Drachma" [drak'mā]. A silver

coin among the ancient Greeks of varying value in different places. At Athens it had an average value of about nineteen cents.

Xan-thip'pus.

"Eupatrid." See text-book, page 109.

"Ostracism." See text-book, page 128.

P. 143. The-mis'to-cles.

P. 144. "One hundred talents." The Attic talent was a denomination of silver money, worth about \$1,180.

Pha-le'rum.—Pi-ræ'us.

P. 145. "The number of Persia's multitudes." From the description by Herodotus the following method of numbering Xerxes' army is taken: Upon arriving at the spacious plain of Doriscus, Xerxes resolved to number his forces. The method employed was remarkable. "Ten thousand men were first numbered and packed together as closely as they could stand; a line was drawn and a wall built round the place they had occupied, into which all the soldiers entered successively till the whole army was thus measured. There were found to be one hundred and seventy of these divisions thus making a total of 1,700,000 foot. Besides these there were 80,000 horse, and many war chariots, and camels with about 20,000 men. . . The naval force amounted to about 517,600." Adding to these all the accessions gained from the lands through which they marched, the attendant slaves, etc., the force which marched against Thermopylæ is given as about 5,283,000. Many have impeached the veracity of Herodotus regarding this estimate, but it is safe to say, after all due allowance has been made, that it was the largest army ever assembled.

A-by'dus.

P. 147. Ar-te-mis'i-um.—Eu-ry-bi'a-des.

P. 148. "Bo're-as." A name given to the north wind, which in mythology is represented as a god whose home was in a cave of Mount Hæmus in Thrace. It was supposed that during the Persian War he showed his friendliness to the Greeks by destroying the fleet of the Persians.

"Carneian [car-ne'yan] festival." "A national festival of the Spartans, celebrated in honor of Apollo and in the Spartan month Carneios (August). The festival lasted nine days during which the Spartans were not allowed to enter upon a hostile campaign."

P. 149. An-o-pæ'a.—Tem'pe.—Dem-a-ra'tus.

P. 150. "The ten thousand Immortals." Persian infantry, so called because the number was always maintained.

Hph-i-al'tes.—Hy-dar'nes.

P. 152. Ad-el(i)-man'tus.

P. 153. "Ar-is-ti'des." In the sixth year of

his unjust banishment he had returned to serve his ungrateful country. Having arrived just at this moment he brought the news that the Persians had surrounded the Grecian fleet. Plutarch says, "Among the great actions of Themistocles at this crisis, the recall of Aristides was not the least. . . Perceiving that the people regretted his absence and were fearful that he might go over to the Persians to revenge himself, and thereby ruin the affairs of Greece, Themistocles proposed a decree that those who were banished for a time might return again to give assistance to the cause of Greece."

Psyt-ta-lei'a.—Æ-ga'le-us.

P. 157. Ar-ta-ba'zus.—El-en-the'ri-a.—Le-otych(tik)'i-das.

P. 158. Ti-gra'nes.—Mar-don'tes.

P. 162. Me-toe'ci.

P. 163. "Pau-sa'ni-us." The stratagem by which the ephors gained the needed evidence was as follows: Pausanias carried on a correspondence with the Persian king—sending his letters by trusted messengers. A favorite slave was finally called upon to carry one, but he had noted with fear that none who had preceded him on these errands ever returned. He opened and read the letter, and finding his suspicions confirmed, carried the letter to the ephors. They refused to take the evidence of a slave, but placed him as a suppliant in a building in the grove of Posidon, behind which two of them concealed themselves. Pausanias, learning of the step taken by his slave, hastened to question him, and during the conversation confirmed his own guilt. When he was about to be arrested he fled to the temple and took refuge in a small chamber whence it was unlawful to drag him, so they walled up the entrance—his own mother, it is said, placing the first stone—and took him out just in time to save the building from being polluted by his death.

P. 166. Cle-rú-chy(ky). See page 124 of text-book.

Scy'ros.—Eu-rym'e-don.

P. 169. Ar-chi(ki)-da'mus.

P. 170. "Dem'a-gog-ism." The practices and principles of a demagogue; a pandering to the multitude for selfish ends. The word demagogue is a Greek derivative, meaning a leader of the people; it has deteriorated to mean an unprincipled popular leader. The use of the word in English can be traced to Milton, who considered it a novelty. In French it was first used by Bossuet, who died in 1704, "and was counted so bold a novelty that for long none ventured to follow him in its use."—*Trench*,

An-ax-ag'o-raa.

P. 173. Nic-o-me'dea. — Tan'a-gra. — Cē-no-phy'ta.

P. 174. Cal'li-as.

P. 175. Tol'mi-dea. — Cor-o-ne'a. — Plis-to'a-nax.

P. 179. "Sto'æ." From the *Stoa Poecile*, the Painted Porch, the English word, stoics was derived. It was on this porch that Zeno, the founder of a great system of speculative philosophy, gave instruction, and from it his followers were called stoics.

"The relics of Theseus." See page 166 of text-book. According to tradition, Theseus had either been thrown headlong from a high cliff of the island Scyros by its jealous king, or had accidentally stumbled from it, and been killed. The oracle at Delphi had several times commanded the Athenians to gather his bones and his relic, erect over them a suitable construction, and to hold them sacred. When Cimon conquered the island, according to Plutarch, "he had a great ambition to find out the place where Theseus was buried. He by chance spied an eagle upon a rising ground pecking with her beak and tearing up the earth with her talons, when on a sudden, it came into his mind, as it were by some divine inspiration, to dig there and search for the bones of Theseus. There were found in that place a coffin of a man of more than ordinary size, and a brazen spear-head, and a sword lying by it, all of which he took aboard his galley and brought with him to Athens." The state erected over them a temple. See "Greek Architecture and Sculpture," page 82.

Ag'o-ra. — Pol-yg-no'tus.

P. 180. O-de'um. — Prop-y-læ'a. — Phid'i-as. — Ic-ti'nus. — Hec-a-tom'pe-dos. — Op-is-thod'o-mos.

P. 183. "Ped'i-ment," "Met'o-pea." For these and other architectural terms see "Greek Architecture and Sculpture" (index).

"The holy olive tree." This was the tree which the goddess had evoked from the earth in her contest with Posidon. (See page 40 of text-book.) — "The serpent of Erechtheus." Erechtheus was a fabulous hero of Attica who was educated by Minerva. The latter, who reared him, secretly gave him in a chest to Pandrosos and her sister (daughters of Cecrops the first king of Athens). They from curiosity opened the chest and saw in it a serpent which so frightened them as to deprive them of their reason. In their madness they threw themselves into the sea. Erechtheus afterwards became king of Athens.

"The rude wooden idol." The Palladium, or wooden statue of Athena, which was thrown down to earth by Jupiter. It fell in the neigh-

borhood of Troy when Ilus the founder of that city was praying for a favorable omen. It was believed that the city could never be taken while this image remained, and so Ulysses and Diomedes were commissioned to steal it and were successful.

Car-y-at'i-dea. — Prom'a-chus. — Ni'ke.

P. 184. Mu-nych'i-a.

P. 185. Py-thag'o-ras.

P. 186. Æs'chy(ki)-lus. — Soph'o-cles. — Eu-rip'i-dea. — Cho-re'gus.

P. 187. Cra-ti'nas. — Ar-is-toph'a-neas.

P. 188. "As-syr-i-ol'o-gist." One versed in the science of the antiquities, language, etc., of Assyria.

"Beni-Hassan" [ba-ne hās'-sān]. A village of Egypt on the right bank of the Nile in which there are famous grottoes, excavated by the orders of ancient kings, containing paintings of scenes in the life of the ancient Egyptians.

Prax-it'e-les. — Dis-cob'o-lus.

P. 189. "Chrys-el-e-phan'tine." Made of, or decorated with, gold and ivory.

P. 192. "Hec-a-tom-bæ'on." This was the first month in the Attic year and corresponded to the last half of July and first half of August.

Cer-a-mi'cus. — Dip'y-lon.

"THE UNITED STATES AND FOREIGN POWERS."

P. 198. "His Catholic majesty." The king of Spain at this time was Charles IV.

P. 200. "In-tend'ant." "A high functionary having administrative and some judicial power."

D'yrujo: [de-ru'zho].

P. 202. "East and West Florida." The present state of Florida was known as East Florida, and the Spanish province of West Florida extended from the Perdido River westward to the Mississippi.

P. 205. "Reals vellon." The current real of Spain, a coin worth about five cents.

P. 207. "Com-man-dānt'." The commanding officer of a fortified town or garrison.

"Court martial." A court held for the trial of persons in the army or navy charged with military offenses.

P. 217. "The Two Sicilies." A former kingdom of southern Italy, including the island of Sicily and various small islands, and the kingdom of Naples. In 1734, the Spaniards having made themselves masters of both Sicily and Naples, Charles (of Bourbon), son of the king of Spain, ascended the throne with the title of king of the Two Sicilies or of Naples. The last king of Naples was expelled by Garibaldi in 1861 and the Two Sicilies became part of the kingdom of Italy.

"Duc'at." This was a coin of silver or gold used in several countries of Europe. The gold ducat was generally of the value of a little more than \$2 00, and the silver of about half this value.

P. 218. "The Vat'i-can." "The palace of the popes, a mass of buildings of vast extent, built upon the Vatican hill, immediately to the north of the basilica of St. Peter at Rome. Since about 1418 it has been the principal residence of the popes, and since the conversion of Rome into the capital of Italy, in 1870, officially their only residence. . . . Hence the term 'the Vatican' is used as equivalent to the papal power or government."

P. 220. "The dual character of the government." Mr. Blaine, the secretary of state, reminded Baron Fava that "the officers of the *federal government* had no constitutional power of interference with the administration of justice in any *state*, and could do no more than entertain a claim for indemnity."

P. 225. "Contrabands." A word coming through the Italian from the Latin, meaning against proclamation or ban, then against law, prohibited. Anything which the law prohibits from being imported or exported. "In the United States, during the Civil War, a negro slave, especially an escaped or a captured slave; so called from a decision of Gen. B. F. Butler in 1861, that slaves coming into his lines or captured were contraband of war, and so subject to confiscation."

"Han-se-at'ic Republics." A confederation of cities and adjacent countries in northern Germany, called the Hanse towns, which at one time numbered about ninety. They bound themselves together for mutual protection against pirates, robbers, and hostile governments. The German word *Hanse* means, a band or troop. Hence, a confederacy or league.

P. 233. "Extradition." A Latin derivative meaning a giving up. In diplomatic language delivery by one nation to another of fugitives from justice. An extradition treaty is one by which two states or nations become bound each to give up criminal refugees from the territory of the other in specified cases. As to the word itself, it is one of the new ones which diplomacy has recently added to the English vocabulary. Until within the last few years it was never used.

P. 238. "William M. Tweed." (1823-1878.) This politician was appointed in 1870 commissioner of the department of public works in New York city, and in this office, he with his accomplices organized a "ring" and appropriated to their own use vast amounts of public money. In November, 1873, after a trial, he was found guilty of fraud and sentenced to twelve years'

imprisonment and to pay a fine of \$12,550. In 1875 an action was brought against him for the recovery of \$6,000,000. His imprisonment was now declared illegal by the court of appeals and he was released. Not being able to furnish the bail required, \$3,000,000, he was confined in Ludlow street jail, whence he escaped and fled to Portugal. After his surrender to the United States authorities he was brought back and confined in the same jail where he died.

P. 239. "Ottoman Porte." The Turkish empire. The word Ottoman is derived from Othman (1259-1326) the founder of the present empire. Formerly justice was administered in the gate (port) of the sultan's palace, hence the word *Porte* came to be substituted for government. The empire is officially called the Sublime *Porte*, which means, literally, the high gate.

P. 242. "Shah." This is the Persian word for king and, as a word, it is interesting as being the far-away origin of the English words check, checkers, chess. "The literal sense of the word check is king, implying in the game of chess, that the king is in danger." Derived from *shah* are *pasha* or *bashaw*.

P. 244. "Dey" [dā]. A Turkish word meaning a maternal uncle, given first as a friendly title to old people, especially among the troops known as the Janizaries, and finally applied to their commanding officer, who frequently served in Algiers as regent. Hence it came to be the title of the ruler. Closely allied with this word is "bey," the governor of a province.

P. 248. "Bas-ti-nā'do-ing." Beating with a stick or cudgel, especially upon the soles of the feet.

P. 249. "Khedive" [kā-dēv']. A Persian word meaning a governor. A title given to the ruler of Egypt in 1867.

P. 256. Ex-tra-ter-ri-to-ri-al'i-ty." "A legal fiction by which the persons and residences of ambassadors and sovereigns when abroad are treated as being still within their own territory."

P. 271. "Ko-tow'." This is the "ceremony of prostration performed in China by persons admitted to the imperial presence, in religious services, before magistrates, by an inferior to a superior, especially in making a humble apology, etc. Before the emperor and in worship, the person performing the *kotow* kneels three times and touches the ground with the forehead three times after each kneeling."

P. 274. "Commodore Perry," Matthew C. (1795-1858.) A brother of the Perry who won the battle on Lake Erie during the War of 1812.

P. 278. "Ty-coon'." The title by which a shogun or commander-in-chief of the Japanese

army is known. The name was only known to foreigners after the signing of the treaty negotiated by Perry.

"Daimio" [di'mi-o]. The title of a feudal noble in Japan.

"CALLIAS."

P. 4. "Charon" [kā'ron]. The son of Erebus and Nox. It was his duty to ferry the dead over the Styx, a river of the infernal regions. The shades, before crossing, were obliged to pay him a coin, which at the time of burial was always placed in the mouth of the deceased. Those who could not pay, or had not received proper burial in the upper world were compelled to wander on the desolate shores till it pleased the boatman to carry them over.

P. 5. *Æ/a-cus*.—*Pros'er-pine* or *Pro-ser'pine*.

P. 6. "Bus'kina." Strong protective coverings for the feet and legs, made with thick soles, so as to increase the stature. They were always worn by tragic actors in ancient Greece.

P. 9. *Da-nā'i-dēs*.

P. 10. *Hip-pol'y-tus*.—*Ar-is-toph'a-nea*.—*Pan-del'o-nis*.

P. 15. "Callias." See page 300 of the textbook; also page 174 of "Grecian History."

"Conon." See "Grecian History," pages 241-2.

Mit-y-le'ne.

P. 18. *Hip'po-cles*.

P. 23. *Her-mi'o-ne*.

P. 27. *An-dro-ni'tis*.—*Gynækonitis* [jin-e-ko-ni'tis].

P. 28. *De-mo-chā(ka)'res*.

P. 35. "Pen-tap'o-lis." A group of five cities.

Cal-li-crat'i-das.

P. 36. *Mel-e-sip'pus*.

P. 39. *An-ax-i-la'us*.

P. 41. *As-ty'o-chus*.

P. 46. *Ar-gi-nu'sæ*.

P. 47. *Phor'mi-on*.

P. 48. *Di-om'e-don*.

P. 54. *The-ram'e-nes*.—*Thras-y-bu'lus*.

P. 57. *E-te-o-ni'cus*.

P. 64. *Ctesiphon* [tes'i-phon].—*Eu-dæ'mon*.—*Euc-te'mon*.

P. 65. *Steph'a-nos*.—*De-mod'o-cus*.—*Alcin'o-us*.—*Phe-a'ci-an*.—*A'res*.

P. 66. *I'o-phon*.—*Æd'i-pua*.—*Soph'i-lus*.—*Co lo'nus*.

P. 68. *Cyb'e-le*.

P. 70. *Lys'i-cles*.—*Hermogenes* [her-moj'e-nes].

P. 72. "Kot'ta-bos." Written also cotta-bus. "A Sicilian game, much in vogue at the drinking parties of young men at Athens. The simplest mode was when each threw the wine left in his cup smartly into a metal basin; if all fell inside the basin and the sound was clear it was a favorable sign."

P. 73. "Si-le'nus." The schoolmaster and foster father of the god Bacchus. He is represented as "a jovial old man with a bald head, a pair of goat's ears, and a fat sensual face."

Ce'os.

P. 76. *Nau-si-cy'dea*.—*Co-ro'e-bus*.

P. 86. *Cal-lix'e-nus*.—*Eu-ryp-tol'e-mus*.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"GRECIAN HISTORY."

1. Q. What people first attempted to subjugate the Greek cities on the coast of Asia Minor? A. The Lydians.

2. Q. How were their plans frustrated? A. The Lydians themselves were attacked and conquered by the Persians.

3. Q. How far did Cyrus interfere in the affairs of the conquered Greeks in Asia Minor? A. Their towns were permitted to retain their own form of government, but required to pay tribute to the Persian king.

4. Q. How came Greece proper to be involved in war with Persia? A. The Athenians went to the aid of the revolting Asiatic Greeks, and destroyed Sardis; in revenge the Persians,

after subduing the revolt, carried war into Greece.

5. Q. What occasioned the wreck of the first Persian expedition against Greece? A. A fierce gale off the coast of Mount Athos.

6. Q. What was the result of the second expedition? A. On the plain of Marathon in 490 B. C. the Persian troops were shattered.

7. Q. Where did the Greeks next measure strength with the Persians? A. At the pass of Thermopylæ in 480 where the Persians were successful.

8. Q. What battle adverse to the Persians immediately followed Thermopylæ? A. Salamis.

9. Q. Where were the Persians finally de-

feated? A. The land forces at Plataea, the naval at Mycale.

10. Q. Which one of the battles of the war is classed among the decisive battles of the world? A. Marathon.

11. Q. What names stand out most prominently in these wars? A. Miltiades, Leonidas, and Themistocles among the Greeks; Cyrus, Darius, and Xerxes, the Persian kings.

12. Q. What was accomplished by the Persian wars? A. Europe was saved from becoming an Oriental country.

13. Q. How did Athens lay the foundations of her future greatness? A. The only Greek power which now lent aid to free the Asiatic colonies from Persia, she reaped her reward by becoming the head of an empire.

14. Q. What disturbed the peace between Athens and Sparta? A. The movement on the part of the former to protect herself by fortifications.

15. Q. Who were the two rival Athenian statesmen? A. Themistocles and Aristides.

16. Q. What was the fate of Themistocles? A. He was suspected of treason, condemned to death, fled to the king of Persia, and ended his days in that country.

17. Q. Under Cimon how many maritime allies were subjected to Athenian rule? A. Over two hundred.

18. Q. While Athens was thus developing into a powerful empire, what was the condition of Sparta? A. She had fallen on a period of decline.

19. Q. What second trouble always followed any disaster in Sparta? A. A revolt of the Helots.

20. Q. Under whose influence did the aristocratic policy of Cimon vanish? A. That of Pericles.

21. Q. How is Pericles described? A. As in many respects the finest product of Greece.

22. Q. How was the imperial city of Athens made as safe as an island? A. By the "Long Walls" connecting the city with the port.

23. Q. What resulted from Athens' continued success and Sparta's growing jealousy? A. A war between the two.

24. Q. What battle made Athens the mistress of Boeotia? A. Cœnophyta.

25. Q. To what measure did Pericles resort in order to defer the impending struggle for supremacy between Athens and Sparta? A. He made overtures to Sparta which resulted in a treaty of peace for thirty years.

26. Q. What were the two main innovations in the democratic policy? A. The vesting of greater power in the people, and the

paying of citizens for certain public services.

27. Q. Whence came the funds for these payments? A. From the treasury at Athens into which the subject states paid their tributes.

28. Q. How did Pericles adorn the new Athens? A. With the masterpieces of the architect and sculptor.

29. Q. What were the Periclean buildings erected on the Acropolis? A. The Parthenon, the Erechtheum, and the Propylæa.

30. Q. How is the Parthenon described? A. As a perfect building.

31. Q. Who was the great sculptor of this period? A. Phidias.

32. Q. To what was the intellectual awakening of the Greeks due? A. To their contact with the colonists in Asia Minor, who in their turn had been in contact with the older civilization of the far East.

33. Q. What entirely new province was now developed for literature? A. The drama.

34. Q. Where do we find a starting point for our own modes of thought and expression? A. In Greek philosophy, letters, and art.

35. Q. What war was more than once foretold during this splendid era of peace? A. The Peloponnesian War.

"THE UNITED STATES AND FOREIGN POWERS."

1. Q. What was the first diplomatic question which arose between the United States and Spain? A. The navigation of the Mississippi River.

2. Q. How was the question settled? A. It was agreed that the Mississippi from its source to the sea should be free only to Spanish and American navigators.

3. Q. What occasioned the constantly arising disputes following this treaty? A. Alleged infringements of it.

4. Q. How were the troubles finally settled? A. By the purchase of the Floridas by the United States.

5. Q. What reparation had Spain to pay the United States in 1874? A. The sum of \$80,000 for her barbarous treatment of the crew of the *Virginia*.

6. Q. What unique relation exists between the United States and Russia? A. The czar is the only great European ruler between whom and this government there has never been any friction.

7. Q. In what instances has Russia made cordial proffers to the United States of her good offices in settling difficulties? A. In the War of 1812, in the trouble about the treaty of Ghent, and in the Civil War.

8. Q. What memorable treaty was negotiated between these two powers? A. The

transference of Alaska from one to the other.

9. Q. How did Russia manifest her good faith in the United States? A. Alaska was formally delivered before the payment of the purchase money.

10. Q. When and where was the delivery made? In October, 1867, at Sitka.

11. Q. Why did the United States find it necessary to demand indemnification of Italy after the War of 1812? A. On account of the damage to commerce done by Italian privateers on the Mediterranean.

12. Q. What was the most serious controversy ever occurring between these two countries? A. That over the New Orleans massacre in 1890.

13. Q. What occasioned this massacre? A. The failure of the law to convict the Italian murderers of the chief of police.

14. Q. How was the trouble finally settled? A. The United States paid \$25,000 to be divided among the families of those killed.

15. Q. What was the cause of the Samoan trouble? A. Germany wished to annex the Samoan Islands, and gave aid to their revolutionists.

16. Q. How are the commercial relations between the United States and Germany regulated? A. By a reciprocity treaty negotiated in 1891.

17. Q. What arbitrary tax levied by Denmark upon all powers did the United States succeed in overthrowing? A. The "Sound dues" exacted of all vessels crossing between the Baltic and North Seas.

18. Q. Of all the treaties arranged with foreign powers which one is most Oriental in character? A. That with Persia.

19. Q. In what nations did the United States by force put a stop to the business of piracy? A. The Barbary States.

20. Q. Before the overthrow of this monstrous exactment how much money had the United States paid as blackmail? A. Over \$2,000,000.

21. Q. By what deplorable means were the civilization and morality of the West introduced to the Chinese? A. By the Opium War.

22. Q. By what country was the right of diplomatic correspondence with Peking first secured? A. The United States.

23. Q. By what act is it claimed that the climax of injustice toward China by the United States was recently reached? A. The passage of the Scott act.

24. Q. Through whose instrumentality was

Japan opened to foreign intercourse? A. That of Commodore Perry.

25. Q. Why should the revision of her treaties with foreign powers overshadow all other questions in Japan at present? A. She temporized in negotiating them greatly to her own disadvantage from fear of the threatening attitude of European diplomatists.

"CALLIAS."

1. Q. With what play does the scene of the story open? A. "The Frogs" by Aristophanes.

2. Q. Why was the strangers' gallery in the theater almost empty? A. Many of the distant parts of the Greek world which used to throng it, had become hostile.

3. Q. How is Athens represented at this time? A. As the dispossessed mistress of the seas.

4. Q. How was the course of the play interrupted? A. By news from the war.

5. Q. What war was raging at this time? The Peloponnesian War.

6. Q. Who were the principal contestants in this war? A. Sparta and Athens.

7. Q. News of what incident of this war had been received? A. The shutting up of Conon with the Athenian ships in the harbor of Mitylene.

8. Q. What action was immediately taken in Athens? A. To send a large fleet to relieve Conon, and a blockade runner to inform him of the coming help.

9. Q. What great victory was won by the Athenians soon after the arrival of this fleet at its destination? A. That at the battle of Arginusæ.

10. Q. What clumsy military system prevailed at this time? A. That of having ten generals of equal authority.

11. Q. What was the dispute in the council of the generals? A. Whether to go to the rescue of the shipwrecked or to follow up their victory.

12. Q. To what did their decision in favor of the latter course lead? A. To trial and condemnation at the hands of the Athenian people.

13. Q. How were the six condemned generals probably executed? A. By being thrown into a deep pit.

14. Q. Who among the six bore a name which no Athenian could pronounce without a feeling of pride? A. The son of the great Pericles.

15. Q. What one among the presiding magistrates at the trial held out in his refusal to put the death motion to the assembly? A. Socrates.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

GRECIAN GAMES.

1. What name was given to the periodical celebration of the Olympian games?
2. How often did they occur, and when?
3. What was the nature of these games?
4. What was the prize awarded the victors?
5. What especial honor was conferred upon the victor of the Stadium?
6. Of what historic interest were these celebrations to the Greeks?
7. What was the "Sacred Truce"?
8. What was the Greek conception of physical training?
9. What influence had these games upon the Greeks?
10. Who was the "poet laureate" of the Olympian Games?

PRACTICAL SCIENCE. III.

1. What is skin friction?
2. What are the two chief causes of resistance to the motion of a ship?
3. How was resistance to the motion of a ship explained until recently?
4. What objection is there to this theory?
5. What purpose does "oil upon the waters" serve?
6. What oil is most suitable for this use?
7. What method to prevent ships' bottoms from corroding has met with success in Japan?
8. How did the aluminium boat tried on Lake Zurich compare in weight with an ordinary boat of the same size?
9. When launched and what name was given to the first ship built expressly for regular voyages between Europe and America?
10. Name three very noted types of sea-going vessels that are distinctively American.

MATTERS EDUCATIONAL.—III.

1. What does the word renaissance, as applied to the period of revival mean?
2. Where were the earliest traces and most characteristic developments of this revival seen?
3. Why did the taking of Constantinople by the Turks help in disseminating knowledge?
4. What university is called "the mother of universities"?
5. What relation did Abelard, one of the world's famous lovers, hold to this university?
6. What language was almost exclusively used among the learned up to the seventeenth century?

7. Luther, one of the first educational reformers, in writing to his wife, named four branches he wished his children to study; what were they?

8. The author of "The Schoolmaster," now an English classic, was the best known teacher of the sixteenth century; who was he?

9. What work is justly famous as the first illustrated school book?

10. What is meant by the word nations as used in university language?

WORLD OF TO-DAY.—REPUBLICS.

1. How many governments in the world are ruled by presidents?
2. In what government does a federal council of seven members act as the executive?
3. What is the longest term which the executive in any republic serves?
4. How many republics elect presidents for six years, and how many for five?
5. Which one elects its president for two years?
6. What is the republic formerly known as Transvaal, now called?
7. In what two republics is the right of suffrage limited to "respectable" male citizens?
8. To what persons in Brazil is the right of suffrage denied?
9. What three republics refuse the franchise to persons unable to read and write?
10. In what republic have all male citizens over eighteen years of age the right to vote?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR DECEMBER.

CITIES GRECIAN AND AMERICAN.

1. Boston. 2. Athens, being the capital city.
3. New York is the American and Athens the Grecian metropolis. 4. On account of its location in the extreme western part of the country looking out upon the blue sea with beautiful sierras lying behind it.
5. In being the seat of the "Great Fair."
6. City of the Violet Crown is the name applied to the Greek capital on account of its location in the central plain of Attica surrounded by hills and lofty mountains bathed in gorgeous rosy and purple tints by the rising and setting sun.
7. The City of Magnificent Distances.
8. Wrightsville, York County, Pa.
9. According to legend, the inhabitants of Amyclæ, an ancient town of Laconia had often been alarmed by false rumors of projected Spartan invasion, until, weary of living in terror, it was made a public offense to

report the approach of an enemy. So when the Spartans came no one dared to sound a warning, and the city fell without a struggle. 10. It would take thirty cities the size of Athens to equal Manhattan Island in population.

PRACTICAL SCIENCE. II.

1. Every particle of a liquid at rest receives equal pressure in every direction. 2. By immersion in a liquid—a solid loses in weight as much as the weight of the liquid it displaces. 3. Pertaining to fluids in motion. 4. Upon the depth of the fluid. 5. In accordance with the laws of falling bodies the velocity increases in proportion to the square root of the depth. 6. Its velocity remains the same, because the pressure which governs the velocity is the same. 7. Literally, a contracted vein. A stream flowing from an orifice becomes smaller just outside than at the orifice, this contraction being due to cross currents caused by the fluids' flowing from different directions to the orifice. 8. Sir Isaac Newton. 9. A tendency of fluids to become rigid, produced by cold and which acts as a resistance to motion. 10. "What is lost in velocity is gained in power."

MATTERS EDUCATIONAL. II.

1. The Greeks. 2. Plato's. 3. As the name of a place of instruction for youth and to designate

a society of learned men, established for the improvement of science, literature, or art; such as the French Academy. 4. The school established at Alexandria by Ptolemy. 5. To the college building at Alexandria. 6. Trivium was the name applied to the three sciences of grammar, logic, and rhetoric; quadrivium was the collective name of the four branches of mathematics, arithmetic, music, geometry, and astronomy. These made up the seven liberal arts then taught. 7. At the end of the fourth century. 8. Ireland. 9. That this year would see the end of the world. 10. Bagdad.

WORLD OF TO-DAY.

1. In India. 2. Hippocrates. 3. Hindoo festivals held in the great temples. In Bombay there are ninety-four shrines to which pilgrimages are made and from which cholera is brought to the seacoast. 4. Up the Persian Gulf and Red Sea whence it reaches the Mediterranean, Caspian, and Black Seas and then by the lines of commerce all neighboring countries. 5. In 1832, at Quebec; nine times. 6. Through the stomach; it cannot be inhaled from the air. 7. The entrance into the intestines of minute organisms which multiply with incalculable rapidity. 8. To the vegetable kingdom. 9. In filthy surroundings. 10. By quarantine measures.

THE C. L. S. C. CLASSES.

1882—1896.

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

OFFICERS.

President—The Rev. R. C. Dodds, Buffalo, N. Y.
Vice Presidents—George W. Driscoll, Syracuse, N. Y.; Miss Kate McGillioray, Port Calborne, Province Ontario, Canada; the Rev. M. D. Lichliter, McKeesport, Pa.; the Rev. A. F. Ashton, Ohio; Mrs. Helen M. Anthony, Ottawa, Ill.; W. P. Hulse, Brooklyn, N. Y.; Mrs. H. C. Pharr, Louisiana; Rev. D. F. C. Timmons, Tyler, Texas; John C. Burke, Waterville, Kans.; Prof. E. C. Wright, Cambridge, Mass.

General Secretary—Mrs. A. J. L'Hommedieu, 18½ Central Ave., Jersey City, N. J.

Treasurer—Prof. W. H. Scott, Syracuse, N. Y.

Class Trustee—George R. Vincent.

District Secretaries—The Rev. T. H. Paden, New Concord, Ohio; the Rev. Chas. Thayer, Ph.D.; L. E. Welch, Albany, Ga.; Mrs. Robert Gentry, Chicago, Ill.

Executive Committee—Miss Kate Little, Preston, Minn. Prof. W. H. Scott; Mrs. Helen M. Anthony.

CLASS EMBLEM—ACORN.

THE Class of '93 has been especially interested in the Pierian and Look Forward Circles in the prisons at Stillwater, Minn., and Lincoln, Ne-

braska, since they began work with the Class of '93. Encouraging reports come from both circles. New names have been added and more than forty members in each class are ready for work the coming year. Their progress is insured by their stanch fidelity to the good cause.

CLASS OF 1894.—"THE PHILOMATHEANS."

"Ubi mel, ibi apes."

OFFICERS.

President—John Habberton, New York City.

Vice Presidents—The Rev. A. C. Ellis, Jamestown, N. Y.; the Rev. E. D. Ledyard, Steubenville, Ohio; the Rev. L. A. Banks, Boston, Mass.; the Rev. J. A. Cosby, Benkelman, Neb.; the Rev. Dr. Livingston, Toronto, Canada; Mrs. Helen Campbell, New York City; the Rev. J. W. Lee, D. D., Atlanta, Ga.; Rev. Dr. D. A. Cunningham, Wheeling, W. Va.; Rev. Mr. Gibson, Michigan.

Secretary—Miss Grace B. Fowler, Buffalo, N. Y.

Treasurer—Mr. Henry M. Hall, Titusville, Pa.

Class Trustee—W. T. Everson, Union City, Pa.

CLASS FLOWER—CLOVER.

THE plan of correcting and returning mem-

oranda for a slight additional fee is meeting with increased favor and it is hoped that many students will avail themselves of this privilege. A member of '94 who returns her paper to be graded writes, "I have been reading the course for two years and have succeeded so far in keeping up the reading and in filling out both the four- and twelve-page memoranda. It has kept me very busy to do this but I have been amply repaid by the profit and pleasure derived from it. My quiet corner has been enlivened by the company of kings and queens, poets, orators, historians, scientists, and theologians and my outlook into the world of knowledge has been made clearer and brighter."

NINETY-FOURS were numerous at Chautauqua this year. Class meetings were held frequently, at which a social spirit was developed which will exert a large influence in furthering those interests and the unified spirit, which classes when thoroughly organized naturally develop.

CLASS OF 1895.—"THE PATHFINDERS."

"The truth shall make you free."

OFFICERS.

President—Rev. Wilbur F. Crafts, Pittsburg, Pa.

Vice Presidents—Dr. H. B. Adams, Baltimore, Md.; Rev. Chauncey M. Pond, Oberlin, O.; Mr. J. B. Morton, Winter Park, Fla.; Mr. G. P. Hukill, Oil City, Pa.; Mrs. F. D. Gardener, Manlius, N. Y.; Miss Mary Davenport, Brooklyn, N. Y.

Cor. Secretary—Miss Jane Mead Welch, Buffalo, N. Y.

Recording Secretary—Miss Mary E. Miller, Akron, O.

Treasurer—Mr. R. M. Alden, Washington, D. C.

Trustee of the Building Fund—Mr. G. P. Hukill, Oil City, Pa.

Class Historian—Miss Trowbridge, New Haven, Conn.

CLASS FLOWER—NASTURTIUM.

CLASS EMBLEM—A BLUE RIBBON.

HERE is a letter from a courageous '95, which will inspire many a flagging comrade. After stating that an illness of three months and excessive care had thrown her behind in her reading she adds, "I live a life of great mental and nervous strain and took up the Chautauqua course to give myself the rest of systematic reading. I shall never do the circle a bit of credit, yet Chautauqua has helped and will help me and many another lonely woman to keep mental balance. I think it will take me five years to go through the four years' course."

"THE course has been the greatest pleasure of the year to me. Each volume was laid down with a desire for more. I much regret that this opportunity did not come to me earlier in life, but, regrets being useless, I hope to make the most of this advantage. We hope to form a circle for the course next year."

"I RETURN you my memoranda. I am sorry that I must be late, but owing to moving and the

care of a family of five little children, I have not been able to read as regularly as I wished. I trust that another year I may do better. It has been a great pleasure and a most helpful work."

THE following from the president of Chautauqua will be of interest to the members:—"The Hon. Lewis Miller of the Class of '95 urges that by the class column in THE CHAUTAUQUAN and otherwise, C. L. S. C. backsliders who have some time read one year or more and then stopped may take advantage of the rule that allows that year to be exchanged for a year in a new course; for example, if one has once read the Greek or Roman or English year, he can read, in place of that year, the course of 1895, the American year, which the class read last year. It is also desirable to have it understood that if one has read the required books he will 'pass' even if he does not find time to fill out the question blanks, which are important and the basis for the extra seals, but not essential to membership."

THE members of '95 who are present at each of the seventy or more Assemblies next year, are requested to meet and nominate a vice president and send the name to the secretary named above, to be elected at the annual meeting of the class at Chautauqua. Such vice presidents, in addition to their honorary relation to the class at large, would preside at class receptions in their several Assemblies and generally supervise their work.

THERE are probably in every community many who have done one year of work in the C. L. S. C. and then fallen out. Would it not be well for '95's to look up these belated Chautauquans and bring them into our ranks? If they happen to have read the American year they can fall right in with our remaining three years' work. If they have read the Greek, Roman, or English year, they can substitute the American year's course either this year, or next, or the year after according to the work already done and thus graduate in '95.

HERE is the experience of one '95 which may help a host of discouraged ones. We suspect that few have struggled more resolutely against heavy odds: "I cannot express the pleasure I have derived from this year's study. So anxious was I to avail myself of the privileges afforded by the C. L. S. C. that I took with me while canvassing for a firm, one of my text-books, and while resting by the roadside read one or two pages, which gave me food for thought during the remainder of the day, and I usually had an hour's reading at night."

CLASS OF 1896.—"TRUTH SEEKERS."

OFFICERS.

President—Rev. Chas. C. Johnson, East Bloomfield, N. Y.

Vice Presidents—Mrs. Francis W. Parker, Chicago, Ill.;

Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens, Ga.; Mr. F. G. Lewis, Birtle, Manitoba.

Secretary—Miss Anna J. Young, 210 Devillers St., Pittsburgh, Pa.

Treasurer—Mrs. Wheaton Smith, cor. Woodward Ave. and Blaine St., Detroit, Mich.

Class Trustee—John A. Seaton, 20 Griswold St., Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

By an unfortunate oversight the table of pronunciation of Greek proper names was omitted from Joy's "Grecian History." Each member will, however, receive a copy of this table with the membership book.

"WHAT has been can be," is a good motto for '96 to bear in mind at the beginning of the four years' course. A short account of one who has achieved much against what might seem heavy odds may serve as an inspiration to new Chautauquans; the report is from a recent graduate of '92: "Chautauqua has been of inestimable benefit to me. Before I was induced to take up the work, my reading was almost entirely newspapers with an occasional novel. My husband belongs to the great army of clerks at forty dollars a month. To get along and save anything out of that for future need, it is necessary for me to do all my own work and occasionally as I can to take in extra. After a long day's work was over with its worry and care, and the children tucked safely in bed, the half hour or hour spent in reading grew to be full of delight. I confess the first year was not so interesting to me, owing, I do not doubt, to my former habit of reading. I do not intend to give up, but expect to commence a special seal course."

MEMBERS of '96 who are just beginning their acquaintance with the C. L. S. C. are urged to see that other beginners who are taking up the study of the Chautauqua books, are enrolled as members of the C. L. S. C. The person who thus enrolls is under no obligation to pass examinations, but is entitled to the membership book, which will be found most interesting and valuable.

THAT many high school and college graduates have shown their interest in the work of the C. L. S. C. by identifying themselves with it, has been the case from the beginning of the movement, and the Class of '96 is no exception to this rule. The applications received within the past few weeks at the C. L. S. C. Office represent many high schools, and in addition the following colleges: McGill University, Wellesley I-Dec.

College, Indiana State University, Dickinson College, University of Cincinnati, Cornell University, the College of the City of New York, Allegheny College, the Ohio Wesleyan University, and others.

INQUIRIES for further information concerning the C. L. S. C. are being received at the Chautauqua Office from army posts all over the western country. This is the result of a few paragraphs in a little western paper, *The Army Chaplain*, which has generously opened its columns to the Chautauqua Circle. It is probable that the Class of '96 will have a large military force at its command.

THE Class of '96 is likely to win the distinction of enrolling the first Chinese Chautauqua Circle. Such a circle is contemplated in one of our eastern cities.

A CHAUTAUQUA worker from Colorado who is traveling in Europe sends for circulars and reports that he has found a number of young people ready to take up the course.

A CORRESPONDENT in the Barbadoes, West Indies, writes that he is anxious to see Chautauqua brought into the islands. He says, "Though of English descent, it is to America I always look for the great things to come."

FIFTY new members for the Class of '96 are reported by the Rev. W. H. Bunce of the Clarion District Assembly. This is the largest enrollment of new members ever reported by the Clarion Assembly, and Mr. Bunce reports great C. L. S. C. interest in that section of Pennsylvania.

THE Class of '96 is rapidly increasing in membership. Several hundred names have already been registered at the C. L. S. C. Office, and applications are still pouring in. It is interesting to note the various occupations already represented in the membership of this wide-awake Chautauqua class. Ministers, teachers, mothers, business men and women, and journalists are among the number, while the list of denominations includes the Methodist, Presbyterian, Congregational, Baptist, Episcopal, Universalist, Unitarian, Roman Catholic, and several others.

GRADUATE CLASSES.

THE second year's course of the graduate two years' course in Ancient History is announced this fall and many graduates who found so much pleasure in the work of the first year will welcome this new course.

THE Class of '89 proposes to hold a quintennial reunion next summer in connection with the dedication of the banquet hall in the Union

Class Building. They propose at this time to extend a welcome to the Class of '97, who will share with '89 the room assigned them in this already popular building.

THE following poem for the Class of '92 was written for the last Pacific Grove Assembly by Mrs. Mary H. Field :

MARINERS.

The centuries lift their veil,
And far over unknown seas
A little fleet is seen to sail,
Spreading white wings to the scented gale.
What mariners are these
Who lean from their prows
Toward the western skies
With paling brows,
Yet with kindling eyes?

They follow one who doth dream
Of a land in the sunset gleam ;
They have left the trodden ways
And the dull untroubled days
To follow this dreamer afar,
With Faith for a pole-star bright,
Only Faith for a star,
And they follow its guiding light
Till 'gainst the dim horizon line
The new world's outposts shine.
What is a pathless main
To the children of Hope and Faith
When the voice of the Master saith,
"Seek and ye shall obtain" ?

Lift up thine eyes, and lo !
A sea besprent with sails
That fill with noiseless gales
From unseen coasts that blow,
From lands which only the soul doth know ;
And these Mariners onward speed
By a vision led that of old was seen,
And a word that the Master spake
By the Galilean lake,
That life is not meat or drink indeed
Nor garments of silken sheen.
So they follow, follow a beckoning hand
To the heights of that distant land
Whose shores they can only gain
Through the spirit's travail and pain.

Storms shall not daunt or wreck
These Mariners brave and strong
Who lean from each airy deck,
While the sound of their silvery song
Floats ever the sea along :—
"We are the children of Faith,
The children of Hope and Faith,
And the voice of the Master saith,
Ye shall count each loss but gain ;
Seek and ye shall obtain !"

THE Fitchburg Literary Club decided in April to change its work to that of Chautauqua. Twenty members acted upon this decision expecting, however tardy, to complete the year's work.

THE new course in Art History is already receiving hearty recognition and graduates who enroll for this course will find that Mr. Good-year has spared no pains to make the suggestions of the greatest value. Lists of recommended books with comments on their peculiar value either as regards text or illustration, references to collections in various museums, and arrangements for the loan of photographs will give to Chautauqua students unusual facilities for the study of this most delightful subject. Already many individual students and several clubs have taken up the work.

THE C. L. S. C. graduates at the last Lake Madison Chautauqua Assembly (S. D.) passed a resolution that all graduates naturally affiliated with that Assembly be requested to take the courses on the "Founding of the Christian Church" offered by the American Institute of Sacred Literature as seal courses, taking the first course with or without examination next January and the second course after that, so that they could review the first and study the second course in the Bible School of the next Assembly. Information concerning these courses can be had of W. R. Harper, Ph.D., 391 55th Street, Chicago, Ill.

A MEMBER of the Class of '86 who has been pursuing the graduate course in English History and Literature says, "I have enjoyed the readings very much, especially of Chaucer. At first he seemed like a puzzle but now I understand him much better and am charmed with him. I have reread parts of the course many times. I shall read the regular course during the coming year. The Greek course is too tempting to resist."

ANOTHER graduate, a member of '92, says : "I am sincerely grateful for this four years' course. I am a better woman for it and life seems infinitely brighter and more worth living. I wish to review the course and take the examinations. Enclosed please find my fee."

AN interesting letter comes from a minister in one of our southern states. He says, "I cannot begin to tell the advantage the course has been to me. By the inspiration gotten from it I have been pursuing a Greek and Latin course under a private instructor for a year and a half and am about to enter Johns Hopkins University as a special student."

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

'We Study the Word and the Works of God.'

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

THESISTOCLES DAY—December 15.

PERICLES—January 17.

COLLEGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.

ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

A MORE hopeful budget of letters surely was never gathered together, nor one more predictive of success to the grand old institution of Chautauqua. In numerous cases where description has been omitted in order to report promptly the necessary facts, eloquent lists of names are suggestive of the good work accomplished.

The new circles, many of whom have paid little or no attention to Chautauqua interests previous to deciding upon organization as a circle, are properly solicitous in regard to the best methods adapted to a circle of their size and the time and talent at their command. Such will find helpful suggestions and accounts of happy experiments given from time to time in Local Circle reports. All bright ideas which prove practical will find a hospitable welcome in these columns, if sent to Drawer 194, Buffalo, N. Y.

Last year Kimball Circle of Brooklyn divided into two rival parties to contest for excellence in circle work. The following is the account by one of the vanquished: "Our membership was twenty-six, with twenty students, giving us ten on a side. The winners presented the losers with a skeleton in a box inscribed, 'Died May 14, 1892, age immaterial.' According to agreement the losing company entertained the victors and by common consent it was deemed best to defer payment of debt until opening night. The vanquished party, containing both president and vice president, put heads together and with the help of our one '93 evolved the following program. Since we had died we reappeared as ghosts to the astonished victors, and after a speech, in sepulchral tones, by the vice president about the folly of thinking to vanquish a Kimballite, each victor was called by name and presented by a ghost with a souvenir of the occasion, wrapped in white paper; inclosed was an

appropriate proverb, which the recipient read aloud. The captain of the winning side, an expert cyclist, received a miniature wheel mounted by a man, with the proverb, 'Pride goeth before a fall.' Other souvenirs were equally appropriate. As each victor received his present a doleful groan from the ghosts greeted him.

"An original song, of which the accompanying is an extract, was sung to the tune of 'John Brown's Body':

"Chautauqua Kimball Circle once contested for a prize,
Divided into sections, to find out who was wise,
They quizzed each other, spoke their pieces,
wrote their essays well,
To know who might excel.

CHORUS.

"Last year's skeleton is resting in its tomb,
But we go marching along.

"The ghosts then disappeared to the lower regions whither the company were summoned in hollow tones, and, according to an address made, treated to an acidulated mixture of saccharine with component parts of hydrogen and oxygen. Other light refreshments were served. The class being larger this year, four captains were elected instead of two, with the president as umpire. The contest will last two months, when the points will be counted, and an evening's entertainment given, the expense of which will be borne by the three losing sections. One point each will be credited for attendance, promptness therein, quotation chapter, magazine articles, and for any extra work. This method has been a great encouragement in the performance of exercises assigned. For the year's work one book will be selected and a prize examination held at the close of the year."

NEW CIRCLES.

RHODE ISLAND.—September 21 signaled the organization of a promising circle at Central

Falls, to be known as Central Circle. Officers were elected and a good start made.

NEW YORK.—Fourteen members comprise the C. L. S. C. of Waterford, who with one exception are in the Class of '96.—A new Chautauqua circle at Sandy Creek begins its career with spirited inquisitiveness in regard to everything of possible aid to its success.—A dozen persons of Mt. Vernon calling themselves the C. L. S. C. of Chester Hill have joined the Class of '96 in the pursuit of knowledge.—Thirteen members enrolled to form Greenwich Local Circle. They are doing well and expect reinforcements.—Fulton has a circle that has duly elected officers and is spurred to activity by a triune executive committee.—At Coldenham a nucleus has been formed for a new circle christened the Berea.—Granville Literary and Scientific Circle started out with twenty-nine members, all deeply interested in the work. The programs are most enjoyable.

NEW JERSEY.—A large popular Chautauqua Circle is forming at Newark under the direction of the Newark College of Music. Prominent clergymen, professional men, and men of letters have evinced much interest and will act as leaders and lecturers at the meetings.—The Honest Truth Seekers of Jersey City are ten in number and a host in enterprise.—Haddenfield has ten regular readers of the C. L. S. C. course.—At Bridgeton twelve graduates of the Class of '92 have formed a circle to study the Bible course this year.—Standing Stone Local Circle is prospecting for a profitable year.

PENNSYLVANIA.—Whittier Circle of Pittsburgh is officered and hopeful.—Glenburn Circle of Glenburn starts with a little beginning, but it hopes for a great future.—A bright class of nine at Franklin are making preparations for a pleasant year.—The Frodelphian Circle at Belle Vernon has established its officers and instruction committee.

WEST VIRGINIA.—A reading circle of fourteen reports from Monongah.

GEORGIA.—Dunning C. L. S. C. at Cuthbert announces its organization.

FLORIDA.—At Narcoossee a meeting was called, at which papers were read explaining the aims, views, and scope of the society, inquiries were invited, and the society organized, to meet fortnightly at the houses of the various members. An instruction committee was appointed to serve for four meetings, when a new appointment will relieve them.—Half a loaf is better than none. A literary society at Gabriella is studying one book of the C. L. S. C. course.

KENTUCKY.—A class of twenty-seven mem-

bers at Madisonville have banded together under the name the Columbias, with the motto, "Seek and ye shall obtain."

TENNESSEE.—A circle is in progress of formation at Harriman.

ARKANSAS.—Gurdon has a thriving little class.

TEXAS.—Five '96's enroll at Reagan.—At Haskell a large class has ordered C. L. S. C. books.

INDIANA.—Alexandria has a hopeful club eager to begin work in the new books.

MICHIGAN.—A family of readers at Richland has organized into the Home Circle.—A circle is heard from at Salem.

WISCONSIN.—There is a Chautauqua Circle at Stephen's Point.—Fifteen members comprise the circle at Oregon.

MINNESOTA.—Fifteen enthusiastic students at Bird Island are anxious to begin study.

MISSOURI.—A good-sized class has been formed at Springfield.—There are new circles at Carthage and Pickering.—At Nevada a circle, a part of whose members are C. L. S. C. graduates, has been organized to carry on the special courses of the Bible and Biblical Literature.

COLORADO.—A new circle writes from Aspen for helpful suggestions.

WASHINGTON.—Application comes from Pullman for a complete study outfit for eleven persons. The outlook is good there.

NEW MEXICO.—All the members of the Española Circle enter the Class of '96.

CALIFORNIA.—Cabrillo Circle of Coronado is the name of a well-organized body of students, who have selected for their emblem the California poppy and for their class motto, "Knowledge is power." The members are deeply interested in the work, holding regular meetings.

OLD CIRCLES.

SOUTH AFRICA.—A circle at Kenilworth after struggling against many odds of time and circumstance, such as delay in the mails, scarcity of time for study, etc., now sees its title clear as a hopeful "reading circle."—The members of Novem Circle of Witzi's Hock are scattered among mountains and across rivers in an unsettled community, and therefore hold their meetings in the afternoon, from two to four o'clock, Thursdays. Quite elaborate programs are carried out and the circle hopes soon to be recruited in numbers.

CANADA.—Alpha Circle of Galt, Ont., reorganized with a membership of thirty-three, nine of whom are new members, and seven graduates. They purpose to concentrate their ener-

gles upon the text-books and anticipate a successful year.

MAINE.—Beauchamp Circle of Rockport has several recipients of seals for the English History and Literature course.

VERMONT.—Mt. Kilburn Circle of Bellows Falls begins the year hopefully.

MASSACHUSETTS.—At Maplewood, Malden, the circle is looking forward to the coming year with keen anticipation.

CONNECTICUT.—Davenport Circle of New Haven, has reorganized.—Lucky Circle of the same place is planning to insure an even more lucky year than last.—Several new members have been welcomed into Clover Circle at Suffield.

NEW YORK.—The Vincents of New York City are in for a grand time, having sent for five hundred circulars for the current year and one hundred application blanks. The Chautauqua Union of New York City is to have an excellent lecture course and three socials, each of the tickets to admit two persons. The valiant Bryant Circle of New York City, having faithfully completed its four years' work, is about to start out on another four years' course.—Encouraging reports come from Mt. Vernon, Kenmore of Buffalo, Flatbush, and Alfred Centre, the Alpha Beta Circle of Mexico, the Lowell, Kimball, and DeKalb Circles of Brooklyn.

NEW JERSEY.—Beach Circle of Jersey City, a large and stirring class, shows by its increasing numbers the attractive power of enthusiasm.—West End Circle of Summit has reorganized.

PENNSYLVANIA.—Following is one of the interesting and beautifully gotten up programs observed by the Vincent Circle of Altoona:

1. Roll-call—Columbus.
 2. Minutes.
 3. Singing—Keller's American Hymn.
 4. Synopsis of "The Admiral of the Ocean Sea."
- Recess.
5. Debate—Columbus Deserves more Honor than He Gets.
 6. Questions about Columbus.
 7. Singing—"The Ship of State."

—The Utopians of Pittsburg are a live band of workers. They have the usual circle officers besides an editor, who reads a paper of articles, some of which are written by the various members, on current news and events; and a critic, who criticises the lessons, essays, and other performances of the members.—News comes from the Trio and Lowell Circles of Philadelphia.—The White Rock Circle of Fort Loudon, the Philomatheans of Hazelton, Menkalinan of Imperial, the Bessie Blattenberger Circle at Woodland, and circles at Lansdowne and

Lebanon have renewed their connection with the C. L. S. C.

MARYLAND.—The Rohrerstown C. L. S. C. has announced its reorganization.—Carthage boasts three prosperous circles, one of which is composed of graduates.

TENNESSEE.—Great vim characterizes the circle at Tullahoma.

GEORGIA.—Montezuma has a circle of three faithful workers, two of whom are college graduates, the other an enterprising grandmother anxious to increase her store of wisdom.

OHIO.—Circles at Lima and Wakeman, the Irving Chautauqua Circle at Dayton, the Monday Club at Granville, and the Octavians at Lima are cheerfully fanning the flames of industry.—The circle at Coshocton has been reinforced by six new members.—The Jennings Avenue C. L. S. C. of Cleveland anticipates a large membership and a pleasant year.

INDIANA.—Operations have begun for united reading in the Elm Circle of South Bend, the Evangeline Circle of Raub, and several names have been enrolled at Oxford, Corydon, and Sandwich.

ILLINOIS.—C. L. S. C. work is flourishing in Coterie Circle at Auburn, the Brighton C. L. S. C., the Argus Circle at Elgin, and the Gladstonian Circle at Rochelle.—Outlook Circle of Chicago sends its members announcement programs neatly printed on postal cards.—Hale Circle of Mount Palatine organized last November has received several additions to its numbers.—Habberton C. L. S. C. of Huntley has reorganized for the winter with fourteen enthusiastic members, who are aiming to eclipse this year their great success of last. At their weekly meetings, which are held at the homes of the various members in alphabetical order, questions are asked on the week's readings and all doubtful points, all important dates and places are fixed in the mind by lively discussion. Strict adherence to the programs blocked out in THE CHAUTAUQUAN is observed, with exception of the Sunday Readings, which are reserved till the end of the month to be presented by the pastor, who is a member of the circle.—The Philomathean at Marseilles has increased its membership many fold.

MICHIGAN.—Intentions to do good work have been expressed by the circle at Charlevoix.—The Excelsiors of Grass Lake have got in readiness for business.—Nineteen names have been enrolled in the Cheboygan C. L. S. C.

WISCONSIN.—Sparta, Glenwood, Kaukauna, and Fox Lake are places of active Chautauqua work.

MINNESOTA.—The members of Wood Lake

Circle, most of whom are farmers, have shown so much earnestness and skill in their cultivation of wisdom that their circle work has been commended as equal to college work.

IOWA.—The president of Waverly Circle says: "Waverly Circle is starting again with a prospect of the fourth year's being fully as successful as any previous year. Several who have done the reading now wish to join the circle and new members are coming in."—Roll-call of the Franklin Class at Manchester is responded to by forty-three persons. At the same place a class of ten post graduates are pursuing the English History and Literature course.—Kate Kimball Branch C. L. S. C. of Grinnell, Irving Circle of Emmetsburg, and circles at Des Moines (Vincents), Fairfield, Iowa City, Oskaloosa, and Sioux City are progressing finely.

MISSOURI.—The Twin Mounds Circle at Bethany has a bright outlook this year.—A good beginning has been made by Chautauquans at Nevada, St. Louis, and by the Elma Webster and the Calvin C. L. S. C.'s, both of Kansas City.—Carthage Circle, which celebrated its tenth anniversary last June, upon reorganization divided itself into a post-graduate and an undergraduate class, consisting of about twelve members each, all active.

KANSAS.—The Sunflower Circle of Wichita is still facing toward the light.—From the C. L. S. C. at Leavenworth comes the cheery news: "Our circle reorganized with thirty-five members, all of whom seem to be in earnest and anxious to derive the benefit there is in a systematic course of study. We have thoroughly enjoyed the work the past two years, and are a unit in declaring the inspiration we have felt and the good we have received."—Small but interesting is the Wyandotte's record at Kansas City.

NEBRASKA.—The following account of Chautauqua work in Lincoln is abbreviated from a local newspaper of that place: Starting in with one circle and a few members, it has grown until Lincoln now has six circles and at least one hundred and fifty readers. Most of these circles are anxious to receive new members and any one wishing to become a reader will find some one of these circles congenial. The circles are as follows: The Hall in the Grove is for regular Chautauqua graduates. The work selected for the coming year is the special American history course. The Capital City Circle is the largest of the regular circles. Its work is the regular reading under the American-Greek year. The

Columbian Circle is the new South Lincoln Circle. It has a membership of about twenty and will probably increase. The Lowell Circle is a small circle organized last year and is composed mostly of persons who were afraid to join the older circles. Still some good work has been done, and last year the Lowell furnished a toastmaster for the union banquet. The East Lincoln Circle was formed last year of Chautauquans in East Lincoln, who were so numerous that they were obliged to organize a circle for themselves. This proved a very wise move, as it has induced a number of persons to take up the readings who otherwise might not have done so. The circle bids fair to be much larger this year than last. A movement is on foot to organize a new circle in North Lincoln. And last, because of so much importance, is the Lookforward Circle at the state penitentiary. For three years this circle has been conducted by the Lincoln Chautauquans, with the hope that by getting the members interested in study and reading, they could the more easily be induced to lead upright lives. The success and standing of this work is assured. This year there are forty-six in the class, some men who never read much before, other men of education, but all interested in Chautauqua.—A circle at Gibbon, the Stewart Street C. L. S. C. of Omaha, and the Upright Circle of Beaver City have re-enlisted in the army of Chautauquans.

NORTH DAKOTA.—Fargo Circle has a membership of twenty-three, nine of whom are regulars. As an aid to this circle's growth in numbers an excellent and comprehensive brief of the work and origin of the C. L. S. C. was published in a local paper.

COLORADO.—Georgetown's Silver Queen Circle, though small in number, is making valuable acquisitions of knowledge.

CALIFORNIA.—Businesslike letters come from Grant and Occidean Circles located respectively in Calistoga and Ferndale.

NEW MEXICO.—The members of Española C. L. S. C. Club of Socorro held a reunion the first evening of September. The secretary writes: "Interest in Chautauqua work seems even stronger than last winter. The evening was spent in discussing C. L. S. C. work and planning for this year's work. Fourteen of last winter's members will continue and nine new names are enrolled,—with perhaps more to come."

UTAH.—Nob Hill Circle at Ogden promises to be very interesting.

THE LIBRARY TABLE.

THE SNOWSTORM.

ANNOUNCED by all the trumpets of the sky
Arrives the snow ; and, driving o'er the fields,
Seems nowhere to alight ; the whited air
Hides hills and woods, the river and the heaven,
And veils the farmhouse at the garden's end.
The sled and traveler stopped, the courier's feet
Delayed, all friends shut out, the housemates sit
Around the radiant fireplace, enclosed
In a tumultuous privacy of storm.

—*Ralph Waldo Emerson.*

A MERRY CHRISTMAS.

Jo was the first to wake in the gray dawn of Christmas morning. No stockings hung at the fireplace, and for a moment she felt as much disappointed as she did long ago, when her little sock fell down because it was so crammed with goodies. Then she remembered her mother's promise, and, slipping her hand under her pillow, drew out a little crimson-covered book. She knew it very well, for it was that beautiful old story of the best life ever lived, and Jo felt that it was a true guide-book for any pilgrim going the long journey. She woke Meg with a "Merry Christmas," and bade her see what was under her pillow. A green-covered book appeared, with the same picture inside, and a few words written by their mother, which made their one present very precious in their eyes. Presently Beth and Amy woke, to rummage and find their little books also ; and all sat looking at and talking about them, while the east grew rosy with the coming day.

"Girls," said Meg seriously, looking from the tumbled head beside her to the two little night-capped ones in the room beyond, "mother wants us to read and love and mind these books, and we must begin at once." Then she opened her new book and began to read. Jo put her arm around her, and, leaning cheek to cheek, read also, with the quiet expression so seldom seen on her restless face.

"How good Meg is ! Come, Amy, let's do as they do," whispered Beth, very much impressed by the pretty books and her sisters' example.

"Where is mother?" asked Meg, as she and Jo ran down to thank her for their gifts, half an hour later.

"Goodness only knows. Some poor creeter come a-beggin', and your ma went straight off

to see what was needed. There never was such a woman for givin' away vittles and drink, clothes and firin'," replied Hannah, who had lived with the family since Meg was born and was considered by them all more as a friend than a servant.

"She will be back soon, I think ; so have everything ready," said Meg, looking over the presents which were collected in a basket and kept under the sofa, ready to be produced at the proper time. "Why, where is Amy's bottle of cologne?" she added as the little flask did not appear.

"She took it out a minute ago, and went off with it to put a ribbon on it, or some such notion," replied Jo, dancing about the room to take the first stiffness off the new army-slippers.

"How nice my handkerchiefs look, don't they? Hannah washed and ironed them for me, and I marked them all myself," said Beth.

"There's mother. Hide the basket, quick !" cried Jo, as a door slammed, and steps sounded in the hall.

Amy came in hastily, and looked rather abashed when she saw her sisters all waiting for her.

"Where have you been ? and what are you hiding behind you?" asked Meg, surprised to see, by her hood and cloak, that lazy Amy had been out so early.

"Don't laugh at me, Jo ! I didn't mean any one should know until the time came. I only meant to change the little bottle for a big one, and I gave all my money to get it, and I'm truly trying not to be selfish any more."

As she spoke, Amy showed the handsome flask which replaced the cheap one ; and looked so earnest and humble in her little effort to forget herself that Meg hugged her on the spot, and Jo pronounced her "a trump," while Beth ran to the window and picked her finest rose to ornament the stately bottle.

Another bang of the street door sent the basket under the sofa, and the girls to the table, eager for breakfast.

"Merry Christmas, Marmee ! Many of them ! Thank you for our books ; we read some, and mean to every day," they cried in chorus.

"Merry Christmas, little daughters ! I'm glad you began at once, and hope you will keep on. But I want to say one word before we sit down. Not far away from here lies a poor woman with a little newborn baby. Six children are huddled into one bed to keep from

freezing, for they have no fire. There is nothing to eat over there; and the oldest boy came to tell me they were suffering hunger and cold. My girls, will you give them your breakfast as a Christmas present?"

They were all unusually hungry, having waited nearly an hour, and for a minute no one spoke; only a minute, for Jo exclaimed impetuously,—

"I'm so glad you came before we began!"

"May I go and help carry the things to the poor little children?" asked Beth eagerly.

"I shall take the cream and muffins," added Amy, heroically giving up the articles she most liked.

Meg was already covering the buckwheats and piling the bread into one big plate.

"I thought you'd do it," said Mrs. March, smiling as if satisfied. "You shall all go and help me, and when we come back we will have bread and milk for breakfast, and make it up at dinner-time."

A poor, bare, miserable room it was, with broken windows, no fire, ragged bedclothes, a sick mother, wailing baby, and a group of pale, hungry children cuddled under one old quilt, trying to keep warm.

How the big eyes stared and the blue lips smiled as the girls went in!

"*Ach, mein Gott!* it is good angels come to us!" said the poor woman crying for joy.

"Funny angels in hoods and mittens," said Jo, and set them laughing.

In a few minutes it really did seem as if kind spirits had been at work there. Hannah, who had carried wood, made a fire, and stopped up the broken panes with old hats and her own cloak. Mrs. March gave the mother tea and gruel, and comforted her with promises of help, while she dressed the little baby as tenderly as if it had been her own. The girls, meantime, spread the table, set the children round the fire, and fed them like so many hungry birds,—laughing, talking, and trying to understand the funny broken English.

"*Das ist gut!*" "*Die Engel-kinder!*" cried the poor things, as they ate, and warmed their purple hands at the comfortable blaze.

The girls had never been called angel children before, and thought it very agreeable, especially Jo, who had been considered a "Sancho" ever since she was born. That was a very happy breakfast, though they didn't get any of it; and when they went away, leaving comfort behind, I think there were not in all the city four merrier people than the hungry little girls who gave away their breakfasts and contented themselves with bread and milk on Christmas morning.

"That's loving our neighbor better than ourselves, and I like it," said Meg, as they set out their presents, while their mother was upstairs collecting clothes for the poor Hummels. Not a very splendid show, but there was a great deal of love done up in the few little bundles.

"She's coming! Strike up, Beth. Open the door, Amy! Three cheers for Marmee!" cried Jo, prancing about, while Meg went to conduct mother to the seat of honor.

Beth played her gayest march, Amy threw open the door, and Meg enacted escort with great dignity. Mrs. March was both surprised and touched; and smiled with her eyes full as she examined her presents, and read the little notes which accompanied them. The slippers went on at once, a new handkerchief was slipped into her pocket, well scented with Amy's cologne, the rose was fastened in her bosom, and the nice gloves were pronounced a "perfect fit."

There was a good deal of laughing and kissing and explaining, in the simple, loving fashion which makes these home-festivals so pleasant at the time, so sweet to remember.—*From Louisa M. Alcott's "Little Women."*

THE MESSENGER'S REPORT.

Allosa. Oft, since my son hath marched his mighty host

Against th' Ionians, warring to subdue
Their country, have my slumbers been disturbed

With dreams of dread portent; but most last night,
With marks of plainest proof.

Chorus. But, if I judge aright, thou soon shalt hear

Each circumstance; for this way, mark him, speeds

A Persian messenger; he bears, be sure,
Tidings of high import, or good or ill.

Messenger. Woe to the towns through Asia's peopled realms!

Woe to the land of Persia, once the port
Of boundless wealth, how is thy glorious state

Vanished at once, and all thy spreading honors

Fall'n, lost! Ah me! unhappy is his task
That bears unhappy tidings: but constraint
Compels me to relate this tale of woe.

Persiana, the whole barbaric host is fall'n.
.....

Full against Salamis an isle arises

Of small circumference, to the anchored
barque
Unfaithful; on the promontory's brow,
That overlooks the sea, Pan loves to lead
The dance; to this the monarch sends these
chiefs,
That when the Grecians from their shattered
ships
Should here seek shelter, these might hew
them down
An easy conquest, and secure the strand
To their sea-wearied friends; ill judging
what
Th' event: but when the fav'ring god to
Greece
Gave the proud glory of this naval fight,
Instant in all their glitt'ring arms they
leaped
From their light ships, and all the island
round
Encompassed, that our bravest stood dis-
mayed;
Whilst broken rocks whirled with tempe-
stuous force,
And storms of arrows crushed them; then
the Greeks
Rush to th' attack at once, and furious
spread
The carnage, till each mangled Persian fell.
Deep were the groans of Xerxes, when he
saw
This havoc; for his seat, a lofty mound
Commanding the wide sea, o'erlooked his
hosts.
With rueful cries he rent his royal robes,
And through his troops embattled on the
shore
Gave signal of retreat; then started wild,
And fled disordered.

—From *Æschylus' "The Persians."*

A VIRGINIA SCENE BEFORE THE WAR.

LET me give it in the words of one who knew and loved Virginia well, and was her best interpreter,—Dr. George W. Bagby:

"A scene not of enchantment, though contrast often made it seem so, met the eye. Wide, very wide fields of waving grain, billowy seas of green or gold as the season chanced to be, over which the scudding shadows chased and played, gladdened the heart with wealth far spread. Upon lowlands level as the floor the plumed and tasseled corn stood tall and dense. The rich, dark soil of the gently swelling knolls could scarcely be seen under the lapping leaves of the mottled tobacco. The hills were carpeted with clover. Beneath the tree clumps fat cattle

chewed their cud, or peaceful sheep reposed, grateful for the shade. In the midst of this plenty, half-hidden in foliage, over which the graceful shafts of the Lombard poplar towered, with its bounteous garden and its orchards heavy with fruit, peered the old mansion, white, or dusky red, or mellow gray by the storm and shine of years.

"Seen by the tired horseman halting at the woodland's edge, this picture, steeped in the intense quivering summer moonlight, filled the soul with unspeakable emotions of beauty, tenderness, peace, home.

"How calm could we rest
In that bosom of shade with the friends we love best?"

The life about the place was amazing. There were the busy children playing in troops, the boys mixed up with the little darkies, and forming the associations which tempered slavery and made the relation one of friendship. Their active bodies always in motion, were busy over their little matters with that ceaseless energy of boyhood which could move the world, could it but be concentrated and conserved.

There were the little girls in their great sun-bonnets, often sewed on to preserve the wonderful peach-blossom complexions, playing about the yard or garden, running with, and wishing they were boys and getting scoldings from mammy for being tomboys.

There, in the shade near her "house," was the mammy and her assistants, with her little charge in her arms, sleeping in her ample lap or toddling about her. There young negro girls, blue habited, running with messages; or older women moving at a stately pace, doing with deliberation the little jobs which were their "work."

Far off in the fields, the white-shirted "plowers" followed singly their slow teams in the fresh furrows, or gangs of hands performed their work in the corn or tobacco field, loud shouts and peals of laughter, mellowed by the distance, floating up from time to time, telling that the heart was light and the toil not too heavy.

Such was the outward scene. What was there within? That which has been much misunderstood. There were the master and the mistress, the old master and old mistress, the young masters and the young mistresses, and the children; besides some aunts and cousins, and the relations or friends who do not live there but were only always on visits.

It has been assumed by the outside world that our people lived a life of idleness and ease, a kind of "hammock-swung" "sherbet-sipping"

existence, fanned by slaves, and, in their pride, served on bended knees. No conception could be further from the truth. The ease of a master of a big plantation was about that of the head of any great establishment where numbers of operatives are employed; and to the management of which are added the responsibilities of the care and complete mastership of the liberty of his operatives and their families. His work was generally sufficiently systematized to admit of enough personal independence to enable him to participate in the duties of hospitality; but any master who had successfully conducted plantations was sure to have given it his personal supervision with an attention which would not have failed to secure success in any calling.

If this was true of the master it was much more so of the mistress. From early morn till morn again the most important and delicate concerns of the plantation were her charge and care. From superintending the setting of the turkeys to fighting a pestilence there was nothing which was not her work. She was at the beck and call of every one, especially of her husband, to whom she was "guide, philosopher, and friend."

Whether or not the sons were, as young men, peculiarly admirable may be a question. They exhibited the customary failings of their kind in a society of an aristocratic character. But they possessed in full measure the corresponding virtues.

But whatever may be thought of the sons, there can be no question as to the daughters. They held, by universal consent, the first place in the system, all social life revolving around them. So generally did the life shape itself about the young girl that it was almost as if a bit of the age of chivalry had been blown down the centuries and lodged in the old state. She was not versed in the ways of the world, but she had no need to be; she was better than that; she was well-bred. She never "came out" because she had never been in; and the line between girlhood and young-ladyhood was never known.

There are characters without mention of which no description of the social life of old Virginia would be complete,—the old mammys. The mammy was the faithful assistant of the mistress in all that pertained to the training of the children. Her authority was recognized second only to that of the mistress and master. She regulated them, disciplined, having authority, in cases, to administer correction. Her *régime* extended frequently through two generations, occasionally through three. The affection between her and the children she nursed, being often more marked than that between her and her own children. She may have been harsh to the

latter; but she was never anything but tender with the others. The young masters and mistresses were her "children" long after they had children of their own. They embraced her, when they parted from her, or met with her again after separation, with the same affection as in childhood. At all times she was their faithful ally, shielding them, excusing them, petting them, aiding them, yet holding them up to a high accountability. She received as she gave, an unqualified affection; if she was a slave, she, at least, was not a servant, but was an honored member of the family, universally beloved, universally cared for—"the Mammy."—*From Thomas Nelson Page's "The Old South."***

PHEIDIPPIDES.

ARCHONS of Athens, topped by the tettix, see, I return!

See, 'tis myself here standing alive, no specter that speaks!

Crowned with the myrtle, did you command me, Athens and you,

"Run, Pheidippides, run and race, reach Sparta for aid!

Persia has come, we are here, where is She?"? Your command I obeyed,

Ran and raced: like stubble, some field which a fire runs through,

Was the space between city and city; two days, two nights did I burn

Over the hills, under the dales, down pits and up peaks.

Into their midst I broke; breath served but for "Persia has come!

Persia bids Athens proffer slaves' tribute, water and earth;

Razed to the ground is Eretria—but Athens, shall Athens sink,

Drop into dust and die—the flower of Hellas utterly die,

Die, with the wide world spitting at Sparta, the stupid, the stander-by?

Answer me quick, what help, what hand do you stretch o'er destruction's brink?

How,—when? No care for my limbs!—there's lightning in all and some—

Fresh and fit your message to bear, once lips give it birth!"

Sparta love Athens? Lo, their answer at last! "Has Persia come,—does Athens ask aid—may Sparta befriend?

Nowise precipitate judgment—too weighty the issue at stake!

Count we no time lost time which lags through
respect to the gods!

Ponder that precept of old, 'No warfare, what-
ever the odds

In your favor, so long as the moon, half-orbed,
is unable to take

Full-circle her state in the sky! Already she
rounds to it fast:

Athens must wait, patient as we—who judgment
suspend."

Then spoke Miltiades. "And thee, best runner
of Greece,

Whose limbs did duty indeed,—what gift is
promised thyself?

Tell it us straightway,—Athens the mother de-
mands of her son!"

Rosily blushed the youth: he paused; but lift-
ing at length

His eyes from the ground, it seemed as he
gathered the rest of his strength

Into the utterance—"Pan spoke thus: 'For
what thou hast done

Count on a worthy reward! Henceforth be al-
lowed the release

From the racer's toil, no vulgar reward in praise
or in pelf!"

"I am bold to believe, Pan means reward the
most to my mind!

Fight I shall, with our foremost, wherever this
fennel may grow,—

Pound—Pan helping us—Persia to dust, and,
under the deep,

Whelm her away forever; and then,—no Athens
to save,—

Marry a certain maid, I know keeps faith to
the brave,—

Hie to my house and home: and, when my chil-
dren shall creep

Close to my knees,—recount how the god was
awful yet kind,

Promised their sire reward to the full—reward-
ing him—so!"

Unforeseeing one! Yes, he fought on the Mara-
thon day:

So, when Persia was dust, all cried "To Acrop-
olis!

Run, Phaidippides, one race more! the meed is
thy due!

'Athens is saved, thank Pan,' go shout!" He
flung down his shield,

Ran like fire once more: and the space 'twixt the
fennel-field

And Athens was stubble again, a field which a
fire runs through,

Till in he broke: "Rejoice, we conquer!" Like
wine through clay,

Joy in his blood bursting his heart, he died—the
bliss!

—Robert Browning.

EPICETUS IN THE FUR SHOP.

EPICETUS the philosopher coming one day
into a warehouse, in which a great variety of
things were sold, bidd the young man of the shop
show him some furred garments. They imme-
diately brought him a variety of choice martens,
ermine, sables, and others of great value;
which not pleasing the philosopher, he told a
sage-looking person, who superintended the sale
of the goods, that these furs were too rich, and
not fit for his purpose; but he desired such a
one as those for persons who wish to appear
like honest men. This man of the world, when
he knew the mind of Epictetus, took him by the
hand, and led him aside into an inner room, and
soon brought him out again, wrapped in a gown
made of the skins of lynxes, and lined with
lamb-skins. Now Epictetus had turned the
lynxes' skins, that were of great value, next to
his body, and the lamb-skins outside; which
the young man of the shop observing, ran after
him, and told him he had put his garment on
wrong; but was much out of countenance when
the sage philosopher, after he had sufficiently
laughed at his simplicity, gave him this
answer: "You may know, perhaps, my young
friend, how to put on a pair of buskins, but you
have shown yourself very ignorant in meddling
with my fur. This gown, I tell you, must be
worn as you see, with the lynxes' skins inwards;
nor should I ever compass my designs, if but a
single hair of them were seen without."

APPLICATION.

This lesson of Epictetus sounds harsh; that
the keen penetration into characters which is
implied by the lynxes' skin should be entirely
concealed, and that the world should notice the
appearance of the innocent lamb alone: and yet
the excellence of this lesson cannot be disputed.
For it is very certain, that however far our sa-
gacity may enable us to dive into the characters
of men, and know their inmost thoughts and
intentions, it will not tend to increase their love
towards us, though it may their reverence and
their fear. The best policy, in respect to our
own good, is to be able to see all things and say
nothing. Therefore it will do us most service if
we show the lamb outside, and keep the lynx
hid from sight, and for our own advantage
alone.—James Northcote.

TALK ABOUT BOOKS.

Christmas
Publications.

A large volume,* delightful as it is instructive, contains sixty-seven full-page pictures engraved by Timothy Cole from the old masters. Mr. Cole's great success in these illustrations lies in his patient skill in engraving, which enables him to gain effects exquisitely true to nature, failure having been met heretofore in attempts to reproduce the proper effects because the originals are so faded and timeworn. The text includes interesting and comprehensive notes by the artist and papers by W. L. Stillman on the old masters, which are learned, reliable, and attractive.—Among the elegant books for Christmas time must be classed "English Cathedrals."† It first appeared as a magazine serial but has been extended and largely rewritten for its new book form. The work is an attractive architectural sketch of cathedral-building, blending in with the full description of the twelve typical examples chosen, an outline history of each. As an art critic and historian Mrs. Van Rensselaer seems equally well qualified and the result of her work is a charming book. The illustrations, over one hundred and fifty in number, are by Joseph Pennell, whose name makes any comment unnecessary.—A book of short stories‡ by Mrs. Burton Harrison is marked by the characteristics of this popular writer. Bright descriptions of scenery, thrilling recital of events, dashing inroads into the domain of human character, a judicious mingling of humor and pathos, all unite to make a charming book.

Perhaps no large work has ever been brought out in the United States whose successive volumes have been watched for with greater eagerness than the "Library of American Literature."§ It has for its scope to cover the whole period of literature in this country from the beginning until the present time, while its aim, expressed in the words of the authors, is, "to form a collection that shall be to our literature what a 'National Gallery' is to national art." Independent research has been their watchword,

*Old Italian Masters. Engraved by Timothy Cole, with Historical Notes by W. J. Stillman. \$10.00.—†English Cathedrals. By Mrs. Schuyler Van Rensselaer. \$6.00.—‡Be:haven Tales. By Mrs. Burton Harrison. \$1.25. New York: The Century Co.

§A Library of American Literature. By Edmund Clarence Stedman and Ellen Mackay Hutchinson. In eleven vols. \$33.00 to \$77.00, according to style. New York: Charles L. Webster & Co.

and as a result there are found embodied in the work many portions of literature, descriptive of early national life, which had almost fallen into oblivion. It is a work in which all Americans can take a just pride.—A charming addition to the Fiction, Fact, and Fancy Series will be found in Agnes Repplier's "Essays in Miniature."** These essays deal with literary topics, containing many newsy items in regard to literary persons; several of them approach the character of clever pen sketches. The work as a whole is witty and unaffected.—For the purpose of gainsaying many of the derogatory and false reports concerning the character and career of Columbus, Mr. Ford has published a volume of selected writings† of the great mariner. His own statement of his plans and of his realizations as here stated go far toward winning back for Columbus all the laurels which it has been attempted to steal from his brow.

A novelty in the way of a Columbus book‡ is the one edited by Mr. Dickey. It is a work of compilation and shows great skill, perseverance, patience, and success. Beginning with an outline of the life of the great navigator, it next gives several selections from among his letters, and then presents a great number of selections, longer and shorter, all referring to Columbus. It might very appropriately be called a Columbus quotation book. It contains reproductions of the pictures and monuments of the hero.

An interesting history of Columbus|| written in a graphic style particularly pleasing to young people, is the one by Mrs. Seelye. The writer has taken care to give, out of the mass of recently contested facts concerning Columbus, only those that have been strongly authenticated, thus making her book a trustworthy account.—The translation of Souvestre's "Attic Philosopher"¶ from the French is done in a very creditable manner, and all English readers will find it a delight. This bright, cheery, helpful story deserves to rank among the classics of literature.—A dainty volume‡ by Richard

*Essays in Miniature. By Agnes Repplier. 75 cts.—

†Writings of Columbus. Edited by Paul Leicester Ford. 75 cts. New York: Charles L. Webster & Co.

‡Christopher Columbus and his Monument Columbia. Compiled by J. M. Dickey. Chicago and New York: Rand, McNally & Company.

||The Story of Columbus. By Elizabeth Eggleston Seelye.—¶An Attic Philosopher in Paris. By Emile Souvestre.—‡Mr. Fortner's Marital Claims and other Stories. By Richard Malcolm Johnston. New York: D. Appleton and Company.

Malcolm Johnston, welling over with wholesome humor, comprises five most entertaining stories, all written in charming Southern dialect. The volume bears the name of the opening story, which is particularly rich in quaint humor.

The popular historian John Clark Ridpath offers in a large volume* a complete history of the United States from aboriginal times up to date. Mr. Ridpath's signature to the book is in itself a high recommendation. The present volume, which he has dedicated to the household and library of the workingman, while scholarly and substantial in accuracy, is rather for recreation than for use as a text-book. However it has a complex index and summary, copious illustrations and maps.

The most satisfactory all-around story of America† is that in beautiful and durable form, presented by Hamilton W. Mabie, LL.B., Lit.D., and Marahal H. Bright, A.M., with special chapters written by noted and popular authorities. The book while charming and instructive is wholly reliable, forming a most important and inspiring work, and one that is doubly desirable in view of the four hundredth anniversary celebration in America. The aim of the book, "to present the strong and interesting features of American life and history in a way to interest the family," has been admirably compassed and the eight hundred royal octavo pages, including three hundred and fifty beautiful and new engravings by the best American artists, are inviting in appearance as well as in contents.

A fine and substantial new edition of that standard work of history, Strickland's "Lives of the Queens of England,"‡ has been given to the public. The work has been revised and now embodies much new matter which has been brought to light since the publication of the first edition. Beginning with the first British queen, Cartismandua, who reigned in 50 A. D., it passes in review several of the old Saxon queens, and then, coming to the wife of William the Norman, takes up in successive order each woman who wore the crown either as queen consort or reigning queen. Accompanying the life of each one is a portrait.—"Tales from

the Dramatists,"** in a set of four small volumes, offers to all classes of readers engaging and profitable reading. Following the thought carried out by the Lambs in their "Tales from Shakespeare," Mr. Morris has retold in plain, terse English, several plays written by the older dramatists, among them being Goldsmith's "She Stoops to Conquer," Jonson's "Every Man in his Humor," and Colman's "The Poor Gentleman." The expurgated plays make very charming stories in themselves, besides giving one the satisfaction of making in a very pleasant way an acquaintance with some of the fountain heads of English literature.—A set of three beautiful little volumes† well designed to popularize poetry among readers as yet unappreciative of it, gives, in pleasing prose, tales from ten poets. Stripped of artistic adornments, the solid rock bottom of the poetic art of this century is clearly revealed, impressing upon the student of poetry a deeper realization of artistic beauty.—Mr. Charles C. Abbott has aptly committed to book form a number of most pleasurable outings.‡ The text, highly optimistic in tone, leads one near the heart of nature and is supplemented with index and beautiful pictures.—A large and excellently arranged volume|| of selections relating to and inspired by patriotism, including patriotic and national hymns, songs, and odes, makes its appearance in good clear type and neat cloth cover.—A handsome wonder book for little folks is "The Dragon of Wantley."‡ Mystery and excitement and a happy clearing up of all things make it charming reading.—An ennobling story of an honest, loyal Swede boy is "Axel Hbersen."¶

Among the beautiful books in holiday attire, is Bernardin de Saint-Pierre's "Paul and Virginia,"** illustrated by Maurice Leloir. This favorite, appealing wholly to what is good and pure in one, has charmed too many readers to need comment at this late day. Every one who has lost the pleasure of poring over it in childhood should hasten to read it now.—A beautiful little book†† finely illustrated with pictures of Jesus copied from paintings by the best

*Columbian Edition of Ridpath's History of the United States. By John Clark Ridpath, LL.D. New York: The United States History Co. \$3.00.

†The Memorial Story of America, 1492 to 1892. By Hamilton W. Mabie, LL.B., Lit.D., and Marshal H. Bright, A.M. Philadelphia and Chicago: John C. Winston & Co.

‡Lives of the Queens of England. By Agnes Strickland. Philadelphia: J. B. Lippincott Company.

*Tales from the Dramatists. Four vols. By Charles Morris. \$4.—†Tales from Ten Poets. By Harrison S. Morris. Three vols. \$3.00.—‡Recent Rambles or In Touch with Nature. By Charles C. Abbott, M. D.—||Columbian Selections: American Patriotism. By Henry B. Carrington, U.S.A., LL.D. 75 cts.—‡The Dragon of Wantley. By Owen Wister.—¶Axel Hbersen. By A. Laurie. \$1.50. Philadelphia: J. B. Lippincott Company.

**Paul and Virginia. By Bernardin de Saint-Pierre, With Illustrations by Maurice Leloir. \$1.00.—††Daily Food for Christians. 75 cts. New York: Thomas Y. Crowell & Co.

artists, contains "a promise and another scriptural portion for every day in the year; together with the verse of a hymn." The book will prove a great aid in daily devotions.—Count Leo Tolstoi invests with rare new interest the much worn subject of love contrasted with good works without love, in a pathetic sketch of two pilgrims.* The story as well as plot is old but scenes are new and the Tolstoian originality is especially marked. The book is very pretty in white and gold cover with its chain of violets.—"Our Birthdays"† is a beautiful book for old people. It will cheer them with its words of comfort and its bright anecdotes of the lives and work of more than three hundred famous persons who at an advanced age have made valuable contributions to art, literature, and statesmanship. It is a book wholesome for younger people, to teach them respect for old age by showing its rich possibilities.—A strong, sweet, tender sketch is "Polly Button's New Year."‡ With its dainty covers of purple and white it is most attractive in its make-up.—The series of sermonettes entitled "The Every Day of Life"|| contains much good and desirable knowledge expressed in an informal manner.

A package of handsome books is the one containing the publications noticed in this paragraph. Next best to a trip in *propria persona* through the Holy Land and the Far East is the one to be made by following in imagination Mr. Warner as, through the pages of his delightful book "In the Levant,"§ he retraces his travels through these lands. Few writers are endowed with so large a degree of the power which makes things described seem like things witnessed as is he; amazingly real to the consciousness of the reader seems the whole account. The work, in two volumes, is a fine example of the art of book-making; with their rich, substantial covers, their heavy paper and clean type and fine illustration the books are a delight to the eye.—A little book in whose make-up silvery gray is the predominating tint, contains three poems selected from those of Oliver Wendell Holmes—"Dorothy Q,"¶ "The Boston Tea-Party," and "Grandmother's Story of Bunker Hill Battle." The silver lettering and decorations on the cover, characteristic illustrations, the dainty head and tail pieces all go to form a unique volume.

* The Two Pilgrims; or Love and Good Deeds. By Tolstoi.—† Our Birthdays. By A. C. Thompson, D. D. \$1.00.—‡ Polly Button's New Year. By Mrs. C. F. Wilder, 75 cents.—|| The Every Day of Life. By J. R. Miller. \$1.00. New York: Thomas Y. Crowell & Co.

§ In the Levant. By Charles Dudley Warner.—¶ Dorothy Q. By Oliver Wendell Holmes. With illustrations

—Complete and satisfactory studies* of poetry are furnished through the lectures delivered in 1891 by Edmund Clarence Stedman in the initial course of the Percy Trumbull Memorial Lectureship of Poetry at Johns Hopkins University. The work shows the touch of a master hand, Mr. Stedman's refined poetical sensibility tempered by his extensive literary experience having eminently fitted him for this nice task. In his weighing the nature and elements of poetry he nowhere ruthlessly analyzes, but appreciatively points out the motives, beauties, and necessities underlying poetic art, with an enthusiasm that is infectious.—A book that will be read with pleasure by those who have a motherly fiber in their nature is called "Children's Rights."† Mrs. Wiggin's words while very sympathetic are distinguished by vigorous common sense. Owing to her great experience with children, her suggestions and admonitions are pinned down to a basis of practicality.—Beautiful lyrical verses by Lucy Larcom collected in the volume entitled "At the Beautiful Gate"‡ are of so pure and devotional a character as to merit the name of hymns.—A new edition of Henry Wadsworth Longfellow's *Evangeline*|| appears in gay cloth cover and large clear type, embellished with seventeen full-page illustrations by the well-known artist F. O. C. Darley.—As captivating as they are short are the stories which go to make up the volume "David Alden's Daughter."§ All deal with colonial times and are very characteristic in their setting.—A new edition of Hawthorne's "Wonder Book"¶ is one of the attractions of the season. It is profusely illustrated with full-page colored designs by Walter Crane.

The brief outline** of the leading ideas which characterize the poetry of Browning is very welcome after the deluge of bulky works on Browning's poetry. Mr. Revell in an impartial manner points out Browning's ideas in regard to human nature and conduct, religious thought, knowledge, love, etc., his method being to present the poet's own ideal and then to discover from his works how nearly the poet approached this ideal.—Well-chosen general information in regard

by Howard Pyle.—* Nature and Elements of Poetry. By Edmund Clarence Stedman.—† Children's Rights. By Kate Douglas Wiggin, \$1.20.—‡ At the Beautiful Gate and Other Songs of Faith. By Lucy Larcom. \$1.00.—|| *Evangeline*: A Tale of Arcadia. By Henry Wadsworth Longfellow. With illustrations by F. O. C. Darley.—§ David Alden's Daughter. By Jane G. Austin.—¶ A Wonder Book for Boys and Girls. By Nathaniel Hawthorne. Boston and New York: Houghton, Mifflin and Company.

** Browning's Criticism of Life. By William F. Revell. 50 cts. New York: Macmillan and Company.

to the beauties of nature and the wonders of the world we live in, in connection with views thereon of many noted persons, is presented in an attractive volume* by the Right Hon. Sir John Lubbock.

In his book for girls "Looking Out on Life"† the Rev. F. E. Clark, D.D., gives much advice that is serious in its importance. Fortunately he presents it in a different light than the usual writer on kindred topics, who stands facing his own shadow and claims that the world is dark. Mr. Clark says, "Be a vine if you will, but do not be a parasite." The book is written in a simple, earnest manner, not devoid of piquancy.—A book written jointly by "Pansy" and Mrs. C. M. Livingston, entitled "John Remington, Martyr,"‡ incidentally conveys the life story of several types of latter day martyrs. It is full of glowing truths on the temperance question. The heroes and heroines come unscorched through flames of persecution which result in purging the communities from much evil. The painfulness involved in the reformatory processes, around which the story centers, furnishes abundant if not an excess of tragedy.—The title "Through Arctics and Tropics: Around the World by a New Path for a New Purpose"|| describes in brief the highly entertaining travels of two bright sailor boys. The story contains much of novel interest pertaining to far-away people, their countries and customs, but it must be confessed that the boys while veering about on the great sea of adventure frequently make hairbreadth escapes from stranding on the shoals of the impossible. The illustrations are pleasing and very instructive.—A book § for little folks and exactly adapted to meet their requirements, has been prepared from contributions from the best writers of juvenile stories both in prose and poetry. Pictures and occasional bits of music enliven the pages.—Very little people will be captured at first sight with the picture and story-book "Babyland."¶ The book has a beautiful colored frontispiece and attractive cover and is full of merry stories and verses. There are three story-sets of twelve tales each.

"The Average Woman"* is the name appropriately attached to a collection of three short stories. Of these, "A Common Story" and "Captain, My Captain" possess unusual merit in point of pith and entertainment. The characters and scenes are from the ranks of the working classes, and are vividly portrayed.

"The Lawton Girl"† is a well-written story of a girl's retrieval of her lost character. The story is necessarily a sad one and is sadder from the fact that the girl does not cease to love the chief author of her sorrows. She comes off conqueror from the fearful struggle and dies in possession of the confidence and esteem of the neighborhood.

A set of eight books,‡ prettily bound in cloth covers, containing stories in prose and rhyme, forms quite an embryo library of much interest for very little people.

Young people will rejoice in receiving the new fairy book|| fresh from the *sanctum sanctorum* of their favorite, Mr. Andrew Lang. The wealth of every country has been delved into for these stories, Mr. H. J. Ford furnishing the illustrations.

A book of delightful stories and pictures for the little ones is "Sunday Reading for the Young."§

In beautiful substantial covers to match the new edition of her complete works, several volumes of which have been noticed in previous impressions of THE CHAUTAUQUAN, the Letters of Jane Austen¶ make in appearance a very pretty volume. Dealing with a wide range of general society's current events at the close of the last and the beginning of the present century, they present a fund of information regarding many things. Bright, racy, natural, they are accurate word pictures of the times.—A book of thrilling interest for boys telling of several weeks of adventure on a yacht is "The Captain of the Kittiewink."***

Elaborate in illustration, gorgeous in color, effective in design, and timely withal, may be said of two beautiful books that are kindred in spirit; the one commemorative of the New

*The Average Woman. By Wolcott Balestier. New York: U. S. Book Company. \$1.25.

†The Lawton Girl. By Harold Frederic. New York: Charles Scribner's Sons. Cloth, \$1.25. Paper, 50 cts.

‡The Alert Stories. 8 vols. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. \$2.00.

||The Green Fairy Book. Edited by Andrew Lang. New York: Longmans, Green, and Co.

§Sunday Reading for the Young. New York: E. and J. B. Young & Co.

¶Letters of Jane Austen. By Sarah Chauncey Woolsey \$1.25.—***The Captain of the Kittiewink. By Herbert D. Ward. Boston: \$1.25. Roberts Brothers.

*The Beauties of Nature. By the Right Hon. Sir John Lubbock, Bart, M. P. New York: Macmillan and Company. \$1.50.

†Looking Out on Life. By the Rev. F. E. Clark, D.D. 75 cts.—‡John Remington, Martyr. By Mrs. G. R. Alden (Pansy) and Mrs. C. M. Livingston. Illustrated.—||Through Arctics and Tropics. By Harry W. French. Cloth, \$1.50; boards, \$1.00.—§Our Little Men and Women. Cloth, \$1.75; boards, \$1.25.—¶Babyland. Edited by the editors of Wide Awake. Cloth, \$1.00; boards, 75 cts. Boston: D. Lothrop Company.

World, the other of its great discoverer. In point of elegance the latter* ranks slightly the higher. Its sixteen illustrations, in color, painted by Victor A. Searles present the most interesting events in the life of Christopher Columbus. Accompanying is a very pretty historical poem by Emily Shaw Forman. The other book is a symbolic pictorial history† of attempts made by the different nations to conquer America. Miss America is represented as a "*belle sauvage*, fancy free," and types of the different nations bent on conquest of her are pictured as her wooers. The idea is original, amusing, and ably perfected. Verses befitting the sentiment of the pictures are furnished by the artist. Both books are fine in appearance and material.

BOOKS RECEIVED.

Tom Paulding. By Brander Matthews \$1.50.—Some Strange Corners of our Country. By Charles F. Lummis. \$1.50.—The Admiral's Caravan. By Charles R. Carryl. \$1.50.—A Book of Cheerful Cats and Other

*The Life of Columbus in Pictures. By Victor A. Searles. Historical Poem by Emily Shaw Forman.
†Columbus's Courtship. By Walter Crane. \$2.00 each. Boston: L. Frang & Co.

Animated Animals. By J. G. Francia. \$1.00. New York: The Century Co.
The Battle of New York. By William O. Stoddard.—Along the Florida Reef. By Charles Frederick Holder, L.L.D. New York: D. Appleton and Company.
Monica. By Mrs. Evelyn Raymond. \$1.25.—In Blue Creek Cañon. By Anna Chapin Ray. New York: Thomas Y. Crowell & Co.
Saint Augustine; A Story of the Huguenots in America. By John R. Musick. \$1.50. New York: Funk & Wagnalls Company.
Persuasion. Northranger Abbey. By Jane Austen. \$1.25 each.—Under the Water Oaks. By Marian Brewster. \$1.25. Boston: Roberts Brothers.
Gulfand Glacier, or the Percivals in Alaska. By Willis Boyd Allen. Boston: D. Lothrop Company.
Hbb and Flow. By Lydia L. Rouse. 90 cts.—That Boy Mick. By Annie Frances Perram. 75 cts.—In his Own Way. By Carlisle B. Holding. 75 cts. New York: Hunt & Ea. on. Cincinnati: Cranston & Curtis.
Ivan the Fool. By Count Leo Tolstol. New York: C. L. Webster and Company.
Ralph Ryder of Brent. By Florence Warden. New York: National Book Company.
Typee, A Real Romance of the South Seas.—Omoo, A Sequel to Typee. By Herman Melville.—Joshua Wray. By Hans Stevenson Beattie. \$1.25. New York: United States Book Company.
The Fall of the Staincliffs. By Alfred Colbeck. Philadelphia: The American Sunday School Union.
Zachary Phipps. By Edwin Lassetter Bynner. \$1.25. Boston and New York: Houghton, Mifflin and Co.
Rodger Latimer's Mistake. By Katharine Donelson. Chicago: Laird and Lee.
The Stolen Child. By Hendrik Conscience. Translated from the original Flemish. \$1.50. Baltimore: John Murphy & Co.

SUMMARY OF IMPORTANT NEWS FOR OCTOBER, 1892.

HOME NEWS.—October 1. Work at the new University of Chicago begun without formal opening or ceremony.

October 4. Opening in Chicago of the eighty-third annual session of the American Board of Foreign Missions.

October 7. The president gives a reception to the four hundred delegates to the colored Odd Fellows' conclave in Washington.

October 12. Unveiling in Druid Hill Park of a statue of Columbus, presented by the Italian residents of Baltimore.—Military parade in New York City and statue of Columbus unveiled.

October 13. The Sixteenth Regiment leaves Homestead after ninety days' service. Cost of maintaining the troops, \$400,000.

October 16. A Whittier memorial service in Boston.

October 19. Beginning of the ceremonies attending the dedication of the World's Fair buildings in Chicago.

October 21. Columbus Day is celebrated throughout the United States. Catholic and Italian societies especially active.

October 25. Death at the Executive Mansion of Mrs. Caroline Scott Harrison.

October 26. Grain blockade and car famine on many western roads.

October 28. Destructive fire in Milwaukee, Wis.—Funeral of Mrs. Harrison in Indianapolis.—National Convention of the Woman's Christian Temperance Union in Denver.

FOREIGN NEWS.—October 1. Cholera reports show additional cases in many European cities.

October 2. Death of Joseph Ernest Renan.

October 3. Lord Houghton, the new viceroy of Ireland, makes his public entry into Ireland.

October 4. The United States Government has secured a site for a coaling station at Samoa.

October 5. Laying of the memorial stone of the Carnegie Library at Ayr.

October 6. Death of Lord Tennyson.

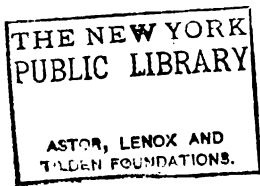
October 7. Opening of the Congress of Americanists at the convent of La Rabida, Spain.

October 12. Funeral of Lord Tennyson in Westminster Abbey.

October 14. Violent earthquake shocks in the Balkans.

October 17. Up to date, Hamburg reports 17,962 cases of cholera and 7,598 deaths.

October 28. The Anchor Line steamer *Romania* wrecked off the Portuguese coast, only nine of the one hundred and twenty-two passengers saved.





**Group of statuary from the Trocadero Collection.
In the French Exhibit of Historic Sculpture at the World's Columbian Exposition.**

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE AMERICAN SCHOOL AT ATHENS.

BY PROF. MARTIN L. D'OOGHE.

Of the University of Michigan.

FIRST ARTICLE.

THE American School of Classical Studies at Athens is now in the eleventh year of its existence. An account of its origin, aims, and work will interest all who may wish to know something about the outlook of classical learning and the progress of archaeological studies in this country. The school owes its inception to a desire on the part of the best known teachers of Greek in this country to give to classical studies a broader aim and a more vital connection with the life and thought of the day.

To foster the study of Greek and Roman literature and civilization as a means of direct acquaintance with the noblest types of ancient and as a key to the true interpretation of modern life, may be said to be the underlying purpose of the founding of this school. This purpose is only part of the general movement that characterizes all the studies of modern science, namely, to learn things in the concrete, to see the objective side of life, and to know things in their relation to one another. And so, what the laboratory is to the student of biology and physics, that the American school at Athens may be said to be to the student of Greek,—a workshop in which he deals with the old Hellenic life in the concrete, as seen in the remains of ancient art, in the environment of the old life, and in the striking survival of ancient customs and traditions.

The idea of establishing such a school is by no means original with us Americans. The French government has supported a school

for the study of classical archaeology in Athens for upward of forty years, while the German Institute is nearly twenty years old. In these schools students are trained to become scientific archaeologists and teachers of Greek in the universities and lycées and gymnasia of Germany and France, at the expense of the respective governments. The English have followed our example and established a school with an organization similar to our own, on a site contiguous to our building. That we Americans need a school of this kind more than any other people can hardly be disputed. German, French, and English students can make a vacation trip to Athens, and have easy access to the museums of London, Paris, and Berlin, and to other collections of ancient art and archaeological remains. But to our students a year's residence and study in Europe, which must include a visit of several weeks in Athens and Rome, is inadequate to give them the same advantages that are enjoyed by those who pursue their classical studies within easy reach of the Elgin Marbles, the Frieze of Pergamon, the Capitoline Hill, and the Acropolis.

No one will dissent from the opinion expressed by Professor Goodwin, the first director of the school, when he says, in his annual report, with reference to those who are to be teachers of Greek letters and art: "I can conceive of no better preparation for enthusiastic work than to spend eight months in the study of Greece herself, in viewing her temples and learning the secrets of their

architecture, and in studying geography and history at once by exploring her battlefields, her lines of communication through her mountain passes, and the sites of her famous cities." A well-known English scholar once said: "You can stand on Mt. Pentelicus and study history by the hour."

The desultory and unsatisfactory studies and rambles of those earlier years, when classical students who visited Greece had no guidance beyond that offered by a copy of Murray's or Baedeker's Guide-Book, or by the friendly aid of some benevolent resident of Athens, have now been replaced by a course of systematic study and exploration under competent instruction and with the aid of a well-selected library.

The present chairman of the managing committee, Professor Seymour of Yale, in comparing the advantages afforded by the school, which he visited in 1886, with the slender opportunities for study of his earlier visit, says: "I

learned more in five days than in my first five weeks in 1872. This was not simply because I had been in Attica before, nor because I had continued my studies and knew what I wanted to see, but mainly because of the American school. One can hardly estimate too highly the simple boon of using the library. The very air of the school was redolent with philological and archæological ideas. Some of the members were interested in epigraphy, others in topography, others in architecture. I learned the latest views from enthusiastic teachers on the very spot where the evidence could be presented before my eyes."

While the schools planted in Athens by France and Germany are supported by their respective governments, our American school receives its support from the voluntary con-

tributions of friends of classical study and of the colleges associated together for this purpose. A more detailed account of its organization will help us to understand better the functions of this school in its relation to our higher education. The Archæological Institute of America appointed in 1881 a committee on the establishment of a school of classical studies at Athens, at the head of which was Professor John Williams White of Har-

vard, who was as successful as he was untiring in his efforts to secure a temporary endowment for this enterprise. The co-operation of twelve prominent colleges was secured, each of which agreed to contribute directly or through its friends \$250 per annum to defray the expenses of the school for a period of ten years. It was hoped that during this period the benefits arising from the school would become so well known that a permanent endowment sufficient for its support would easily be raised. This expectation has been



Lion Gate, Mycenæ.

so far realized that at present about \$50,000 are in hand, and the prospect of securing double this amount, which would be the sum needed, is fairly good. Meanwhile about \$30,000 have been contributed and expended for the erection of a commodious building as a home for the school. The management of the school was placed in the hands of a committee which includes the president of the Archæological Institute and a representative of each of the associated colleges. The number of colleges that co-operate in this work is at present twenty. The immediate conduct of the work of the school was placed at first in charge of a director who should be sent out on an annual appointment from one of the associated colleges, without expense to the school. This arrangement has thus far been readily carried out by the colleges whose

professors have been honored by receiving this appointment, in the belief that the year's residence at Athens would be of great advantage to the man who was thus sent out, and consequently to the college that sent him.

In this way the direct influence of the school has been felt in a number of our colleges, and every institution of learning from which either a student or teacher has gone to Athens has become a center of interest in archaeological study. The fruits of this influence have already been wholesome and abundant, and it needs no prophet to predict that henceforth classical studies in this country will be pursued with more interest and profit, because they are pursued in a spirit that seeks to know what the Greek and Roman civilization has done for the world.

It needs but a moment's reflection, however, to suggest that with an annually changing directorship the continuity and efficiency of the work of the school must be seriously impaired. Accordingly, the managing committee had it in mind from the

colleges, by having each year one of their representatives resident in the school to aid in directing the reading and researches of the students. In 1886 the arrangement of having a permanent and an annual director in charge first went into effect by the appointment of Dr. Charles Waldstein as director for a period of five years. Dr. Waldstein had been for several years reader on archaeology in the University of Cambridge, England, and keeper of the Fitzwilliam Museum, and has brought to his new duties great enthusiasm, critical acquaintance with ancient art, skill in conducting explorations, ability to secure the interest of influential patrons, and fine literary qualities as a writer. This appointment having expired, the committee, being unwilling to lose entirely the valuable services of Dr. Waldstein, have invited him to conduct excavations and to give lectures on the History of Greek Sculpture for a period of three months each school year. This year the office of director is to be filled by Dr. Frank B. Tarbell, who was the efficient annual director in 1889-90. The annual director



Tiryns. Arches of south gallery.

first to substitute for the annual a permanent director as soon as the funds at their disposal would warrant it. But longer observation of the work of the school led to the conviction that the annual directorship ought not to be abolished, and that the school should be kept in the closest contact with the

for the present year is Professor John Williams White,* to whom the school owes —

* Since the above was written, Professor White has been obliged to decline the directorship, and in his stead has been appointed Professor James E. Wheeler, of the University of Vermont, who was a member of the school during the first year of its existence.—*M. L. D. O.*

much of its initial success. A more efficient and complete direction could hardly be possible. Art, epigraphy, topography, literature, each has its corypheus.

The students of our school share to some extent also the privileges of the other national schools planted in Athens, and are the recipients of many courtesies at the hands of the officials of the Athenian university and government officials. They are invited to attend the public sessions of the German and English schools, and to accompany Dr. Dörpfeld, the secretary of the German Institute, and probably the highest authority on the problems of Greek architecture, in his peripatetic lectures on the remains of the structures of ancient Athens. A single lecture from him on the great theater of Dionysus will give one a clearer knowledge of the structure of the stage and its later modi-

great ruins of Olympia, all of which he had helped to lay bare to the eager eyes of the explorers of Germany and Greece.

During the same year our school had also the benefit of hearing the venerable and distinguished architect, Mr. F. C. Penrose, who was then in charge of the British school, discuss with critical acumen the history of the building of the Parthenon, and the nature of certain foundations and fragments of architecture that had been brought to light by recent excavations on the Acropolis. Other students have access not only to the well-selected libraries of the German Institute and of the British school, as well as our own numbering about two thousand volumes, but they are also made welcome to the large libraries of the university, and of the senate of the Hellenes. Worthy of especial recognition is the favor which the Greek people and the authorities, from the king down to the humblest *epistates*, or overseer, have shown our American school. There is probably no nation for whom the Greeks have a more cordial regard than our own. They have not forgotten the aid and sympathy which America showed them in their great struggle for independence, and they take pleasure in "paying back" as they sometimes term it, the kindness then shown to them by the citizens of the Great Republic of the West. In 1884 the Greek government offered to the school a site for a building on the slope of Mt. Lycabettus and commanding a beautiful view of Mt. Hymettus, the sea, and the eastern part of the city with the Acropolis in plain sight. This piece of land embraces about an acre and a half, and is valued at about thirteen thousand dollars. Upon it has been erected a commodious and substantial building containing rooms for the director, a large library room, and six



Theater at Epidaurus.

fications than could be gained from the reading of a dozen treatises. During my stay in 1886-87 the members of the school had the great privilege of hearing from this brilliant archæologist and admirable expounder a minute explanation of the prehistoric palace of Tiryns, the tombs of Mycenæ, and the

rooms for students, at an expense of about \$30,000. The laying of the corner stone of the building was honored by the presence of the Greek minister of foreign affairs as the representative of the government. The sessions of the school have been repeatedly attended by the king and queen and other

members of the royal family—an honor not enjoyed, we believe, by any other foreign school.

The number of students who have thus far been placed upon the roll of the school is forty-five, representing at least eighteen dif-

The authorities of the school have been generous in extending courtesies and in giving information to our fellow-countrymen who have come to Greece as tourists, and many an intelligent traveler has reaped great benefit from a brief sojourn in Athens



Theater of Dionysus at Athens.

ferent colleges: The large majority of these are at present engaged as professors of Greek in colleges located in twenty different states of the Union. This fact alone speaks for the widespread and pervasive influence of this school.

For the benefit of those who may wish hereafter to connect themselves with the school, it may be well to state under what conditions one may become a member. We quote from the regulations :

"Bachelors of Arts of co-operating colleges, and all Bachelors of Arts who have studied at one of these colleges as candidates for a higher degree are admitted to membership in the school on presenting to the committee a certificate from the instructors in classics of the college at which they have last studied, stating that they are competent to pursue an independent course of study at Athens. All other persons who desire to become members of the school must make application to the committee. Members of the school are subject to no charge for tuition."

through the aid afforded by the library and by the members of the school.

The work of the school may be classified as general and special. The general work consists first in the reading and interpretation of Greek authors, especially such as have much local coloring and are full of allusions to customs and environment. A good example of this class of authors is Aristophanes the comedian. Another important study of a general nature is topography, which is generally best pursued by tours in the interior. A day spent on the island of Salamis or Ægina will do more to give one a clear understanding of the relation of these two islands to Athenian history than could be gained from a month's study of the maps.

A professor in one of our colleges remarked to me a few days ago : "I never could understand how the Greeks came to place the great oracle of Apollo at Delphi until I saw the awe-inspiring scenery of this locality." Another department of the work is the study

at first hand of the remains of ancient architecture and the treasures of ancient art preserved in the museums.

A direct study of the majestic ruins of the temple of Olympian Zeus or of the stately Parthenon is of itself an introduction to the principles of Athenian architecture and the noblest products of genius and art.

The national museum of Athens is perhaps the richest in specimens of Greek sculpture

ploration ; or, in other terms, what it has done to enrich the science of archæology. To scholars in this science, doubtless, this part of the function of the school constitutes its chief mission, and what it has achieved in this science is regarded as its special merit and excellence. The work of exploring and excavating the relics of the old Greek civilization and of making independent and original researches has from the first been one



Acropolis and Temple of Theseus at Athens.

in all the world. If one wishes to study the interesting question of the use of color in architecture and statuary he must go to Athens to see for himself the best specimens of this feature of ancient art anywhere to be found. It is well for the student to have photographs, it is still better to study casts, but how much more satisfying to study the originals as they came from the hand of the ancient artist.

Having thus indicated the general work and aim of the school and given some account of its organization and history, it remains to note what it has accomplished in the way of special research and original ex-

of the distinct aims of the school. That this special and higher work should go hand in hand with the studies that have been just described is of the first importance to the character of the whole. By the finding and acquisition of fresh material are not only new problems in archæology to be raised and old problems to be solved, but the entire study of classical literature and life must by this means receive new light and significance. What our American school has been able to accomplish in this direction forms a most interesting and inspiring chapter in its history, which is reserved for a future number.

OUR GOVERNMENT EXHIBIT AT THE WORLD'S FAIR.

BY CHARLES WORTHINGTON.

AMONG the thousands of exhibitors who will demonstrate at the Columbian Exposition the nature and advance of their art and its use to mankind, will be one whose collection should be seen either first or last of all, for in it is to be found the keynote and explanation of the existence of the whole wonder. Had an exposition, professing the same purpose as this, to illustrate the material progress of civilization, been attempted before the birth of this one exhibitor, the whole display could have been placed in a single gallery of any one of the present Exposition buildings; the very names of some mammoth structures of to-day, such as the Electricity Building, would have been unintelligible; others, such as the Transportation Building, instead of covering several acres could have served their purpose confined to the dimensions of an ordinary barn shed. Differently from other exhibitors, this remarkable one contributes a whole department, separate and independent of all those classified and controlled by the Exposition "Directory," housed in a building of its own, paid for entirely out of its own capacious wallet,—that of Uncle Sam. Without boasting, it may be said that any one, amazed by contemplating that all this achievement in science, in invention, in all useful arts, in education, agriculture, and industry is the impress made upon the civilization of forty centuries by that, approximately, of the last forty years, need only turn to the Government Building to find a solution of the mystery. Here millions of Americans who have never visited the National Capital, and those who do not understand the genius of our institutions may see that which cannot but develop patriotism in the dullest mind, and which epitomizes before the world a century's struggle of a nation for ideal human freedom. All other Exposition departments from "A" to "P," covering nearly two hundred acres of floor space, no more than indicate the collateral effect of this Titanic struggle.

The legal origin of the government's participation in the Quadricentennial of the country's discovery is found in the Exposition act of April, 1890, which provides that

there shall be exhibited by the government from its executive departments, the Smithsonian Institution, National Museum, and United States Fish Commission, such articles and materials as illustrate the functions and administrative faculty of the government in peace and its resources in war, tending to demonstrate the nature of our institutions and their adaptability to the wants of the people. To effect this exhibit the act provided for the creation of a body to be called the Board of Management of the Government Exhibits, consisting of one member from each of the eight executive departments and one from each of the three other institutions included. The erection of the Government Building was placed under the same auspices as any other public building, the sum to be expended for the building being limited to \$400,000, and the whole sum for which the United States would be liable for all government exhibit purposes, to \$1,500,000.

Under this and subsequent acts \$1,158,250 have already been appropriated which includes the amount allotted for the building, leaving but a comparatively small sum to be appropriated during the coming year. The size of these amounts suggests a striking contrast to those expended by the government at the Centennial, whose Government Building cost but \$80,000, or one fifth that of the structure now building, and whose whole expense defrayed by the government was but little over half a million dollars. The enormous difference in cost paid by the nation arises from the material of the present building, consisting of iron, steel, and glass for selling afterwards instead of the cheap material of the previous one, also from the vastly multiplied and enlarged exhibits, and from the greater adornment of "installation" which now requires that displays intended for public instruction shall be artistically set to avoid suggesting the arrangement of cracker boxes in a grocery. Financially this development of taste will probably cost for the exhibit three times as much per square foot as at the Centennial.

In accordance with the act the following men were appointed members of the Board of Management, by the president, upon the

recommendation of the secretaries of the several departments: Hon. Edwin Willits, Department of Agriculture, chairman; Assistant Secretary Nettleton for the Treasury; Capt. Clifton W. Comly, War; Capt. R. W. Mead, Navy; Gen. A. D. Hazen, Post Office; Sevellon A. Brown, State Department; E. B. Foster, Department of Justice; H. A. Taylor, Interior Department; Prof. G. Brown Goode, National Museum; J. W. Collins, Fish Commission. In addition to this board, whose duties are advisory and judicial, there are a number of special agents among the departments whose entire time is given to the choice and arrangement of the object lessons in statecraft. Chiefs of department bureaus are eager to take advantage of so rare an opportunity to place before the eyes of the American people an easily comprehended picture of what our government actually does for us, its processes and operations. An interested motive may be presumed of justifying the enormous amount we pay annually to support our impersonal sovereign.

An element of difficulty soon arose after the organization of the governmental board; there was no standard of judgment as to the most important branches to be represented. Within the past few years the Department of Agriculture had enlarged its scope until its present seventeen departments presented a strong demand for space in which to show their beneficent work in behalf of the farmer. The Fish Commission, which at the Centennial was absorbed under the Smithsonian exhibit, now offers some features in advance of those of any other such commission in the world. Actuated by similar considerations, each department made strenuous effort to secure as large an allotment of space and money as possible from the board. The allotments consequently agreed upon set apart for the Interior, Agricultural, and Smithsonian exhibits \$150,000 each; for the War and Navy exhibits, \$140,000 each; for the Fish Commission, \$100,000; for the Treasury, \$65,000; State, \$50,000; Post Office, \$20,000; Justice, \$10,000; \$25,000 remaining for contingent expenses. While departments themselves decide what shall be exhibited, the board decides proportions and how the exhibit shall be made. A general rule has been adopted limiting all branches to the exhibition of functions exclusively governmental and which cannot be duplicated by any private exhibitor.

Passing over the period of preparation, and

transporting ourselves to the perfected scene, we find the governmental dome glistening between the magnificent façade of the Manufactures Building on the south and the bewildering architectural intricacies of the Fisheries Building on the north. Bordering the lake in front is the spacious green to be used as an army camp and for the placing of outdoor national exhibits, such as the Life-Saving Station, Marine Hospital, and irrigation processes. However fairylike the view we need not dwell upon the building itself, for among an otherwise harmonious group which has been unified upon the same classic standard of proportion and design, this one appears a hybrid species, a law unto itself. Admiring it however, as we do some people, for its purposes rather than its achievements, we find ample excuse for its being. Entering from the east the first exhibit at our right is that of the Department of Justice, probably the most vaguely comprehended of all by the average person. Justice considered abstractly as a governmental function would not seem to promise auspiciously for exposition purposes. The exhibit is small yet deserving place. Detained but a short time to look over the documents of historic interest culled from court records, and the portraits of attorney generals, with some relics of interest as Chief Justice Marshall's chair, desk, etc., we carry away a brief publication prepared for distribution under the direction of Attorney General Miller, on "The Genius of our Government," intended to illumine the relation to each other of all parts of the scene before us.

Next to this exhibit, and occupying the whole northeast section of the building is that of the Agricultural Department, illustrating primarily what the government does to improve the quality and increase the quantity of American food. From its numerous branches already established one would not suppose this the youngest executive member, now celebrating in this pretentious way only its thirtieth birthday. From collections of cereals of which over six thousand samples have already been prepared, and accompanying illustrations, the agriculturist may learn the effects upon grain, of climate, transplantation, changes of soil and altitude. It is shown, for instance, how the planting of northern raised corn in the south, produces indentations until "dent" corn results. A collection of grasses, medicinal and economic plants, with illustrations of the best herbarium

methods ; demonstrations of the best methods of forest culture, of the protection and cure of fruit and fruit tree diseases and of cultivating small fruits ; a complete laboratory in which analysis of food, of soils, and of sugar plants is carried on, indicate only one line of the practical work of this useful department. From its Bureau of Animal Industry, an exhibit never before contemplated, it illustrates processes of meat inspection developed largely since the admission of our meat foods by foreign countries ; also proper transportation and handling of live stock ; correct horseshoeing and diseases resulting from defective shoeing ; and the work of the bureau at quarantine stations in investigating disease germs. A weather bureau now absorbed by this department is maintained, whose processes are explained for the purpose of diffusing meteorological knowledge.

Passing numerous displays which only those interested in particular lines of rural industry will dwell upon minutely, we reach the Fish Commission exhibit, which occupies the north central portion of the structure. One section of this representing the official manner of conducting fishery investigation includes appliances and vessels used for examining seas, lakes, and rivers together with collections indicating the searches made by the commission. Another section embraces illustrations of hatching fish by artificial means. A historical collection of appliances and methods of fish culture form a unique contrast to the present highly scientific and successful means employed in transporting fry and ova for stocking purposes, and in bringing foreign species into the country. The most important branches of American fishery, embracing the cod, the salmon, mackerel, shad, etc., together with apparatus employed by white men, Indians, and Esquimaux, furnish an instructive comparative study, while amusement is supplied by the aquarium with its unfamiliar species. This exhibit, a large part of which is novel, suggests a kindly function by which the government prevents the extinction of the finny tribe in our streams and lakes, perpetuating a valuable commercial interest, as well as diffusing a food product far more widely than nature diffuses it.

The next step brings us to the exhibit which probably more than any other depicts the peculiar genius of the American people—that of the Interior Department filling the

northwestern portion of the floor. Called the Home Department when organized almost fifty years ago, this branch of the executive has always preserved the tradition of its prototype in the miscellaneous character of its duties. Its exhibit comprises a curiosity shop beginning with models from the Patent Office Museum showing progress in invention, the models in each art being arranged as developing from the germ invention to the latest device. The Bureau of Indian Affairs promises the rare sight of a live Indian school in operation, in which Indian boys and girls recite, study, work at trades, and live the life characteristic of such a school upon an Indian reservation. Furniture and implements typify Indian art and industry. The Educational Bureau, Land Office, and Geological Survey each guarantee an exhibit in every way worthy of study and of especial value to specialists in those branches.

Occupying a strip along the western wall of the building is the postal exhibit, which serves the double purpose of affording the spectacle of a model post office at work, and of distributing mail directed to the Exposition, a valuable provision for the convenience of myriad visitors. The development and function of this branch of service are so well known, the features to be displayed need not be mentioned.

One cannot but pause when reaching the Treasury exhibit. Here is typified that system by whose triumphant efficiency we have been made and kept a nation. Had such a man as Hamilton been lacking one hundred years ago when revenue meant the only possible survival of a blood-born nation, and revenue was not, what would be to-day in place of our united government ! The greatest triumphs of the Treasury cannot be exhibited—its early adoption of a financial system so far-seeing it remained equal to steering the state safely through a period whose daily outlay was greater than an entire year's income at the time of its adoption. The display however is imposing—filling the main southwest part of the building, and classified as the Coast and Geodetic Survey, Office of Weights and Measures, Bureau of Internal Revenue, Bureau of Engraving and Printing, Bureau of Statistics, Lighthouse Board, Life-saving Service, Mint, Marine Hospital Service, Office of Register of Treasury, and the Supervising Architect's Office. The Coast Survey, which is the oldest of the

scientific bureaus of the government, will be examined more particularly as presenting the best which has been accomplished in this country along the line of its operations. Its distinctive feature will be a relief map of the United States about the size of a city square, placed horizontally, intersected with paths enabling one to walk over it tracing rivers and ridges and illustrating the transcontinental system of triangulation, the line of precise leveling, the location of magnetic stations, sounding apparatus, tide gauges, and tide-predicting machines. Those who have never seen a government mint in operation will witness a similar process, in that the mint presses to be exhibited are used for making Exposition medals. After the elaborate sections of this exhibit however have been studied the visitor needs yet to be told that in our whole history not one fraud has been perpetrated by executive officials by which the United States has been robbed of a penny. The department, which has been berated for circumlocution and red tape, has a record to reward its watchfulness.

Ranged on either side of the south middle aisle are the displays of the National Museum and Smithsonian Institution, the pivotal feature of these, perhaps, being the ethnological exhibits, from which students of Indian lore may derive illustrations of the life and habits of the North American Indians, each tribe being distinguished linguistically.

The last main division of the building, the southeast, is devoted to the War Department display. This affords the Signal Service division the first opportunity to bring before the eyes of the people the latest signaling device, the balloon train. Through the telephone line which is carried by the balloon is communicated momentarily the maneuvers of the enemy whose location is commanded by the glass of the aeronaut. The ordnance division supplies machines in operation manufacturing metallic ammunition; others showing latest methods of manufacturing Springfield rifles; also small arms, field guns, siege guns, mortars, rapid-fire guns, illustrations of successive phases in gun manufacture, and, serving curiously as a commentary on the foregoing, a model of Arlington national cemetery.

Only the State Department remains, stretching from entrance to rotunda, from which all exhibits radiate. Appropriately

the visit ends with a look at the most precious documents in our history, the original Petition to George III., the Declaration of Independence, the Articles of Confederation, and the Constitution. Here is the head source of it all, the heart of the heart.

Leaving the dome under which the emblems of seven executive departments of the government symbolize our national domestic policy we cross the greensward to the north-east where lies, apparently at anchor close to the shore of the lake, the emblem of our stability abroad, a battleship which might easily be taken for one of the late triumphs in naval construction which have astonished the whole foreign world. Aside from suggesting the strange fact that it is only through the power of such sea sentinels as this that nations have traditionally respected each other, this savage-looking monster epitomizes one of the most unique phases of American development. During the whole period of our national existence there has been a contention between the executive and Congress regarding this arm of national strength. Year after year through twenty-six administrations, the president has urged and pleaded for appropriations to rehabilitate the navy. Just as persistently has Congress, representing the general will of the people, ignored the entreaty except when actual danger arose. The Monroe Doctrine, which early became part of the constitution of the people if not of the government, made the possession by the United States of colonial dependencies forever impossible. Our remoteness from rival powers and our neutral position regarding all European complications have furnished additional reason for public apathy on the subject of a strong ocean police force. The possession of strong navies by foreign governments has only heightened our aversion to them. The importance of England's navy is seen to proceed from her possession of numberless colonies over the earth to reach which it is imperative she should maintain coaling stations and keep a military eye upon every water the sun shines on. The reason for maintaining a strong navy by England has been regarded by this country as the precise reason for our not maintaining one. We covet no Gibraltar, we are indifferent to the control of the Suez Canal, we care for no strategic points in western waters, for the reason that we have nothing "out doors"

to guard. Battle ships, which are the keynote to the existence of the whole British Empire, have been believed by the American people to be a needless armament. Hand in hand with the decay of our first navy, which was fairly creditable, has declined our merchant marine, whose existence without governmental protection was rendered too exposed and hazardous to survive. It has offended American pride not the least to carry on commerce in foreign vessels, or to be derided for cherishing a "popgun navy." American commerce has been in the main domestic; having no neighbors to quarrel with she has little concern for the stranger across the waters. The navy consequently has crumbled to pieces from disuse.

Within the past decade a change has taken place in public opinion, following a change in conditions. While as little disposed to fight as ever, and as little enamored with foreign possessions, our economic relations with other countries are fast changing. We can no longer consume our own productions. Europe and South America are becoming excellent customers for the disposal of our surplus. With the enlargement of foreign trade has grown the impression that there should go with it a sea patrol. Our diplomatic relations have correspondingly increased, to maintain which "national neighborliness" on a firm basis of dignity requires a suitable outfit.

Thus half unconsciously America has acquired the impression that she should have a respectable sea army. Fifteen years after the close of the war finds her entering upon an unwonted era of activity so remarkable, as to have given rise to what is called the "new navy." The greater part of this period has been characterized however by the building of cruisers and torpedo boats.

This policy has been belabored without stint by naval officers who condemn it as a military equipment parallel to that of cavalry and light artillery to the utter exclusion of infantry—the main line of battle. Real war ships, whose construction the government has been most reluctant to sanction, are the infantry of a sea army. Without them no actual battle, no bombardment, no possible enforcement of rights, is possible. The latest development in naval equipment has been the building of a number of *bona fide* battle ships. Plans for the first one, the *Texas*, had to be purchased abroad. Since then not only have

our naval designers made their own plans, but the last three battle ships built, the *Indiana*, *Massachusetts*, and *Oregon*, of which the exhibit war ship is a copy, have been pronounced by an English naval architect, a new departure entirely, and superior in certain ways to the best foreign war ships afloat. These vessels which are intended only for coast defense are nevertheless armored to attack and resist, and are the only ones we possess able to meet fire under any conditions.

The *Illinois*, as the exhibit ship is called, is built on piles sunk into the lake, surmounted with a brick foundation. From the water line or berth deck the model is an exact copy of its originals in dimensions, fittings, and armament. Instead of using steel and iron a perfect model is obtained by the use of wire-lathing, cemented to the required depth and painted. Here is illustrated the modern naval device of massing plate upon the armament and vital parts of the ship. An imitation steel armor belt seventeen inches thick girds the vessel to the water line, covering engine, boiler compartments, and magazines. Redoubts of the same thickness carried up from the berth deck three feet above the main deck encircle the fore and aft turrets mounting the huge thirteen-inch guns. Below the main deck transverse curtains are provided to inclose sections of the vessel, should a shell batter through the side. When these curtains prove insufficient, the citadel forms a ship within a ship, from which volleys may be directed after the outer parts of the vessel have been knocked away. In the model, the magazines, one of which is almost directly under each gun, are to be used as museums in which will be displayed historic relics in possession of the department. Upon the main deck is erected the citadel, in the fore part of which rises the military tower whose "tops" are studded with "all round" quick-firing guns. At the base of this military tower is the Conning tower, through whose tiny ports the commanding officer keeps run of the battle while by means of electric buttons, bells, speaking tubes, and telephones he directs his men in other parts of the ship. Each end of the citadel is surmounted by another turret, these two containing eight-inch guns, also in pairs. Smaller guns are distributed at various points along the casemate, the mounting of all being such that

almost all the guns of the ship may be trained on a single point. Inside may be seen implements for serving up ammunition through the bulk-heads for breach-loading, the manipulation of torpedo tubes, and the use of the thousand fittings required to equip a war vessel. A huge torpedo net is stretched the length of the vessel on one side to show the manner of resisting torpedo attacks.

Inoffensively exhibiting its mechanism and naval relics and affording quarters for officers, marines, and sailors during the Exposition, the great machine seems little more than a marvel of inventive skill. The thought of it in action during which it is capable of belching forth 3,200 pounds of steel

at every volley, or over two and a half tons of metal at a broadside, compels one to turn from its leveled weapons with horror. A monument of savagery!

This with many other government exhibits represents the attainment of this country in the application of science to the art. Not only does the average person learn through these exhibits the variety and scope of scientific activity officially conducted at the capital, but that each branch tends materially to increase the welfare of the people. No one can view the display without feeling truly that though devoid of paternalism our government is one of the most benign agencies in civilization.

THE ECONOMIC REVOLUTION.

BY PROF. RICHARD T. ELY, PH. D., LL. D.

Of the University of Wisconsin.

THE following memorable words, written by Dr. Thomas Arnold, may well serve as an introduction to the present article: "One would think that people who talk against change were literally, as well as metaphorically, blind, and really did not see that everything in themselves and around them is changing every hour by the necessary laws of its being. There is nothing so revolutionary because there is nothing so unnatural and convulsive to society as the strain to keep things fixed, when all the world is by the very law of its creation an eternal progress; and the cause of all the evils of the world may be traced to that natural, but most deadly error of human indolence and corruption—that our business is to preserve and not to improve."

It is true, as Dr. Arnold has stated, that changes are always taking place. The law of change is universal, and applies to society as well as the external physical universe. It may indeed be said that in one sense this law of change is more applicable to human institutions than to the physical universe, because the social changes are more rapid. While social changes are relatively rapid, they are, nevertheless, ordinarily slow, as compared with the brevity of human life. The ordinary man is impressed rather with the fact of stability than constant growth and transformation. During the greater part of

the world's history the evolution of society has progressed so slowly in most countries that one is obliged to examine the events of centuries to trace the movement. The past one hundred and fifty years differ from the preceding ages of the world, not in the fact of movement, but in the rapidity of movement. Changes in economic life have progressed so swiftly that we may fairly call them revolutionary. The word revolutionary indicates upheavals, rather than slow and regular progress, and is applicable here. We live in a new economic world.

Arnold Toynbee, the young Oxford economist and humanitarian who has left so fragrant a memory, wrote a book called "The Industrial Revolution," and in it he traces the changes in industrial life since 1760. 1760 is, perhaps, as good a date as one could take for the beginning of the economic revolution. If we accept this date we may then say that the changes in the past century and a third have been more profound and far-reaching than the economic changes during the preceding period since the age of Plato and Aristotle.

Illustrations of the economic revolution abound on every hand. Those modes of production which we take as a mere matter of course, were, for the most part, entirely unknown in 1760. It will be readily admitted that a business world which could exist

without banks must have been a radically different business world from that which we now know. It is only a little over a century since there were but three banks in the entire United States. If these banks had entirely suspended their operations, undoubtedly harm would have resulted; but most men and women would have continued their ordinary course of life and been entirely unaware of the disaster. The misfortune would in no way have entered into the lives of the great majority of citizens. Should one half of our thousands of banks now fail, it would be a deplorable calamity, the like of which has rarely been witnessed. Suffering and poverty would be widespread, and undoubtedly thousands and hundreds of thousands would be deprived of the barest necessities of life.

What are the forces which have brought about this economic revolution? They are covered by two words, discoveries and inventions. An event which is in the mind of all of us at the present time, although preceding the industrial revolution, contributed to it most powerfully, — the discovery of America by Columbus in 1492. A new hemisphere was discovered for the free play of the new forces about to come into existence. The history of commerce is divided by some writers into four periods. The first extends to 476 A. D., the date of the overthrow of the Western Empire of the Romans. The second from 476 to 1492. 1492 is the date of the beginning of what may be called "modern commerce," and the first period extends to 1776, a date memorable on account of the Declaration of Independence. The last period of commerce extends from 1776 to the present time. The rapidly shortening period is significant. It is interesting to note that two great American events have been taken as starting points for two of the four periods into which the history of commerce has been divided.

The year 1776 is also notable on account of the publication of Adam Smith's "Wealth of Nations," which was the herald of the economic revolution and the preparation for it. The economic revolution had only just begun when Adam Smith wrote his celebrated work. One writer says that since the publication of that book the economic activities of the world have gained more in intensity than during the entire previous period of recorded history.

Dr. Benjamin Rand, of Harvard University, has compiled a book entitled "Selections Illustrating Economic History since the Seven Years' War." These selections describe the forces which have brought about the economic revolution. One of them is entitled "The Great Inventions," and is taken from Spencer Walpole's "History of England." Those inventions are there described in detail which have made the present economic world more different from that of 1776 than the economic world of 1776 was from that of the early Oriental monarchies.

The fly shuttle was invented by Kay in 1738. This was the first of the great inventions which revolutionized the woolen industry in England. In 1769 James Watt, then thirty-three years of age, invented the steam engine, and sixteen years later steam was applied to the manufacture of cotton. John Hargreaves, a poor weaver, invented the spinning jenny and patented it in 1770. Richard Arkwright, a barber's assistant, invented the water frame in 1769. In 1779, Samuel Crompton, a weaver, invented a machine called a "mule," which combined the excellences of Arkwright's water frame and Hargreave's spinning jenny. Edmund Cartwright produced the power loom in 1787.

We have here enumerated the great inventions, which, with those naturally following them, have transformed England, making it the wealthiest country in the world, and which, extended to other countries, produced equally momentous economic changes. These economic changes likewise produced most important political changes, transferring political power from the agricultural to the manufacturing classes.

The name of Watt is associated with that of Bolton, proprietor of the Soho works near Birmingham. Watt and Bolton formed a partnership in 1784, and many improvements were made in Watt's original invention. The use of coal instead of wood, which was rapidly disappearing in England, was an important feature of the economic revolution. When iron was smelted with coal, the iron trade had secured a stable basis which made its subsequent development possible. Sir Humphry Davy's safety lamp, which rendered mining so much less dangerous than heretofore, quickly followed the increased demand for coal. The era of canal construction before the close of the century was soon followed by rapid improvements in public roads,

under Telford and Macadam. The inventions already mentioned naturally led to the application of steam to navigation and the steam railway in this century.

Spencer Walpole says, in speaking of Hargreaves, Arkwright, Crompton, Cartwright, Watt, and Davy :

"The ingenuity of these great men has been exercised with different objects ; but the inventions of each of them have given fresh importance to the discoveries of the others. The spinning jenny, the water frame, and the mule would have been deprived of half their value if they had not been supplemented with the power loom. The power loom would, in many places, have been useless without the steam engine. The steam engine would have been idle had it not been for coal, and coal would not have been won without danger had it not been for Sir Davy. Coal, then, was a commodity whose extended use was gradually revolutionizing the world."

The import of the industrial revolution will be better understood if we look about us and observe how many new things there are upon which our comfort, convenience, and even livelihood depend ; and by new things I mean things which were unknown at the beginning of the economic revolution. Banks have been mentioned. A revolution has taken place in the significance of banking ; and yet banks of some kind have existed for centuries. Railways, however, are entirely new, and so are street cars of every description. Electricity, in all its applications, must be mentioned as a new economic force. We think at once of the telegraph and the telephone and the phonograph. The use of gas, natural and artificial, is new. Anthracite coal and petroleum were not employed before the beginning of this century. When the first boat-load of anthracite coal was brought to Philadelphia in 1806, no one knew how to use it.

Changes of laws or customs have accompanied or followed the inventions and improvements in the economic process, and have formed an essential part of the economic revolution. The competitive system of industry includes the most important of these changes. Competition has taken the place of regulation, and free contract the place of status. The right to buy and sell land freely, to settle where one pleases, and to follow whatever occupation one chooses are rights of the present century.

Discussions concerning labor and capital presuppose the new world in which we live.

These discussions would scarcely have been understood two hundred years since. The very language which we use is new, and when old words are used they have a new significance. A good illustration of this is found in the use of the word "manufacturer" by Adam Smith in his "Wealth of Nations." The word there means a man who works with his own hands and is employed by others ; not the great captain of industry who employs thousands of wage-earners and acquires vast wealth. The word "spinster" is interesting in this connection. Every unmarried girl is called a spinster, because in the old days of hand work it was taken as a mere matter of course that unmarried daughters of the house were spinners. A woman was sometimes called a "distaff," because that was her ordinary occupation. The great concentration of production is new. The power of capital is something new. Ancient works which treat of economic institutions scarcely employ the word "capital," whereas no word is more frequent in current treatises. The "Fourth Estate" is something new. It is only since the French Revolution that we begin to hear the expression "Fourth Estate," meaning thereby a large class of wage-earners who must, with few exceptions, permanently remain wage-earners. The changes already mentioned, especially cheap and rapid communication, have brought about combinations of labor and capital, of which the fathers of the American Republic never dreamed, and for which they naturally could make no provision in their fundamental laws and institutions. Strikes and lockouts with anything like their present significance are new. We now hear much of compulsory arbitration. It would, no doubt, be difficult even to find the words in the writings of the last century. Commerce is as old as the world but its present significance is new. The vast fortunes of the world and the magnitude of the problems of pauperism may be mentioned as new. We have a new plutocracy and a new pauperism.

Corporations controlling a large percentage of the resources of the civilized world are of the present century, and still more recent are close combinations of corporations. It is only within a few years that the word "trust," virtually a corporation composed of corporations, has become familiar to us. What has really happened to us in the latter half of the economic revolution is this : A new noncompet-

itive world has been superimposed on the old competitive world. The old competitive world embraced agriculture, commerce, and manufactures. The new noncompetitive world includes those pursuits which are natural monopolies, like gasworks, waterworks, electric works, and all kinds of railways and the like. Our forefathers and the founders of our systems of economic thought made provision for a competitive world, but not for this newest noncompetitive world.

The result of economic revolution has been a multitude of economic problems which are not local but international and cosmopolitan. What has already been written has brought to mind these problems. Labor organizations suggest a variety of problems, including the normal working day. Banks, corporations, and trusts suggest a multitude of problems. The higher ethical standards in the dealing of men with one another have raised a multi-

tude of problems. Transactions which were passed without challenge one hundred years ago are now questioned. Early religions bound members of a single locality closely together, and attempted to regulate economic relations according to principles of fraternity; but all outside the immediate neighborhood, certainly all outside the small "Fatherland," were barbarians, connected by no ethical ties. There is now an attempt in progress to bring all the transactions of the world under the control of ethical principles. The wide extension of fraternalism made it for a time less intensive, but now it is becoming more intensive; that is to say, deeper. "A new world needs a new ethical economy." Earnest study and conscientious effort are required to solve the difficult problems to which the economic revolution has given rise. The study of social science in all its phases, including political economy, is now a duty.

WOMEN IN GREEK HISTORY.*

BY EMILY F. WHEELER.

Of Northwestern University.

AMONG the precious gifts we owe to Greece, the practice of monogamy† may well be reckoned; for this, one of the foundation stones of civilization, was the basis of Greek life and religion. The state was built on the tribe; the tribe on the family, and this, in turn, on the idea of a common ancestor to whom alone they had the right to offer sacrifice. So the bride, quitting her father's house, left a parting libation on the family altar; and her entrance into the new household was marked by sacrificing, with her husband, to his ancestors. She gave up her father's house, her father's ancestral gods, when she broke the nuptial bread and joined in the new libation. Hence the wife was a part of their religion, a necessity for the maintenance of worship; and if love were no part of the program and acquaintance and sympathy unnecessary, her position was still one of honor and dignity. Homer's men, though far from stainless, since the captive of their bow might easily

become a wife's rival, are yet all monogamists, and, as has been said, "in no respect has life in Homeric times so modern an aspect as in the position of wedded wives. They are usually equal in rank and fortune to the husband, and they have always a high place and much influence." Homer is not at all of the opinion of Thucydides four hundred years later that "she was best who was least spoken of among men, whether for good or evil." Free social intercourse, mutual counsel and aid, are constantly implied in the *Iliad* and *Odyssey*. "The poets and the sculptors always tell the truth," Margaret Fuller says; and the Greek ideals of women were sublime. The real woman might be indeed, at special times and places, little better than a slave; but it is something to dream nobly. And one must always remember that the *people* were far behind the *poets*; that the general public of ancient Greece had no such nearness to the enlightenment of its leaders as in the modern world.

In the transition period after Homer came the tribe of satirists, and the picture they give us of the society of their day is certainly not flattering. But satire, in all tongues and

*Special Course for C. L. S. C. Graduates.

†[Mo-nog'a-my.] A Greek derivative from two words meaning alone or single, and marriage. Single marriage; the practice of marrying only once.

peoples, will have its sting at womankind, and Archilochus [ar-kil'o-kus], who leads the tribe, had private griefs to revenge. The balance is too heavily weighted with these for justice. Yet to this same period belongs the name of the greatest of Greek women in literature,—Sappho.

There were, according to the ancients, seven Greek women who were "divinely tongued" in poetry, and Sappho leads the line. As "the poet" meant always Homer, so "the poetess" was but another name for Sappho, and Aristotle ranks her without question with him. There may have been others as gifted; but, to her, environment gave opportunity. For a brief season before and after her time, the Æolians, the eldest family of the Hellenic race, held the foreground of Greek literature, and Lesbos, her birthplace and home, was the center of Æolian culture. Their customs permitted more freedom to women than was usual in Greece. They mixed freely in general society; they were well educated and accustomed to express their sentiments to an extent unknown until our own day.

They cultivated literature, formed clubs in modern fashion for the study of poetry and music, and sought to refine metrical forms. Of such a club, in Mitylene, their chief city, Sappho was leader. There, in her own home, she gathered about her a society of women like herself, to whom she gave instruction in lyric forms and something, perhaps, of her own inspiration. Among these was Erinna, who died at nineteen, leaving one exquisite poem on the spindle, *Da-moph'i-la*, *Runica*, and *Anactoria*, whom, by tradition, she loved above all. Of Sappho's life we know little, and that is overlaid by the scandal of satirists and comic poets who wrote two hundred years later and made a Sappho of their own to jibe and jeer at, as, in our own day, certain so-called "critics" of Shakespeare. She was married and early left a widow; she had a daughter named for her own mother; she had two brothers, of whom one was noted for grace and beauty; she was a friend of *Alcæus*, the other great lyrist of the time, whose work is yet, Symonds says, "not to be named in the same breath with hers, for perfection of style." One fragment which we have from her, represents *Alcæus* as saying, "I wish to speak, but shame restrains my tongue." To which she answers, "If thy wishes were fair and noble and thy tongue

designed not to utter what is base, shame would not cloud thine eyes." All womanly dignity is in the gentle reproof. Her works survived until the eleventh century when they were burnt at Constantinople. All we have left are fragments quoted by others, grains of gold amid much dust of grammarians; but so perfect are these scant lines and phrases that one feels in reading that the critics are right who say, "The loss of her poems is the greatest we have to mourn in the whole range of imaginative Greek literature."

The freedom enjoyed by Lesbian women was paralleled by that given them in the spear-crowned city, Sparta. Unfortunately the Spartan women had no such culture, and, perhaps in part because they had no outlet of clubs for poetry and music, their energies turned more to public affairs. Aristotle, indeed, complained of them that they almost ruined their country; but there, at least, they retained to the last somewhat of the dignity and influence of Homer's women. Plutarch in telling the story of the Spartan reformer Agis, says distinctly that the money of Sparta was chiefly in their hands; so that when Agis wished to bring about a more even division of property between rich and poor, he had first of all to convert his mother and grandmother that they might convert the others, "knowing well," Plutarch goes on, "that Spartan wives had always great power with their husbands, who would communicate to them state affairs more freely than they to the husbands the private business of the family." The reform failed, the women being even less disposed than the men to share and share alike; and Agis was put to death. Then his grandmother, "she having lived all her days in the highest repute," was given to the halter. Then the mother is sent into the death-chamber. Calmly she takes down the two bodies, composes them for burial, and then offers her neck to the noose, saying only, "I pray that it may redound to the good of Sparta." Agis' widow, being a great heiress, is forced to marry the son of the man who had brought about his death; but the tyrant's scheme fails here, for she, according to Plutarch, by her conversation so imbued Cleomenes with the ideas of Agis, that he, later, seeks a like reform. He, too, perished and the women of his house, condemned with him, show noble fortitude. They asked only, the historians

says, that they might be slain before their children. This was denied, whereupon, having wept over the bodies of the little ones and prepared them for burial, they yielded themselves calmly to the executioner. "So," Plutarch ends, "in the declining age of Sparta, they showed that women were no unequal rivals of men."

Sappho lived less than two hundred years before Aspasia; yet her name carries us into a different world; a world where freedom and culture were won by women only at the sacrifice of the sweet sanctities of home. The women of Athens of this period are, in their social life, divided into two classes: the married, living in almost oriental seclusion and having almost no intercourse with husband or his friends; and besides these, a class of unmarried, having by law no rights at all, but winning by wit, beauty, and culture a place and influence denied their quieter sisters. And of these Aspasia is the noblest type. She was of foreign birth, from that Melos which gave us our noblest Venus, and so could not by law wed an Athenian. But after Pericles had, with her full consent, parted from his wife—who, quite in modern fashion, married some one else—he gave her place, in everything but the legal form, to Aspasia. Their house became a meeting place for the most cultured society of Athens; and since Socrates went there constantly, even advising fathers to send their sons for education, since Xenophon went, accompanied by his wife, for the purpose of serious mental improvement, the tone can hardly have been common or licentious. She received ladies too, and seems to have discoursed much on the duties of married life. There is no proof, after her union with Pericles, of any want of dignity or morality. Plutarch speaks of his "wonderful affection" for her, saying, in illustration, that he never left the house without kissing her. In her companionship he found better solace and recreation than in the wine parties of men, then so common in Athens. As proof of her rare powers of mind, Plutarch adds that when, after Pericles' death, she took up with a man thought common and ignorant, he became soon, under her instruction, one of the leading men of the state.

The woman question was agitated in Athens even before Plato wrote his Republic, in which he advocates equal education and holds the modern theory that women have

the same capacities as men. These ideas were perhaps first gained from Aspasia and the circle of thinkers meeting at her house. It was in parody of them that Aristophanes wrote his plays against women; and the satire could hardly have been appreciated by a general audience if the theories ridiculed had not been a matter of common talk. In one of these plays women appear as peacemakers. They are tired of the long war between Athens and Sparta, and resolve to end it by getting hold of the citadel and the public treasury in it. The sinews of war being thus withdrawn, the two cities—in the play—are forced to make peace. In another play the women, under the lead of a strong-minded matron, take possession of the Assembly. The satire lies in this, that after claiming the right to legislate on the plea that, as women are more conservative than men, the old constitution will be safer in their hands, they no sooner get the power than they turn everything topsy-turvy in an excess of reforming zeal. But Aristophanes has given women a worse character than any other Greek poet. They are, according to him, profligate, drunken, stupid, lying, and thieving. But when one remembers the vile caricatures he gives us of Socrates and his contemporaries, one can take his satire of women more patiently. As Mahaffy says, "In estimating women of that time the Alcestis and Macaria of Euripides are too high and the women of Aristophanes too low."

Women played no active part in politics until the period of Macedonian supremacy and here again, as in Homer, it is only princesses who count. The women of the house of Macedon form a group whose power and influence in the state could not be despised. There is first Alexander's mother, Olympias, a woman of violent and cruel temper, with the virtues of a savage. During his life and afterwards she claimed royal power in Macedon, quarreled constantly with his regent, Antipater, and pursued him, on his campaigns, with complaining but haughty letters. To the last she had such influence over the Macedonian soldiery, that, to compass her death, it was needful to send relatives of the men she had slain—and they were many—to stone her. She died with dignity, "smoothing her gray hair and arranging her robes decently as she fell."

Her daughter, Cleopatra, was the most legitimate of all pretenders to the empire after

Alexander's death, and because of these claims she had the choice, as husband, of all the princes of the Greek world. She was twice married, maintained her rights by arms, and lived fifteen years in royal state in Sardis. She had the same bold character as Olympias, had not been secluded as other Greek girls, but educated with Alexander. Marriage with her was entirely a state affair, and when, over fifty, she fell into difficulties with Antigonous, she proposed to flee to Egypt and marry the young Ptolemy; but she had her mother's fate.

Her half-sister Kynane was an Amazon who preferred war to marriage. On Alexander's death she set out with her daughter Eurydice to get her share in the division of his empire; she forced her way into Asia and so moved the Macedonian soldiery by her boldness and eloquence that she had to be put out of the way secretly; and then the indignant army was only appeased by the marriage of Eurydice to another pretendant, Philip Aridaeus, Alexander's half-brother. The unlucky pair presently fell into the hands of Olympias, the relentless enemy of all her husband's children by other wives. She had the princess shot and sent the wife sword, halter, and hemlock to choose from. "But she, praying that Olympias might receive the same gifts, washed the wounds of her husband and then, without one word of complaint, hanged herself with her girdle."

There was a whole society of such princesses, clever, intriguing, leading a brilliant and voluptuous society and with great influence on the life of all classes. It was a time of war, and these were not women who held it excellence never to be mentioned for good or evil, but ruling princesses who could harangue troops, ride to battle at their head, and offer themselves to successful generals. They form a link between the women of Old Greece and the queens of the Eastern Empire such as Eudoxia and Theodora.

Eudoxia, the queen of Arcadius, is chiefly known to us because of her famous quarrel with St. Chrysostom, archbishop of Constantinople. It began in his very plain preaching against the vices of the court, and especially, it is said, the way in which the women did their hair. She procured his banishment; then a popular tumult forced her to recall him. But the quarrel continued, for experience had not taught the bishop to bridle his tongue and not speak evil of dignities.

He capped the climax of bitter sayings by openly comparing Eudoxia to Herodias. This was naturally more than the haughty temper of the empress could bear; and again she procured his banishment. But it is worth noting that in the long quarrel Chrysostom had women friends only less in rank than his persecutor. One of these, Salvina, was the official protector of the eastern churches at Arcadius' court, and received petitions from all over the empire as one most powerful with its ruler. Still another was Olympias, a woman of the highest rank, early left a widow, who had given herself and her vast wealth entirely to the service of the church. She had been the trusted counselor of Nectarius in all such matters, and when Chrysostom succeeded him, he gave her the same confidence. As his dear and trusted friend she managed all his worldly affairs; and as he had great wealth, used largely for charitable foundations, this was no little responsibility. When he went into exile, though surrounded at the last by bishops and officers of the church, it was to her that he gave his last instructions for its government in his absence. He died in exile three years later; but in the interim he maintained the closest correspondence with her and his letters are filled with like matters. That Christian women of rank had great power and influence in the fourth century, these letters clearly prove.

A year only after Chrysostom's death Arcadius followed him, and the government of the great empire for the next forty years was in the hands of his daughter Pulcheria [pulke'ri-a], first in the name of her young brother, and, after his death, in her own. At sixteen she had received the title of Augusta, and in her, for the first time, the East Roman Empire saw a woman at its head. Even at that age she had consecrated her virginity to God and, by her example, the palace was presently converted into a sort of monastery. But prayers and vigils never interfered with her care of public affairs and she ruled wisely and well. For her weak brother she chose as wife the daughter of a Greek philosopher, who had been trained by him in all the wisdom of the ancients. Athanasius was baptized into Eudoxia and gave her royal leisure to the composition of several political treatises. Unfortunately she aspired afterwards to put her theories of government into practice, and the quarrel for supremacy between the two women ended in her defeat and banishment.

A century later (527-65) came the most famous of the Greek empresses,—Theodora, wife of Justinian. She was the favorite pantomimic actress of Constantinople, equally celebrated for her beauty and her loose life when, at twenty, she captivated the heart of the heir to the throne,—a man of thirty-five, staid, businesslike, blameless. "No one ever remembered him young," it was said; and certainly no one expected such a folly on his part. But having chosen, neither the entreaties of his mother nor the threats of disinheritance from his uncle could move him. He made her later empress-regent, in all things equal to himself—a position no emperor's wife before had held. The oath of allegiance from his subjects was taken to both; she corresponded with foreign ambassadors, and gave directions to the generals. Five years after her coronation in the greatest crisis of Justinian's reign—the famous war of the "Blues and Greens"—her courage saved his crown and perhaps his life. The child of the circus was braver than he, and even when the rebels were battering at the doors of the palace and his ministers counseled retreat she refused to fly. Val Prinsep has given us an ideal portrait of the empress as she may have looked that day when she rose haughty and resolute in the council of cowards and urged her husband to fight instead of flee. "Every man must die once," she said, "and for a king death is better than dethronement or exile. If you wish, O emperor, to save your life, there are your ships and the sea. But I agree with the old saying, 'Empire is the best winding sheet.'" Stung by her

*The "Blues" of Constantinople were a political party opposed to the "Greens" of Anastatius.

words he ordered a last assault and the rebels were driven back. Plainly Theodora was an extraordinary person, adding to beauty rare intellectual gifts, maintaining her dignity after marriage untouched by scandal; a woman born to rule and to shine. And, on the whole, her influence in the state seems to have been good. She gave much in alms, she was religious after a fashion, and, remembering her own youth, specially zealous in founding institutions to reclaim the lost of her sex.

Five hundred years later we come to Anna Comnena (1083-1148) the daughter of the emperor Alexius. Her father's favorite and companion, she was trained in poetry, science, and philosophy; she cultivated literature and sought the acquaintance of the most learned of the age. But, like the others, she was ambitious and intriguing. She did her best to persuade her fond father to disinherit her brother in favor of her own husband. Later she conspired to dethrone that brother, and when her husband shrank from the crimes involved, told him, "Nature had plainly mistaken their sex: *he* should have been the woman." The plot was discovered and though her brother—John the Good—pardoned her, she was exiled from the court. Then she employed her leisure in writing the *Alexiad*—a life of her father. It is a work of great historic value, but marred by prejudice and a pedantic style.

We are far from the ideals of the poets in these later women; but the fierce light that beats about a throne must be remembered in weighing them in History's balance. The domestic virtues rarely thrive in a palace, and absolute power is as fatal to character in women as in men.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[January 1.]

CONSCIENCE.

Herein do I exercise myself, to have always a conscience void of offense toward God and toward men."—Acts xxiv., 16.

IN treating of those early and important powers which are of such value in the right conduct of the journey of life, it is not enough to dwell upon the cardinal vir-

tues; we must not think only of the witnesses and the advocates, we must also remember the Judge. Nothing can be of greater moment for the true management of the journey of life, than that we should early learn to follow the Apostle's example, and exercise ourselves to keep "a conscience void of offense toward God and toward men." Certainly we can have no better guide in this than St. Paul. He may have made great mistakes; on one

memorable occasion he was certainly an abettor in a great crime ; but whatever he did and whatever he said, no man can read his life and his words without feeling that whether his conscience was uninstructed or whether it was distorted, at least it was obeyed. We cannot be much mistaken in saying that a conscience very faulty indeed, but strictly submitted to, brought him right in the end.

There is an effort made in modern times, as I suppose it has been made more or less in all times, to account for conscience in some other way than the way in which it has been thought of by mankind in general and by the Christian Church. In fact, there are two ways of putting forward moral questions, and between them we have to choose. The one way is to assert the force of motives and impulses from within—to declare that there is a real and essential order among them ; that there is to all of us the possibility of consciousness of this order ; that this consciousness is the conscience which shows us where to place, how to use, how to obey or disobey, these ranks of impulses,—how to live a moral life. The other way is to look at the consequences of our conduct, to decide whether those consequences produce happiness, or I ought rather to say pleasure ; if they do, to approve the course of conduct ; if they do not, to ban it. The latter is the teaching of the utilitarian philosophy ; the former is the teaching of the Christian Church.

The truth is that to act upon the guidance of the latter theory may be sagacious, but it is a matter of pure reason and has nothing moral about it at all. The former course has nothing whatever to do with consequences ; it arises from an inner guidance of duty, and it takes its force and meaning of sanctity from the absolute rule of right, which is the all-holy will of God. The difference is worlds asunder ; it would be ridiculous for a man who was only guiding his life by a calculation of the benefit of possible consequences to say, like the Apostle, "Herein do I exercise myself, to have always a conscience void of offense toward God and toward men."

[January 8.]

There are certain facts about conscience which no man can deny.

(1) Whatever it may mean, it gives us the feeling of being in the presence of One who is higher than ourselves. We are not here being merely judged by ourselves ; we are being

judged by another. Of course, it is open to those who contradict the Christian's belief about conscience to deny that our faculties are to be trusted. It is equally open to the Christian to answer, "In that case there is no ground for placing any faith in them, when they supply to us scientific and physical knowledge." This really settles the question. It is nonsense, and we know that it is nonsense, to commit intellectual suicide. We have a sense of duty ; we know that we ought to follow one course of action to avoid another ; what we ought, we owe, therefore we owe it to some one ; and the voice which speaks in us, condemning or approving, Right Reason teaches us, is the voice of Him to whom the debt is due. Conscience has, then, all the authority which belongs to a voice outside ourselves, ruling our inmost motives and thoughts and conduct according to an eternal law of right. My brothers, to keep "a conscience void of offense toward God and toward men," is at least to recognize that there is a voice of authority from without, which speaks to us—under different conditions if you like, with varying modifications of clearness if you please—but which does speak to us, and to deliberately disobey which is a very grave thing indeed.

(2) There is, as it seems to me, another characteristic of conscience. It is, if I may so say, a personal possession, and a personal possession which concerns itself with the deepest things in our nature. It stands as a living witness, so to speak, within us, of the magnificence and supremacy of goodness, above all other subjects of human thought and all other objects of human ambition. It does not reprove us for mistakes or failures in matters where only taste or opinion come in. It finds no fault with me if I do not achieve a stanza of poetry, or the expression of a musical phrase, or the color of a sunset in a water-color sketch, or the turn of a sentence in a literary work, entirely to my esthetic satisfaction. No ; it goes into my innermost being, and it deals exclusively with what is right and wrong, in the real sense of those tremendous words, in the innermost sanctuary of life. It is, therefore, a terribly real fact, account for it as we may. Men may form various theories to account for its existence ; they may neglect or oppose it ; but they can no more get rid of it than they can get rid of themselves.

It witnesses as to the character of conduct,

but it extends the definition of conduct over the whole area of the inner life; it gives the lie, therefore, to all moral theories which measure the value, the moral value, of actions by their consequences, for it goes boldly into the sanctuary of motive and gives its judgment upon that.

[January 15.]

Whilst the whole question of conscience is one of extreme solemnity, it would not be right to forget what I may call its sunny side.

Holy Scripture dwells in many places on this aspect of the subject; but we do not require to go to Holy Scripture to know that there is a real and solid blessing in a good conscience. It is of this that St. John speaks when he says, "Beloved, if our heart condemn us not, then have we confidence toward God." It is to this that our Blessed Lord doubtless alludes when he says, "Who-soever cometh to Me and heareth My sayings, and doeth them, I will show you to whom he is like; he is like unto a man which built a house and digged deep and laid the foundations on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock." It is this also which St. Paul feels so strongly when he says in the text, that he made efforts "to always have a conscience void of offense toward God and toward men."

But experience teaches us this, and, it has been the general feeling of mankind, that as the pangs of an evil conscience are more terrible than acute bodily pain, so the comfort of a good conscience is a source of the purest and most lasting joy. It is not a matter of mere feeling; in an upright nature, it becomes stronger with increasing years, and in proportion to the sincerity and reality and continuance of our obedience, it brings increasing strength and peace. It has been truly said, that there is no example that we know of in this matter more thorough than St. Paul himself. I may quote from a great teacher who draws attention to this. "His manner," he says, "of speaking of his own spiritual condition on writing to Timothy, his friend, close on his death, differs from that which he adopted, years before, writing to the whole Church of the Corinthians." His earlier tone was, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be

a castaway"; and again, "I know nothing against myself, yet am I not hereby justified"; and again, some years later speaking to the Philippians, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth toward those things which are before, I press toward the mark for the prize of my high calling in Christ Jesus." And is it ever possible to forget those triumphant and pathetic words which, later still, he wrote from Rome, when, alone and longing to see his beloved Timothy—whom in fact he was never to see again—he had his eye fixed, with that quiet manly steadfastness which always characterized him, and in no way detracted from the almost womanly tenderness of that most loving and most fatherly of hearts—with all the intense yearning that was his, to see just once again the son he so dearly loved, he had, I say, his eye fixed upon the end and meanings of his journey of life? "I am now," he cries from the cave beneath the Capitol or from the prison of the Palatine, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." The glorious words have the ring of a real assurance; nothing hysterical or sensational, but the calm and growing conviction of a serious character who had set himself, from the first, to keep "a conscience void of offense," and consequently had the splendid reward of a great obedience.

For what had he done? To begin with, he had a faulty conscience—faulty, because insufficiently instructed—but so far as he saw, he followed; so far as he knew, he did; and it led him right at last, as it leads us all, if we have strength to follow his example. He disciplined and trained it; he examined it and listened to its verdict; when new light flashed upon it, he followed the light; he was a supreme example of that truth upon which I have insisted before now.

"To him that loves the light, a clearer dawn shall rise anew;
And he that does his best, leaves naught undone
that man can do."

[January 22.]

There is another fact about conscience which is of extreme interest—interest, I mean, of course, of a practical, but also of a speculative kind. I have referred to this before, I insist upon it again. It witnesses to a future life. It witnesses it in a strange way. Conscience, when the soul first begins to sin, is a severe judge and gives a sentence to a heavy penalty; but each time that the soul is brought to its trial, it gets on terms of easier familiarity with the process of the court. We have a wonderful gift of self-absolution. We plead mitigating circumstances with an airy grace, and at last we may succeed, as it has been well said, to such an extent as to contrive “to corrupt the whole procedure, to suborn the judge, and to turn the very chamber of justice into a council room of guilty conspiracy.” In this way we may escape for the moment from the retribution of conscience. Sin becomes habitual; the man hardens himself against the reproofs of his higher being. Conscience is unable to do everything that it ought to do in the way of punishment, and if it stood alone, then the worst of men would escape with complete impunity. But it does not stand alone. In this case it points to a future, it speaks a law of righteousness which has been infringed and which it will not allow the soul to forget, but the entire execution of which it can no longer effect. It reminds us at least that there is a future where the law of righteousness shall be vindicated. Death is no “final discharge”; there is, conscience at least says this, a righteous judgment beyond the grave. Is it possible then to be too careful of, too faithful toward, too loyal and obedient to conscience in the right conduct of the journey of life?

It was natural enough that St. Paul, with his clear and sympathetic view of human nature, should speak thus on the subject of conscience in relation to himself. What he practiced himself was the personal application of the doctrine which he held about others. In speaking of the law which had been given to the Jews, St. Paul taught that it had been—except in its deeper moral aspect—abolished. But he speaks of the law of conscience, however feeble or liable to mistake, or dimmed with shadow, still so far as it went, God’s voice for the heathen world. And when he is speaking about the Jewish converts at Rome, who still clung to all sorts

of Jewish customs—he recommends forbearance and brotherly love toward them on the part of others. If a man acted in opposition to his conviction of what was right, for him such action was sin. Conscience, then, according to the teaching of the Apostle, though it might make a mistake in the practical application of a truth or principle, so far as it goes, must be a law binding upon each. It is it which records its judgment of the conduct of its possessor. It pronounces authoritatively that some things are in themselves right, and good, and just: and others in themselves evil, unjust, and wrong. It behaves in a magisterial manner, and approves or condemns with a voice of authority.

It is a serious thing, therefore, to remember that it may be forcibly stopped, and that its strength is by no means always equal to the strength and appetites, passions which find it an inconvenient monitor, and which it judges with unhesitating determination. “To preside and govern from the very economy and constitution of man,” says one of the greatest of English theologians, “belongs to it. Had it strength, as it has right; had it power, as it has manifest authority, it would absolutely govern the world.”*

That it does not govern the world is too sadly plain. We all acknowledge how highly we esteem a conscientious man; and yet a “political conscience,” a “commercial conscience,” and to use a phrase bandied about in quite recent times—whether justly or unjustly, and certainly unjustly toward some good men,—a “nonconformist conscience,” is a very different thing from what we understand by the conscience of a good Christian.

[January 29.]

It is our duty, then, to care for our conscience.

(1) It should be carefully instructed. It is important for this purpose, from earliest days, to teach the young the meaning and force of moral principles. It is important also to teach them the truths of the Catholic faith, to teach them in fact the Catechism. Truth is not the easiest thing in the world; in order to see it with clear eye, and to follow it with ready mind, we need an instructed conscience.

(2) It is our duty to appeal to conscience. In the training of the young, the wakening

* Bishop Butler.

of the conscience, the putting it on the alert, the teaching it to exercise its legitimate authority, depends very much, we may be well assured, on the care taken by parents or teachers, not to exercise capriciously or vexatiously their rightful power, but to make the exercise of their authority be felt to re-echo with a right ring to the authority of the conscience within.

(3) It is also an important duty to examine the conscience. It will play the part of a witness as well as of a judge, and if we "exercise" it, and if we listen to it in a serious, respectful temper, it will let us know with sufficient distinctness how far we are walking, how far we are failing to walk, according to the rule and law of God's commandments. It is true that if that were all a Christian could do, then conscience would do little else for us in the journey of life than terrify and condemn; but no Christian can forget that, like the Law in the Jewish

Church, so conscience is a schoolmaster to bring us to Christ. The whole of the penitential system of the Church; the comfort of confession and absolution, that is, the seeking for, and application of, the Precious Blood;—these at once use conscience in its rightful office, and also relieve the soul of the burden which it must lay upon it.

Blessed are they who "exercise" themselves like the Apostle to "have always a conscience void of offense." Blessed, who listen in time to its warnings, and try to direct their footsteps in accordance with its witness; these will have "songs in the night," will be advancing toward "Mount Zion . . . and flowing together for the goodness of the Lord, where they shall not sorrow any more at all!" But blessed also they who, when accused by conscience, do not disregard the warning, but bring the burden of their sin, and lay it at the feet of Christ.—*W. J. Knox Little, M.A.*

TELEPATHY.

BY RICHARD HODGSON, LL. D.

Secretary A. B. S. P. R.

THE subject of this article is the ability of one mind to impress or be impressed by another mind otherwise than through the recognized channels of sense. It is to the fact of such impression that the term *telepathy* has been applied. The word is derived from two Greek words, *tele*, at a distance, and *pathos*, feeling, and it has its analogues in such words as telegraph, telephone, etc. Its present use however, is far wider than its original etymological signification. "We began by restricting this word to cases where the distance through which transference of impressions took place far exceeded the scope of the recognized senses. But there is great convenience in extending the term to *all* cases of impressions conveyed without any affection of the recipient's recognized senses, whatever may be his actual distance from the agent."* The owner of the mind impressing is called the *agent*, and the owner of the mind impressed is called the *percipient*.

Now I do not propose, in the present brief

article, to make any attempt to prove that telepathy is a fact in nature, but rather to explain the various applications of the term in psychical science. What is the theory of telepathy? How did it originate? How far does it extend? Such are the questions before us. But here I fancy that some of my readers will be likely to exclaim, "I supposed that telepathy was the same as thought transference." This in a certain sense is true. The exact relations between the two terms will appear as we proceed. But what is thought transference? We may begin by pointing out what it is not.

Exhibitions have been frequently given, both publicly and privately, of what has been called thought reading, or mind reading, which should no more be classified under this head than our communications to one another by ordinary language, or by signs such as those used by the deaf and dumb or the blind.

Many of my readers have doubtless taken part in the so-called "willing" game, which is usually conducted somewhat in the following manner, and has often formed a favorite

* "Proceedings of the Society for Psychical Research," Vol. II., p. 118.

amusement at evening parties. One member of the group leaves the room, and after the others have agreed upon some act to be performed, enters blindfolded. One or two persons of the group place their hands gently on the shoulders of the percipient, who is told to become as passive as possible, while all the others in the room "will" him to perform the act agreed upon. Sometimes contact is established by holding the hands of the percipient, or by clasping lightly the neck or the waist. The percipient moves about the room, and frequently succeeds in performing the desired act.

Careful experiment has shown that the success achieved under these and similar circumstances is to be attributed to the involuntary muscular guidance of the persons touching the percipient, although the percipient himself may often be just as unconscious of receiving any indications in this way, as the agents are unconscious of giving them. The Rev. C. H. Sugden, in an article contributed to Part IV. of the "Proceedings of the English S. P. R.,"* describing the experiments made by himself, says, they "included the discovery of persons thought of in the audience, and articles worn by them; the finding of pins and other hidden articles; reading the numbers of banknotes, both by means of tickets with the ten digits printed on them and placed on a table, and by writing the numbers on a blackboard; the localization of pains; following a track chalked out on the floor, and other similar tests."

In all these experiments he relied on muscular indications, and in some cases he found it sufficient to be connected with the agent by a stick or a piece of thin wire. Where the percipient is not blindfolded, additional information may be acquired from the almost imperceptible indications unconsciously given by the looks or other movements of the persons present.

Of the same nature as the above, are the public performances given by the late Mr. Irving Bishop, Mr. Stuart Cumberland, and others, extending even to the reproduction of the grouping of several persons as actors in some imaginary drama. To exhibitions of this sort the title of muscle reading has been most appropriately given. Those who have not practiced experiments in muscle reading will naturally be surprised at the delicacy of

the guidance that may be offered by varying sensations of pressure and resistance without any conscious co-operation on the part of the agent.

We turn, however, to a different class of cases where the percipient has no contact with the agent, and where all communication with any of the recognized channels of sense is apparently excluded. Accounts of the most important of these have been published in our Proceedings, to which I refer the reader for the detailed description of the precautions taken in the experiments.

Some of the most interesting series of experiments were made with two young ladies, Miss R. and Miss E., about twenty years of age at the time, and employed by Mr. Malcolm Guthrie, a partner in one of the large drapery establishments of the city of Liverpool. Various persons were found to be successful as agents with these subjects, and the hypothesis of fraud on the part of the agent becomes absolutely excluded. At first, contact was used, but in later experiments it was discontinued, and the most striking successes were obtained without any contact whatever. The earliest experiments were made with simple shapes cut out of brightly colored ribbons, and exhibited upon a black background, also with cards and letters of the alphabet, then with objects and short words. The percipient was blindfolded, and the object placed "in such a position that it could not be seen by her, even if she were not so incapacitated for observation."

In later experiments made to test the transference of diagrams, the most satisfactory method of operating was as follows: The percipient is blindfolded and seated while the agent draws some figure in another room, and incloses it in a folio. He then returns and opens the folio on a small wooden stand placed between himself and the percipient. The agent then concentrates his attention upon the drawing with the view of impressing it on the mind of the percipient. The percipient states when she is ready to draw, and the agent then closes the folio; the percipient removes the bandage and makes the reproduction.

It must not be understood that these "subjects" were invariably successful in reproducing the object thought of. Thus, out of a total list comprising a first series of 118 experiments with diagrams, without contact, there were 66 instances estimated as com-

* The letters S. P. R. stand for Society for Psychical Research.

plete successes, 23 as partial successes, 23 as misdescriptions; while in 6 cases nothing was perceived. Besides this there were, as Mr. Guthrie tells us, 40 diagrams for experimental evenings with strangers, in series of sixes and sevens, all misdrawn. These were not included in the list.

Other experiments were also tried, in the localization of pains, and the impressions of tastes and smells, and the transference of imagined tunes, but nearly all of these were made under contact, and cannot be regarded as of much value in the direction of establishing thought transference proper, under the conditions described.

Various other records of series of trials have been received by the Society for Psychological Research from persons of integrity, experimenting for their own satisfaction, and these appear to confirm the conclusion that thought transference is a reality, though in our ignorance of the rationale we should be careful not to use this expression with a too literal meaning. As Mr. W. H. Pickering has said in commenting on a series of experiments made by himself and a friend (No. 3 Proc. of Am. S. P. R., p. 115):

"I think that thought transference is as good a name for the phenomenon as any, until some logical explanation of it has been discovered. In this sense of the word (unperceived physical or mental connection), I think we have proved the reality of thought transference as completely as it is possible for a single pair of observers to do; and it now only remains for a sufficient number of other people to show that they can obtain the same results, in order to have the reality of the phenomenon admitted as one of the well ascertained facts of human experience."

The first step, then, toward the general theory of telepathy was reached by definite experiments in thought transference. The second step resulted from the detailed consideration of the narratives of remarkable experiences which were received by the Literary Committee of the S. P. R. Instances of these were given in the first report of that committee, December 9, 1882,—and I quote several of them. The first is from Mr. J. L. Keulemans:

"One morning, not long ago, while engaged with some very easy work, I saw in my mind's eye a little wicker basket, containing five eggs, two very clean, of a more than usually elongated oval and of a yellowish hue, one very round,

plain white, but smudged all over with dirt; the remaining two bore no peculiar marks. I asked myself what that insignificant but sudden image could mean. I never think of similar objects. But that basket remained fixed in my mind, and occupied it for some moments. About two hours later I went into another room for lunch. I was at once struck with the remarkable similarity between the eggs standing in the egg cups on the breakfast table and those two very long ones I had in my imagination previously seen. 'Why do you keep looking at those eggs so carefully?' asked my wife; and it caused her great astonishment to learn from me how many eggs had been sent by her mother half an hour before. She then brought up the remaining three; there was the one with the dirt on it, and the basket, the same I had seen. On further inquiry, I found that the eggs had been kept together by my mother-in-law, that she had placed them in the basket and thought of sending them to me; and, to use her own words, 'I did of course think of you at that moment.' She did this at ten in the morning, which (as I know from my regular habits) must have been just the time of my impression."

The next case is from the well-known writer, Mr. John Addington Symonds:

"I was a boy in the sixth form at Harrow; and, as head of Mr. Rendall's house, had a room to myself. It was in the summer of 1858. I woke about dawn, and felt for my books upon a chair between the bed and the window; when I knew that I must turn my head the other way, and there between me and the door stood Dr. Macleane, dressed in a clergyman's black clothea. He bent his sallow face a little toward me and said, 'I am going a long way—take care of my son.' While I was attending to him I suddenly saw the door in the place where Dr. Macleane had been. Dr. Macleane died that night (at what hour I cannot precisely say) at Clifton. My father, who was a great friend of his, was with him. I was not aware that he was more than usually ill. He was a chronic invalid."

The Rev. R. B. F. Elrington, vicar of Lower Brixham, a friend of one of us, vouches for the fact that the following occurrence in his parish was described hours before the arrival of the news confirming the fears which it occasioned and he certified to the good character of the witnesses.

"In the early spring of 1881, Mrs. Barnes, of Brixham, Devonshire, whose husband was at sea, dreamt that his fishing-vessel was run into by a steamer. Their boy was with him, and she called out in her dream, 'Save the boy!' At

this moment another son sleeping in the next room rushed into hers, crying out, 'Where 's father?' She asked what he meant, when he said he had distinctly heard his father come upstairs and kick with his heavy boots against the door, as he was in the habit of doing when he returned from sea. The boy's statement and her own dream so alarmed the woman that early next morning she told Mrs. Strong and other neighbors of her fears. News afterwards came that her husband's vessel had been run into by a steamer, and that he and the boy were drowned."

The general conclusion of the committee at that time was that "the analogy of thought transference, which seemed to offer such a convenient logical start, cannot be pressed too far. Our phenomena break through any attempt to group them under heads of transferred impression; and we venture to introduce the words *teleesthesia* and *telepathy* to cover all cases of impression received at a distance without the normal operation of the recognized sense organs." At a later stage, the meaning of the word *telepathy* was extended, as I have already indicated in the passage quoted at the beginning of this article, so as to include even the simplest experiments in thought transference. The theory of telepathy, then, is applied to two classes of cases, experimental and spontaneous. The experiments may be of such a simple form as the transference of a diagram or a number on a playing-card, where the percipient obtains merely a mental image of the object,—or they may involve a fully developed hallucination, where the object thought of is apparently externalized in space, as in cases like that of Mr. S. H. B. (*"Phantasms of the Living,"* Vol. I., pp. 104—109), who three times caused the apparition of himself to appear to friends. Similarly the spontaneous experiences may range from the transference of a simple sensation in waking life or in a dream up to the most complex forms of emotional and motor impression, and finally to complete auditory or tactile or visual externalization taking the form of hallucination.

For example, Mr. William Tudor, of Auburndale, Mass., writes to me on July 11, 1890:

"Late in the evening of Monday, March 17, near midnight, my nephew, Frederic Tudor, Jr., fell in front of an electric car going to Cambridge, was dragged some distance and so badly injured that for a time his life was in doubt, though he

recovered with the loss of a foot. My wife heard of the accident on Tuesday afternoon and was much distressed all the night of Tuesday and quite restless and wakeful.

"At this time I was in Gainesville, Florida, having important business there in connection with land purchases. On the night of Tuesday I went to bed rather early in a calm state of mind. I slept soundly, as I usually do. About midnight, as I should judge, I heard my wife call my name quite distinctly and waked instantly broad awake. I sat up in bed, but soon remembering where I was fell asleep and waked no more till morning. The next day the incident of the night made me quite uneasy, also during the following day, and as I was obliged to leave on the afternoon of Friday for a rough journey in the country I telegraphed to my wife to know what was the matter. I usually receive a letter from home every day and on these days no letter arrived, which added to my uneasiness. No answer was received to my first telegram for the very good reason that it was never delivered. I was obliged to start, however, in the afternoon of this day, Friday the 21st, and in the morning of the 22nd, from a small town called New Branford, sent another telegram, of which the following is the substance:—'Shall be gone three days. What has happened? Answer Branford.' I had a strong impression that something serious had occurred, that my wife was possibly ill, or some of the children were ill, or that some accident or death had occurred to a near relation, not however involving my immediate family."

I have also received quotations from Mr. Tudor's letters written at the time, and a confirmatory statement from Mrs. Tudor. Here we should suppose a telepathic communication between Mrs. Tudor and her husband; and similarly where the apparition of a person dying is seen by a distant friend at the time of the death, we suppose that the dying person's mind affected the mind of the percipient, and produced the hallucinatory figure.

Thus far we have been considering telepathic action between minds of living human beings. This is the main topic of the large two-volumed work entitled *"Phantasms of the Living,"* by Messrs. Gurney, Myers, and Podmore. In that work many cases were cited as instances of telepathy in which the percipient's experience occurred *after* the actual death of the supposed agent. In such cases, as Mr. Gurney writes: "We had to suppose that the telepathic transfer took place just before, or exactly at, the moment of

death; but that the impression remained latent in the percipient's mind, and only after an interval emerged into his consciousness, whether as waking vision or as dream or in some other form." In the classification adopted in "Phantasms of the Living," the limit of such latency was regarded as twelve hours; that is to say, authenticated cases of phantasms experienced by persons more than twelve hours after the death of the supposed agents, were grouped provisionally not among phantasms of the living but among phantasms of the dead, upon which subject several articles have already appeared in our Proceedings. Now, as the writers pointed out in "Phantasms of the Living" (Vol. I., p. 512), "as our telepathic theory is a psychical one, and makes no physical assumptions, it would be perfectly applicable (though the mere *name* perhaps would be inappropriate) to the conditions of disembodied existence," and, as a matter of fact, Mr. Myers has actually extended the conception of telepathy to communication between the living and the dead. He says (Proceedings S. P. R., Vol. VI., p. 63),

"I believe that telepathy—the transference of thought through other than sensory channels—exists both as between embodied and disembodied spirits. I hold that there is a continuous series of manifestations of such power, beginning with thought transference experiments and hypnotism at a distance, proceeding through experimental apparitions and apparitions coincident

with crisis or death, and ending with apparitions after death; results, in my view, of the continued exercise of the same energy by the spirits of the departed."

Here I must close. There are, I need scarcely say, many fundamental questions in connection with the telepathic theory which I have not mentioned at all. My aim has not been to prove telepathy, nor even to indicate, except very indirectly, the nature of its proof, but rather to explain its significance. One of the most important questions is the determination of how far the spontaneous experiences can be accounted for by mere chance coincidence. The results of the late Mr. Gurney's "Census of Hallucinations" conducted several years ago, was to demonstrate, from the statistics which he accumulated, that chance could by no means account for the authenticated experiences received. A much larger census has been made in connection with the International Congress of Experimental Psychology, where Professor Henry Sidgwick, on the basis of seventeen thousand answers, concluded that "the actual proportion of coincidental to noncoincidental cases, after all deduction for possible sources of error, was in fact such that the probability against the supposition of chance coincidence became enormous, on the assumption of ordinary accuracy on the part of informants." Professor Sidgwick's detailed report will probably be published early next year in Part XXIV. of our Proceedings.

GREEK PAPYRI.*

BY PROF. J. P. MAHAFFY.

Of Trinity College, Dublin.

ANYONE who studies the ordinary papers noticed a few months ago considerable excitement among the learned, owing to the reappearance of long-lost Greek texts in Egypt. These have been acquired from the natives, either by explorers or by museum agents; and now our classical literature is being constantly enriched by scraps, and sometimes even by books, which our fathers in Greek learning longed to read, but were lost, all but the titles or some stray reference in a later Greek author. The most

signal of these recent acquisitions is the book called Aristotle's "Constitution of Athens," which is now in the British Museum, and of which the recent publication has evoked a storm of criticism and floods of comment and emendation.

I am going to tell the readers of THE CHAUTAUQUAN something about these discoveries, and how it comes that these books have lasted so long, and still are preserved to the present day. It so happens that I have a good right to tell about these things, for no one else has worked harder at this kind of discovery. For nine months back I have been

*Special Course for C. L. S. C. Graduates.

daily separating, cleaning, deciphering these documents; the Aristotle indeed I may have had in my hand in Egypt three years ago, when a roll was offered to me at a price I could not afford to pay. But the British Museum authorities showed it to me months ago, when its discovery was a profound secret, and recently I have been poring over the autotype facsimile. But next to this, far the most important recent "finds" have actually appeared from under my hand. It was Mr. Sayce who with me examined and deciphered the scraps of the An-ti'o-pe, a lost play of Euripides, recently published in *Hermathene* (the journal of Trinity College, Dublin). It is to me that Mr. Petrie has intrusted the reading of many other documents, which will presently see the light, and every day at present, I am cleaning, separating, reading scraps of old waste papers used by the Greeks in the third century B. C. So a brief record of my work cannot but interest American readers.

But what is papyrus? It is obvious enough that our word *paper* has something to do with it, but though the one was the writing material of the old world, and the other of the new (historically speaking) the manufacture was widely different. It appears indeed from recent researches into the material used in the fifth century by the Christian people (Copts) in Egypt, that the actual manufacture of paper from rags was known and practiced. But this was because papyrus had grown scarce, and we are going to speak of documents far earlier than the Christian era. Papyrus then is a plant well known in the greenhouses of Europe, and probably of America, with very tall stalks—perhaps eight or ten feet high—and on the top of each a large tuft of fiber that looks like hair. It is a water plant, and still survives in the marshes of the Anapus, near Syracuse in Sicily. But in the marshes of the Delta, which were once its home, it is no longer to be found. These tall round stalks are not more than one inch and a half in diameter, generally less, and are of a pithy substance, which admits of being sliced with a sharp knife into very thin layers, which are nevertheless tolerably tough. These layers, if allowed to dry, shrivel up, and from being white, turn yellow. But the Egyptians laid a number of these thin shreds or layers close together, like the planks of a floor. They then covered them with a similar layer at

right angles, and laid a heavy weight upon them. The moisture of the plant seems to be viscous enough to make all the surfaces adhere closely without any foreign substance such as gum being used. So then when the double layer was thoroughly pressed and dried, it came out a smooth, fine-grained sheet, admirably adapted for writing or even printing. This was the papyrus of the Egyptians of which I have separated scores of pages, variously colored from coarse brown to delicate buff colors. It was made up in very long rolls—yards long—and the writing was in columns side by side upon it. The reader kept unrolling toward the right and rolling up on his left, so as to get a new column before him when he required it.

All the world went to Egypt for this manufacture, as the charred rolls recovered from the ruins of Herculaneum under the lava of Vesuvius testify. It was the paper of the ancients. In Roman days Strabo tells us that the people of the Delta, who had the monopoly, prevented the spread of its cultivation, presently neglected it themselves, and so it ultimately gave way to parchment, or sheepskin prepared for the purpose at Pergamus, of which name *parchment* is a corruption. In the climate of Egypt this material lasts forever, and the ink on it is such that it even stands being steeped in water without being effaced.

But where in Egypt are these rolls and records lying, and how are they found after so many centuries? It is only now that exploring is being systematically carried on in the country; it is only now that the natives have learned the money value of these apparently insignificant rolls. When first found, they were burnt, or pulled in pieces; even now the natives cut them in two, when two men cannot agree about the possession of them. Thus many priceless books have been miserably lost. They had been originally preserved in two ways: (1) documents of importance were sealed up in earthen pots, which were the usual receptacle for all valuables in a country with plenty of clay, and very little wood; (2) it was a habit to lay with the dead (at least in Coptic days) their favorite books. Thus Mr. Petrie found two years ago a coffin containing a young lady, whose rich hair was pillowed upon a manuscript, part of Homer's *Iliad*. The head with its hair and the roll which served as its pillow may now be seen in the Ash-

molean Museum at Oxford. And doubtless to the former method, Mr. Petrie while superintending excavations at Fä-vä'rä saw two workmen come upon an earthen pot, which was taken up with care, and contained, quite complete, two long and splendidly written contracts of the fifth century A. D. They are now set between sheets of glass and preserved at Oxford.

But quite apart from these orderly and safe ways of laying up valuable books, there is (3) a very different source which has recently given us curious results. When wood failed them for their coffins, they made up from scraps of old paper glued together a sort of frame for the dead, which followed the outline of the figure, and had a face and ornaments painted on the paper surface. This sort of coffin was as hard and durable as our *papier mâché*. In gathering together waste papyrus for this purpose, the coffin makers took all kinds of material, much of it covered with writing. When, then, you wash off the thick coat of white limy mud, which was painted in various colors, and come down to the surface made of papyrus, you find endless scraps of household accounts, private letters, rough entries, and here and there an official document, a proclamation, a will, at last even a bit of a book of Euripides or Plato. But all this is in small fragments deliberately pulled in pieces for its last purpose. It was since Mr. Petrie again discovered this source of old documents, which Letronne had noted sixty years ago, that public attention has turned in this direction. Mr. Petrie was not only gifted with the insight of genius; he was also very lucky. For even as Letronne complained that in the many cases he had examined he could find nothing but private accounts, so in the many cases, or fragments of cases, intrusted to me by Mr. Petrie for examination, I have found hundreds of scraps of accounts both in demotic* and in Greek, a stray fragment in hieratic† or hieroglyphics, but as yet only the smallest and rarest classical writing. But I am not yet done,

and any day I may find something to match the Antiope and the Plato.

When we look back on the treasures already acquired in this way, the earliest in the list are the charred rolls of Herculaneum, which the traveler may now see in the Museum of Naples. The process of unrolling these, or indeed any old papyri, is most tedious and difficult. When this substance becomes dry, it is exceedingly brittle, and any attempt to unroll one of these volumes (this very word points to the original book-form) ends in the whole thing going into small chips. The Naples people invented a very ingenious machine, which keeps the roll revolving very slowly upon a sticky surface, so that the outside of it adheres to the surface, and so the inner and written side is laid down flat and safe. In the case of the later rolls found in Egypt, which were not charred, more moisture has been found, enough to make the material soft and pliable.

Unfortunately the matter of the books found at Herculaneum was not equal to the expectations of the learned world. Facts on Epicurean philosophy, mostly written by a tenth-rate man called Philodemus, the contemporary of Cicero, and chaplain (if I may call him so) of Piso, make so large a portion of it, that we fancy he must have lived in the house himself, and written these rolls with his own hand. The reader who possesses my "Greek World Under Roman Sway" will find his name in the index, and turn to the strange account of his life given by Cicero. The rolls found in Egypt have been more various and more valuable. In the first place, there are two rolls in Egyptian writing, whether hieroglyphics (pictures), hieratic, or demotic (cursive) which are sometimes historical, and philosophical, as well as religious, and have given us much knowledge about old Egyptian life.

Among the Greek books several portions of Homer have turned up, strange to say, worse texts, and with more mistakes, than the best mediæval manuscripts which are perhaps eight hundred years younger. But these last were copied by scholars, whereas the papyri were copied by slaves, and for private use, so that the peculiarities of the local dialect, the Egyptian brogue, comes out in the Greek. Constantly we find both sides used, as the people seem to have employed every scrap for their accounts, which were endless and minute. Thus the Aristotle, of

* A certain mode of writing used in Egypt for epistolary and business purposes from about the seventh century. In a general sense the word means popular, pertaining to the people.

† [Hi-er-at'ic.] Of sacred or priestly origin, used in a specific sense of this kind of Egyptian writing. It consists of abridged forms of hieroglyphics adopted by the Egyptian priests for convenience and expedition in their records.

which I have spoken, has on the other side a set of private accounts, dated in the eleventh year of Emperor Vespasian (79 A. D.), which seem to have been older than the book on the other side, so that here men were in such want of material that they took the back of their account books for a far nobler purpose.

But even the private letters, when we can get one complete, and the legal documents are very interesting. The letters are all (so far as I have found them) written in very large clear writing, which seems to have been a matter of courtesy with these people. St. Paul says at the end of one of his Epistles: "See with what large characters I have subscribed this letter with my own hand"—the A. V.* is not accurate—and this may have allusion to the only habit I found prevalent in letters of the third century B. C. In other respects, too, the others are exceedingly polite; the kindest inquiries of sons after their fathers, of friends after friends;

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* Authorized Version.

then details about farming and merchandise, and requests that something may be sent to the writer, in one case, notes on the Iliad of Homer. But unfortunately I have generally found these letters mutilated, and then the sense is very hard to restore.

On the other hand a batch of wills which I found is full of fixed formulæ, so that a fragment can often be filled up from other pieces. The testators were soldiers settled in Fayoum; so were the witnesses described, with their stars and marks, all strangers brought in from the Greek world, settled on the land of the unfortunate fellahs. They make their wills "being of sound mind and good understanding," and leave their property, apparently without restraint, to wife, son, daughter, or even stranger. The dates on these documents are quite precise (235–22 B. C.) and very valuable in showing us what the handwriting of that remote age really was. But if I once plunge into details, I do not know how I shall ever terminate my article. Perhaps I may revert to this topic again, when more has been discovered.

THE COAL INDUSTRY.

BY JAMES KNAPP REEVE.

IF the heat of the sun should be withdrawn from the world the cessation of all life would immediately follow. A calamity only second to this would result if the production of coal should suddenly cease, while we are unprepared, as now, with any substitute for it. The consequences would be less drastic, to be sure, yet so serious as to overturn almost our whole system of domestic and commercial life and usages, and to turn back the wheels of progress further than can be easily reckoned.

It is wholly within bounds to say that the world could be deprived of no single article—aside from the organic elements which go to produce life—the loss of which would bring about such startling results as would come from the total deprivation of coal. Although we are yet, in America, well within the first century of its use, it has become thus indispensable for reasons apparent to the most careless observer.

It is, first, the basis for our motive power. It is the stored energy which gives us the

means of communication and transportation not only between the states but from one continent to the other. Second, it is the basis upon which rest almost our entire manufacturing industries, giving the power which drives the wheels and spindles of our mills and factories. Third, it is our chief basis for artificial light, for without it neither illuminating gas nor any large development of electrical lighting would be possible. Fourth, it is the key to much of our domestic comfort, being the household fuel for the larger portion of our population, and growing daily in its relative importance for this use by the increasing scarcity of wood.

Another way of stating the relative importance of coal is to say simply that the growth of civilization has been and is co-ordinate with its consumption. Proofs in support of this statement are so plain that they need not even be cited; and it would be no more difficult to show that it has been the most considerable factor in the remarkable development of this nation. It is conse-

quently a startling proposition that the coal supply of the world may become exhausted at a period not very far distant, and at a time which can even now be reckoned with tolerable certainty. We have been accustomed to look upon our coal deposits as an illimitable resource, an inexhaustible storage reservoir of heat and power provided by the Creator against the day of our need. It has been existent in the earth since men have peopled it, yet remained unnoted until their need for it was ripe. What the conditions of life in the world might now be had its presence never become known is an abstruse and useless speculation which it were idle to follow.

The coal existed, was discovered, its uses learned and followed with a wasteful prodigality which has taken no heed of the future, until the astonishingly rapid increase in consumption during the last decade has compelled some thought in this direction.

In 1890 we used twice as much coal in the United States as in 1880. The great development in the use of electricity as light and power was a principal reason for the increase. This development will continue in an even greater ratio through this and succeeding decades, with a proportionate demand upon our coal stores.

In England, where exist the most considerable anthracite deposits outside our own country, the increase in consumption is much less rapid than here; yet at the present rate it is estimated that within a half century the English coal fields will begin to fail and the use of coal from them become economically unprofitable. It is true that these fields are much less extensive than our own, and that the mines have been longer worked, yet they are cited to show that an end is eventually to be expected. The upper veins in England are becoming exhausted and deep mining is growing more dangerous every year and attended with rapidly increasing expenses. In view of these facts American producers are already looking toward England as a field to which coal may soon be profitably exported, so that the "carrying of coals to Newcastle" may eventually become resolved from a theory into a condition.

With us, happily, this evil day is at the least much further away. But the location, the extent, and the capacity of our coal fields are now so definitely known that we may predict with tolerable certainty the time D-Jan.

when they will no longer produce. Two centuries more, or three at the utmost, and the working of our mines must cease. Geology is so exact a science, and geologists have studied the coal measures so carefully that there is hardly a possibility of new discoveries which will tend to any great extension of this time.

As necessity is the mother both of invention and discovery, other agencies to supply the place of coal and to minister to the world's needs will doubtless become known in due season. Only a few years ago many were confident that the desired substitute had been found in natural gas. But this was a short-lived delusion, as we have already learned that there are not inexhaustible stores of gas, but that it is contained in mere "pockets" of varied capacity, none of which can be relied upon to furnish a steady output for any length of time. Where great amounts were consumed in manufacturing, this fault has been made especially apparent. It is now less than ten years since gas displaced coal in the first iron mill in Pittsburg. To be exact as to dates, it was in May, 1884. By the middle of the following summer it had come into use in half of the iron and steel works of the Pittsburg district. Within three years it had supplanted coal in all of them. Two years later the gradual abandonment of natural gas began, because a steady and sufficient supply could not be had, and now there are very few mills where it is used. In all, it has given place again to the use of about two hundred thousand bushels of coal per day—which is quite an important percentage of our whole product. The idea that the supply of natural gas was inexhaustible was entertained for only about a year, or from 1877 to 1878; and the experience with it was such as to render manufacturers cautious about another like departure as long as the coal lasts.

And as for electricity, which it is often asserted will be the heat and light and motive power of the future, it must not be forgotten that fuel is first required for generating this force, and that coal is the fuel upon which we are now relying for this purpose.

The principal deposits of coal in the world are in the United States, Great Britain, British America, France, Belgium, and Spain. The deposits within the United States are greatly in excess of those of all other countries combined, and of anthracite coal espe-

dially we have with England almost the whole supply. And while coal of the different sorts is to be found in many of our states and territories, almost the entire anthracite deposits lie within a comparatively small area in a single state—the eastern portion of Pennsylvania.

The coal is deposited in stratified masses in that portion of the earth's crust known as the secondary formation, or coal measures. It lies in seams which are firmly bedded between strata of rock. These seams vary in thickness from an inch to as much as thirty or forty feet. The total thickness of the coal is one hundred and seven feet, and of the measures with which it is inter-stratified, three thousand feet. The separate strata of the coal constitute the different "levels" of the mine. This name, given to the different workings of the mine as they are reached in descending from the surface, is really a misnomer, as the seams lie always at some angle to the horizon and are never truly level.

Mining consists in locating, opening, and working these seams—all the way from the outcropping upon the surface, to their extreme depth.

Before considering the miner and his mine more closely, let us look for a moment at the history of coal mining.

While the general use of coal is a matter of comparatively recent growth, there is evidence that it was known and valued as fuel even prior to the Christian era. Theophrastus undoubtedly means coal when he says, "Those substances that are called coals and are broken for use are earthy, but they kindle and burn like wooden coals. They are found in Lyguria, where there is amber, and in Elis, over the mountain toward Olympias. They are used by smiths."

The word coal is frequently used in the Bible, but there doubtless to denote any substance employed for fuel rather than a specific fuel.

In the West Riding of Yorkshire, in England, are beds of cinders in which Roman coins have been found, from which it would appear that the Romans had discovered and made use of the coal there.

Mention is made by various writers of the use of coal in England by the Romans and Saxons, but it is not probable that they worked the mines to any great depth but rather availed themselves of the surface outcroppings.

In 1293 Henry III. granted a license for the digging of coals, and this was doubtless the beginning of mining as a commercial industry. Within fifty years thereafter, Newcastle had become famous for its trade in coals, and within a hundred years England was exporting coal to France in exchange for corn. During the seventeenth and eighteenth centuries there was some steady but not rapid development in the mining and use of coals. Their employment was almost wholly for heating purposes in London and a few other large cities, and the requirements were of course but a mere bagatelle compared with the modern demands for manufactures and transportation.

A matter worth passing notice, while speaking of the above period, was the condition of the miners at that time. In 1606 an act was passed binding colliers to perpetual service at the mines where engaged, and they were not fully emancipated from this bondage until the very last year of the eighteenth century.

In view of the fact that coal had been so long known and utilized in England, it seems strange that after its discovery in America a considerable time should have elapsed before its use was learned. Still more strange, too, from the fact that the Indians in Pennsylvania appear to have been familiar with its properties. It was found in various places in Pennsylvania by the whites from 1760 to 1770, but so much difficulty was encountered in igniting and burning it that its use gained little headway for many years. In 1807 an ark of coal was shipped to Columbia, Pa., which was probably the first anthracite coal offered for sale in this country. By 1820 the industry was considered as fairly established, the trade then and henceforth amounting to some thousands of tons annually. To understand the development since that time, compare this amount with the shipment for 1890 from a single coal field—the northern anthracite or Wyoming—which reached the sum of 18,657,694 tons.

To show further the present magnitude of the industry, I take the following brief figures from the census of 1890: The total production of anthracite coal during the year 1889 was 40,665,152 tons; the number of employees 125,229; total amount paid in wages, \$39,152,124; number of collieries, 342; value of the product at mines, \$65,718,165.

But statistics at the best are dull work and

fail to give one half so vivid an idea of the magnitude and importance of the industry as will a single day's observation along one of the great arteries of the coal traffic. Along a double track rumbles incessantly an almost endless procession of loaded coal cars going from the mines, while empty ones in like number are returning. Day and night, and day after day through the year this continues, and one is forced to wonder where the coal all goes. But let this procession be interrupted for only a little, by a strike, or by any accident of flood or fire, and the effect is felt almost to the end of the continent.

It is a traffic which almost by itself supports one of the great railway systems of the country, a thing which has no parallel in any other branch of trade or industry, not even where the railways thread the great grain fields of the northwest.

I have given above the number of men directly engaged in the work of mining. If we add those whose livelihood comes from handling it, and from the employment which it is the direct means of furnishing in so many varied channels, we should find that it is a chief basis for the support of no inconsiderable portion of our population.

Within the scope of this paper I can hardly give even a brief description of the method of opening and laying out a mine, but must confine myself to a sketch of the operations when the work is well under way below the ground.

A mine may underlie an almost limitless area, but is not often more than six hundred or eight hundred acres in extent. The land is leased by the operators and a royalty paid upon each ton of coal, usually with a guaranty that a certain amount shall be taken out each year. The mine is composed of from one to a half dozen levels (according to the number of coal beds which the shaft or slope penetrates), lying at varying depths from the surface. At each of the levels gangways or streets run out from the shaft, piercing the bed in each direction. From the gangways open at right angles the chambers from which the coal is cut. The chamber is made by "driving abreast," as it is called, or cutting an opening into the solid coal at the side of the gangway. Between the chambers pillars of coal are left to support the roof. The chambers are usually thirty feet wide, and the pillars are from six to eight yards wide.

Two men work in each chamber. Sometimes it is a miner and his "helper," but more often two miners who work as partners. They are not employed at a given wage *per diem*, but are contractors who furnish their own supplies in the way of tools, blasting powder, etc., and take out the coal at an agreed price per ton.

Upon entering the mine in the morning each man goes at once to his own chamber and begins work by drilling openings for the purpose of putting in the charges of dynamite or blasting powder with which to tear down the solid masses of coal. When a sufficient amount has been blasted, the coal is loaded upon cars and hauled along the gangway to the slope or shaft, and there lifted to the breaker at the top.

Although the mines are always cold and wet, yet the labor of drilling and handling the coal is so great that the miner, stripped to his shirt, soon becomes wet from perspiration; while the dust from the coal is at times almost stifling and adds to his discomfort. The work is extremely thirst-provoking, and each miner carries with him a bottle or can—often a quart or more—of strong black coffee for the purpose of washing the dust from his throat.

The drilling is done mainly by hand. Machine mining has been much experimented with, but not with any great success except in the thicker seams.

The men do not usually make a long day in the mine, but if they can secure cars so as to load as soon as their coal is ready they often come out by the middle of the afternoon.

As each car is loaded the miner attaches to it a card marked with his initials, or with the number of the chamber in which he is working. This is checked to his credit when it reaches the top of the breaker, where it is dumped upon a platform, examined, and a memorandum made of the dockage, should there be any. The cars hold two and one-half tons each, and if they contain an undue quantity of dirt or slate may be docked a quarter or half ton each, or even more. The miners claim that much injustice is done them in this way, against which they have absolutely no recourse; and however confident one may be that he has sent only absolutely clean coal out from his chamber, he may esteem himself fortunate if his account at the end of the month does not show a

dockage amounting to at least a dozen cars.

The coal breaker is an immense wooden structure (a few of iron have recently been built, but their great cost prevents their general introduction), situated at the mouth of the mine, wherein the work of breaking, sorting, and cleaning the coal for the market is conducted.

As the coal comes from the mine it is of different sizes mixed together, just as the blast brought it down. There is everything from the lump weighing hundreds of pounds, down to the fine dust. This is not in marketable condition until it is cleaned from the dust and slate and sorted into the different sizes demanded by the trade. There are lump, steamboat, broken or grate, egg, large stove, small stove, chestnut, pea, buckwheat, and rice.

During the infancy of the coal business the lumps were broken by means of hammers, upon plates of iron in which were openings a little larger than the size of coal to be made. By passing through these holes, some uniformity of size was obtained. The cleaning was then effected by shoveling against screens by hand, as we now sometimes see it done in small coal yards. With the growth of the business such methods soon became too slow and cumbersome, and too expensive as well, and the introduction of machine breaking and handling was the necessary result.

After being lifted to the top of the breaker, the coal in descending again to the surface level passes through a number of rollers and screens, each of which in succession sorts out the largest of the sizes mentioned. The screens are cylindrical and are made of light castings or very heavy wire. They are inclined at a slight angle, and the coal falling into them at the upper end moves forward at each revolution. The openings or meshes in the upper end are small, and increase in size toward the lower end. The cylinders are in sections, below each of which are troughs which catch and conduct the coal of a given size to the storage bins below. The movement of the coal down these troughs is slow, and men and boys seated beside them watch carefully and pick out the slate which has escaped the sorters above. The slate, with all other impurities, is carried by separate chutes direct to the dirt piles.

As the coal passes downward through the breaker it is washed by a constant stream of

water, which carries away all the fine dirt, makes the coal much easier to handle, and allays the dust which would otherwise render the atmosphere of the breaker almost unbearable.

The amount of the material which is laboriously brought from the mine, passed through the breaker, and finally consigned to the waste heaps seems out of all proportion. These great piles of waste, known technically as culm heaps, which surround all the breakers and worked-out and abandoned mines, constitute a marked feature of the landscape throughout the entire coal region. They are made up from the dust, slate, and other refuse which is rejected from the breaker, amounting in all to perhaps thirty per cent of the total output of the mines. These culm heaps are the visible evidence of one of the great—perhaps the greatest—drawbacks to profitable mine operating.

Much of this waste seems needless, and will doubtless be avoided whenever the fact that our coal resources must be husbanded is made sufficiently plain. A considerable quantity of it is produced in the process of breaking up the lumps, thus reducing to dust what would otherwise be merchantable coal. In looking at the great piles, which often rise to a height of a hundred feet and extend over several acres, one cannot avoid the reflection that as good an opportunity exists for the employment of capital and genius here, as below the ground. That the culm contains much good fuel is proven every now and then by the mounds' catching fire, either from spontaneous combustion or ignition, and burning slowly for years.

Shortly before my visit to one of the most important of the Pennsylvania coal fields Mr. Edison had visited the same point for the especial purpose of examining the culm heaps, and had expressed the opinion that seventy-five per cent of their contents was reclaimable for fuel.

Besides this waste of coal outside the mine, there is another and equally serious one inside; and that lies in the fact that nearly half the coal that is opened up and exposed in the mine still remains there when the mine is worked out and abandoned. I have already shown that the pillars or divisions between the chambers are almost as wide as the chambers themselves, and these must remain as a support for the roof. Sometimes, at the last, an attempt is made to remove a portion

of them. This is called "robbing" the mine, and is an operation which is always attended with much danger. But dangers beset the miner so constantly that he becomes inured to them, and perhaps callous and careless. From the moment when he enters the cage to descend the shaft until he emerges again into the upper day, it is no mere figure of speech to say that death stalks beside him.

In lowering or raising the cage there is always the possibility of some defect in the hoisting apparatus, which may permit it to drop suddenly sheer to the bottom; or it may jump from the guides and become loose in the shaft, to the hardly less imminent danger of every one upon it.

At the foot of the shaft and in the gangways there is always danger of being caught by the rapidly moving cars, a possibility that is intensified by the gloom of the mine which renders objects indistinguishable except within the narrow radius of light from the little safety lamps.

When at work in the chambers, the premature explosion of a blast or the unexpected falling of a mass of coal sends many a poor fellow to his doom. These are the things that endanger and destroy single lives. The damps—fire-damp and the no less deadly black-damp—catch the men by dozens and by scores. So do the cave-ins, which pen them like rats in a hole. It would be difficult to imagine a more horrible fate than such living entombment, hundreds of feet beneath the surface of the earth. But it is one that countless numbers have met, and that every one must think of when he enters the mine for his daily task.

It would seem that when these dangers are added to the already difficult and unpleasant work of the miner, he should receive more than the ordinary compensation of a laborer. It is difficult to make any correct average or estimate of miners' wages, as they vary so much with differing conditions. When working in a thick seam, the coal can be taken out much more easily and rapidly than from a narrow seam. When mining clean coal, more can be earned than when mining dirty coal, because the dockage upon the output is much less. When working upon an up slope the coal is handled more easily than on a down slope. But under average conditions the miner receives less pay for the same hours of labor than does almost any other craftsman, although engaged in

the most severe, dangerous, and unpleasant of all occupations. Add to this the fact that there are frequent stoppages of work—sometimes long continued—from various causes, such as accidents in the mine or to the machinery, accumulation of stocks, strikes, lockouts, etc., and it may be seen that the financial condition of the miner is not an inviting one.

Comparatively few Americans are engaged in the work. In the beginning the laborers were chiefly Welshmen who had become experienced in the mines of their own country, and who came here for the purpose of securing better wages. These have, during recent years, gradually given way before the encroachment of Huns, Slavs, and Poles, until such now constitute the principal labor element of every important mining district. They are people who are accustomed to and apparently satisfied with lower conditions of life than we have been accustomed to consider the due of the American laborer, and have in consequence not much to fear from the competition of the latter.

It is not the purpose of this paper to discuss the relations between the operator and the miner, between capital and labor. But so long as one side has been touched upon, it will be only fair briefly to present the other.

Just as this article is being prepared, the president of the Reading Railway System—the great coal company of the country—testifies before the state senate committee of Pennsylvania that the cost of all the coal produced by his company for the year 1891, was \$3.95 per ton, delivered at Jersey City. This is without anything for the coal in the ground, or for interest or depreciation of the plant producing it. He further testified that adding proper amounts to these items for royalty and depreciation would make the cost \$4.55, while the average price received for prepared sizes was \$4.30, showing an actual loss of 25 cents per ton.

So we have a condition of affairs in which the miner is underpaid for his labor, the producer is operating at a loss, while the consumer of course thinks he is paying too much for the product; and this while there is no stagnation in the trade, but while the need and demand for coal are constantly growing. It is a condition which can be corrected only by the introduction of more economical methods, and the better avoidance of waste.

A coal town is as busy a hive of industry

as can easily be found. But a deserted coal village, with the idle breaker and the empty houses clustering about the mouth of the worked-out mine, only the great culm piles standing as monuments of the past, is its exact antithesis.

The miner, digging up this treasure from the depths of the earth, might stand as the synonym for honest and rugged labor. But to see the wives and children of the miners picking over the waste heaps all day long, and carrying the saved lumps of coal to the village merchant to barter for food, adds the tragic element to this picture of toil. But it is of such contrasts that life in the coal regions is made up.

End of Required Reading for January.

A MIRACLE OF LOVE.

BY GEORGE E. DAY.

I KNEW a man who seemed a soulless thing,
 A hopeless plodder in a dreary way,
 Careful in nothing, save that day by day
 His humble task its small reward might bring.
 His world was girdled by a narrow ring
 Of common duties, knowing not the sway
 Of pains and pleasures moving finer clay;
 So dull content reigned as his chosen king.

But one day Love came knocking at his heart,
 With mighty passion, fearing not defeat;
 And, like a man awakened out of sleep,
 He felt new life through all his being start;
 A noble impulse, new, and strangely sweet,—
 And walked where stars in mighty orbits sweep.

PERCY BYSSHE SHELLEY.

BY KENYON WEST.

THIS is an age of many alluring interests and of many urgent claims. The mass of the people of this country are absorbed in certain occupations which often prevent them from paying much attention to the works of the great masters of literature. They say they have no time to read anything but current literature, and when we consider how varied and multiform that literature is, the result is not surprising.

We do not by any means intend to disparage the work of our modern magazines. It comprises noble and original fiction; fine criticism of letters and of life; and it shows constant advancement in art. These attractions have, however, a perilous side. Emerson, who said once that we should never read a new book, that we should wait at least a year

to see if it is going to live, would, were he with us now, doubtless have abundant cause to emphasize his caution and enforce his advice. Every year, every month, makes it more and more difficult to resist the fascinations of what is in its very nature ephemeral. But we must learn the difficult art of how to reject as well as to choose; and when we have once learned that, we will find time to make serviceable the vast "realm of printed matter that four centuries have swept across our path." This is the intellectual task of our age,—to systematize our reading, to reject that which is transient in influence, and to choose the immortal thoughts of the greatest. We may indeed often find these immortal thoughts in the work of our contemporaries; but our power to judge

whether their work will live, will have been strengthened by our knowledge of the past.

Thus it will not only be at centennial periods that our thoughts will turn back to certain men who have made our literature what it is, but in many quiet hours when our spirits need refreshment, solace, guidance, we will take up Wordsworth, Goldsmith, Thackeray, Talfourd, Scott.

On the 4th of last August occurred the centenary of Percy Bysshe Shelley. The thoughts of all men of letters turned naturally to him, the strange and fascinating story of his life has been once more reviewed in all its conflicting aspects; with new confidence in the infallibility of their judgment, for time has in this case as in so many others brought counsel, critics have called the attention of the world to the unique characteristics of Shelley's poetry, and also bespoken for his perfect prose the interest it so eminently deserves.

A tangible evidence that Shelley's work has taken an abiding place in English literature is shown by the character of what has been said and written and done in commemoration of his centenary. And yet how much time has the "general reader" devoted to this master of lyrical beauty? What upon the masses has been the effect of the matchless eloquence of his verse? Can it be questioned that the majority of readers are insensitive to his subtle charm, to his peculiar imaginative power, to the grace and the harmony of his phrase? This is not because these readers totally lack appreciation of the higher forms of poetry. Our age is scientific, practical,—material if you wish to call it so,—conditions in their nature unfavorable to the lyric mood. But the spirit of humanity always seeks, sooner or later, relief from prosaic conditions. The cause of the somewhat restricted range of Shelley's influence lies in the claims which contemporary literature is constantly urging upon the time and attention of the people, rather than in their lack of taste for poetry.

But some reader of this magazine may say: "I do like Shelley. I have read his 'Skylark' and its thrilling beauty stirs my heart; I have read many of those wonderful lyrics in 'Prometheus,' and I should like to know how they came to be written; I should like to be able to trace the influences which caused that undertone of pain amid all his rapture when he sings of love, and of virtue, and of human progress. I go to some library and

consult Poole. Here are two or three pages devoted to this poet,—where among all this mass of essays can a busy man find what he needs? I tell the librarian my wants. And he tells me I can have Dowden's *Life*, and he hands me two large, thick volumes. I have not time to read that. I want to know just a few reliable facts which will help me to understand the personal element in the poetry of Shelley, and also to judge whether, when I take up, for example, an essay by Matthew Arnold, I am getting a prejudiced or an unprejudiced opinion."

It is for such a reader that this article is written. It will necessarily be brief and fragmentary. It can neither give the biographical details which every encyclopedia can furnish, nor the elaborate criticism of the poet's genius or character which papers like those of Hutton or Stopford Brooke give so well. My object is to try to awaken interest, where now there is so little interest, both in Shelley himself and in his work. That once aroused then the voluminous literature which has been evoked by his life and work will be found to be a source of great intellectual delight.

"Queen Mab" was the first poem of any importance that Shelley wrote. When a schoolboy at Eton he had published two or three novels which were exaggerated in feeling and untrue to life. These have been deservedly forgotten. He also brought out certain poems which showed some originality; they were audacious in spirit and had some beauty of form. The burlesque verses which he wrote at Oxford with the help of his friend Hogg excited some attention, simply because they were supposed to be written by the unfortunate woman who in a moment of insanity had attempted to assassinate the king. It was not until Shelley wrote "*Alastor*" that his unique poetical power became manifest; "*Queen Mab*," however, is notable because it shows the poet's attitude toward the religious and social beliefs of the age. This mental attitude cannot be ignored in any truthful analysis of the poet's work.

Shelley's childhood had been passed at Field Place, a large manor house near Hortham, Sussex. He was the eldest child of Timothy, afterwards Sir Timothy Shelley, and he belonged to a wealthy and illustrious family. His childhood was a very happy one, in the companionship of loving sisters, and in his relations to them and to his mother he

always showed himself considerate and affectionate. At the Brentford Academy and at Eton, the dreamy, thoughtful boy was very unhappy. He was out of his element among his rough companions who persecuted and tormented him to the very last. When he went up to Oxford in 1810, at the age of eighteen, his heart was on fire with indignation at the oppressions and the injustice of the world, and doubtless this natural tendency had been fostered by his experiences at Eton.

An absorbing love for books prompted him to study many things not in the curriculum of Oxford, and at first his mind was drawn to materialism; Lucretius and various French writers were his especial guides. A study of Hume led to the writing of that pamphlet on the "Necessity of Atheism" for which he was expelled from Oxford. This act of his beloved university was a great blow to this sensitive, loving, unselfish nature. The strong feeling against tyranny, born of the revolutionary ideas which fascinated him, his contempt for authority, and his disregard of tradition, had been strengthened by his Eton life; and now this unjust act of Oxford was a still stronger force in the development of those peculiar social and political ideas which influenced every manifestation of his genius. These ideas added to his belief in the impossibility of proving the existence of a personal God because he took the evidence of the senses as a satisfactory criterion of proof,—all these are reflected in "Queen Mab." The poem, though it does not rise to the height that Shelley afterwards attained in "Prometheus Unbound," has in a marked degree the eloquence and the fervid glowing enthusiasm of his later works. His intense faith in human progress, his love for liberty, for widespread charity, and perfect justice find in this poem most beautiful expression. It has all those strange and unaccountable views of morality which made Shelley so unpopular in his lifetime and even now impair his influence. In his hatred of tyranny he wished to abolish kings and governments; in his hatred of superstition he wished to dethrone the current conception of God and to do away with the Christian religion; in his desire for liberty he wished to uproot law and to abolish those social conventions which are the crystallization of the varied experiences of humanity and have their foundation in natural moral instincts. He wished to abolish marriage because he believed that where love was not present the marriage bond was slavery.

In fact, in this audacious poem, Shelley attacked all the cherished beliefs and institutions of society.

It is scarcely necessary to point out the fallacies of Shelley's elaborate arguments in the poem itself and in the famous notes. There seems to have been a flaw somewhere in Shelley's judgment, a blindness of perception which is lamentable. But he was so sincere, so willing to become a martyr for the truth as he conceived it, that his errors of opinion cannot ever be regarded with contempt. And Shelley did become a martyr for his opinions. A few friends had the power to see what a true and noble heart he had, how earnestly he desired the welfare of humanity; but the critics opposed him with hot and violent scorn. Shelley had a brave spirit and no social ostracism or public abuse had power to quench that deathless flame of genius which shone with such brilliancy, gathering new strength and brightness to the very end; but it made him shrink within himself, and thus he missed much of that knowledge of human life and character which would have widened his artistic range.

Though Shelley's notions of history, of civil institutions, and of religion are, as expressed in "Queen Mab," crude and one-sided and prejudiced, the poem nevertheless contains very important truths, clothed in imagery which is exquisitely beautiful. It is a glowing expression of some of Shelley's finest qualities,—an earnest devotion to humanity, a belief in its constant development, its progress through love toward the attainment of the highest virtue. It is a poem which expresses contempt for the past, but joy in the contemplation of an ideal future when men will be free and wise and good, the accident of evil cast out by the power of man's purified will. The close of the poem where Shelley paints the world he wished for has much of the poetic fire which distinguished him later:

"Yet, human Spirit, bravely hold thy course,
Let virtue teach thee firmly to pursue
The gradual paths of an aspiring change:
For birth and life and death, and that strange
state

Before the naked soul has found its home,
All tend to perfect happiness, and urge
The restless wheels of being on their way,
Whose flashing spokes instinct with infinite
life,

Bicker and burn to gain their destined goal."

"Queen Mab" was printed in 1813.

Since his expulsion from Oxford Shelley had meanwhile passed through some varied and exciting experiences. His father had been greatly incensed at Shelley's heretical opinions. Imagining that Hogg, the friend who had shared Shelley's exile from Oxford, was largely responsible for his son's conduct, Timothy Shelley bade his son give Hogg up. This was refused, and the poor fellow paid for his disobedience by having his allowance curtailed, sometimes cut off. His sisters sent him supplies from their pocket money while he was living in London lodgings with Hogg. Their messenger was a schoolmate who was young and beautiful. The result is well known. The acquaintance with Harriet Westbrook deepened into something very like affection, and when she, in her ignorance of what was fit and becoming, threw herself upon his protection, all the chivalry in his nature responded. The evidence is very strong that Shelley was wooed by Harriet far more than he wooed her. It shows the inherent nobleness of his nature, that he married her at once. Here he was of course inconsistent. Emerson says that a foolish consistency is the hobgoblin of little minds. Shelley's mind was a great one and he could afford to sacrifice consistency to his own theoretical views in deference to the welfare of the woman who loved him. We wish that when, later, Shelley deserted Harriet he had been less consistent to his peculiar ideas of the obligations of marriage. The marriage with Harriet brought to a climax the quarrel with his father. Timothy Shelley had often said that he was quite willing his son should be as so many young men in England were then,—false and corrupt in heart while outwardly conforming to the orthodox religion and to social conventions. This Shelley could not do. His moral record at Eton and at Oxford was one of the purest. He had been betrayed into none of the dissipations which are so common. Though his father had said he would not object to his son having certain vices, he had also said he would never pardon a *mésalliance*. So when the grandson of a baronet married the daughter of a retired innkeeper, Timothy Shelley closed his doors against him forever. Shelley was without the home of his childhood. The three years he spent with Harriet were years of wandering,—from York to Keswick, thence to Ireland, then back to England, living a

while in Wales, and then again in London.

Of course wishes are vain and useless, but if Shelley had only remained in Keswick what a wonderful difference there would have been in his whole life-record! There in the society of men like Southey and Coleridge, Wordsworth and De Quincey, in the presence of that natural scenery which has animated the verse of the greatest of the poets of nature, Shelley's love for beauty would have found abundant food, his intellectual powers would have strengthened and deepened and been directed to more healthful subjects. There Shelley would have lived to a ripe old age, and there been buried beneath the sod of those lovely hills. The cruel sea and the swift wind would have been defrauded of their prey. But Shelley did not stay in Keswick, he left before he had even seen Wordsworth, though he and Southey were much together. Work in Ireland to rouse the people to assert their political rights; work in Wales to help poor suffering, starving men; practical charity and loving service to the poor, and untiring intellectual study,—this is the record of these wandering years.

Thus we come to 1814 when one of his most famous lyrics was written:

"Away, the moor is dark beneath the moon."

Harriet's love for him had grown cold in proportion as she had lost interest in the studies in which she at first plunged with such enthusiasm. There was fault on both sides. At last she left him for a time. He urged her return in some exquisite lyrics which Dowden prints for the first time. But lyrics do not always satisfy the heart; and Harriet was obstinate and hard, and he,—his love was fast changing to indifference. The "sad and silent home" mentioned in the poem, "Stanzas, April, 1814," is because Harriet is away; the "light of one sweet smile" is that of a friend whom Shelley often visited, an elderly lady, Mrs. Boinville.

In adhering to the doctrines set forth by Godwin in his "Political Justice," Shelley had declared that when love ceased the marriage bond should be dissolved. Hence he resolved to free himself from the past and begin life anew without Harriet. But Shelley did not determine to do this until he had met Mary Godwin. Here is a weak point in his theories. Here is the weak point in Shelley's life. In this bare line outline of Shelley's biography, we have not space to speak of the moral aspect

of Shelley's actions nor to analyze the poet's temperament or mode of thought except as it bears relation to certain personal poems. To every one with high ideas of duty and of obligation there can be nothing in his conduct to win admiration or respect. But he acted in harmony with his own publicly avowed opinions and sincere convictions.

He and Mary Godwin left England together and spent a few delightful months in Switzerland and on the Rhine. The days in London after their return were harassed by poverty. When at last Sir Bysshe Shelley's death enabled Shelley to arrange his affairs with his father he received a certain amount which freed him from anxiety. He and Mary settled at Bishopsgate on the borders of Windsor Forest and here was composed "Alastor."

In this great poem there is none of the argumentative style of "Queen Mab," and for that very reason it is on a much higher plane. In not all of Shelley's longer poems is there unity of idea and purpose. Of them all "Alastor" is the most perfect work of art in this respect. His imagination soared higher in "Prometheus" and "Hellas," but so far as unity of conception and steadiness of expression and form are concerned Shelley never did better work than in "Alastor."

Shelley's emancipation from the fretting cares of his days in London, his restored health—for his vitality had been lowered by a persistent course of vegetarianism—and the comfort of his perfectly harmonious union with a woman eminently fitted to be the companion of such an ethereal poet, all tended to aid in the development of his genius. Many of his eager and glowing hopes for reforming man had failed, his schemes for Ireland had been frustrated, and his union with Harriet Westbrook had been a disappointment. Hence we see in this great poem the influence both of his hard experience and of the happiness which was giving him such content. We see, too, the influence of those thoughts born of his ill-health, and his anticipations of an early death. These feelings had also inspired those lines written in the churchyard at Lechdale:

"Here could I hope . . . that death did hide
from human sight
Sweet secrets."

The poet's political hopes were, though not dead, held in abeyance, and he allowed his poetic soul to revel in the beauties and the

mysteries of nature, and to find in her reflections of his own high, exalted mood. "Alastor" is a "record marvelously enhanced of all the impressions" derived from his travels on the continent and in England. It goes very deeply into the very heart of nature, and it shows Shelley to be not alone the poet of external loveliness but the poet of love. "It is a pleading on behalf of human love" which has seldom been more passionately expressed. It would be impossible by quotation to do justice to the delicate, subtle thoughts which crowd this poem. Its descriptive power proves how the larger aspects of nature had thrilled the poet with exquisite passion, and the melody of his verse is at times "like the harmonies we seem to hear among waters and woods." The moods of nature correspond with charming effect to the moods of the poet, and thus his rapturous vision is influenced by personal emotion.

The critics who condescended to notice "Alastor" were severe in their judgment, but it was because the thought of the poet was too fine, too imaginative for their more material intellects to comprehend. Leigh Hunt's assertion that the poem was the production of a striking and original thinker, stimulated and encouraged the solitary poet.

To the visit to Switzerland in 1816 we owe two important poems, the "Hymn to Intellectual Beauty," which was written as he sailed around the Lake of Geneva with Byron, and "Mont Blanc" as he visited the Vale of Chamouni.

We see in the first poem a union of his passionate worship of beauty and his hopes for man's progress,—hopes which held in abeyance in "Alastor" are now struggling again into supremacy,—soon to burst forth in the majestic eloquence of "The Revolt of Islam."

The winter of 1816 was darkened for Shelley by the suicide of his wife. Many other sorrows and anxieties oppressed him and he wrote very little. To his wife's death we owe those lines written the following year:

"That time is dead forever, child."

The death of Fanny, the daughter of Mary Wollstonecraft, inspired the "Lines on F. G.," and the poems "To Constantia" refer to the unhappy Claire Claremont who was now an inmate of Shelley's home after having separated from Lord Byron.

Mrs. Shelley speaks of the sad thronging

thoughts which were the source of the idea of "Prince Athanase," a poem which expresses the restless, passion-fraught emotions of his sensibility, kindled to too intense a life and perpetually preying upon itself. Shelley never outlived the pain of Harriet's death. He did not blame himself for it and he felt justified in leaving her, but her sad death could not fail to affect a man so sensitive to sorrow as he, so naturally gentle and unselfish. Prince Athanase of course is Shelley himself, and the old man Zonoras is a friend of Shelley's Eton days to whom he owed much of his enthusiasm for what is highest and noblest. The poem is but a fragment. Had Shelley completed it he might have carried the analysis of character to a point too remote from healthy human life and passion.

Shelley was now living at Marlow. He had passed through the sorrow of the chancery suit which deprived him of the care of Harriet's children, and now feeling he had little more sorrow to expect he applied himself to that long poem "Laon and Cythna," afterwards called "The Revolt of Islam." His aim in this poem is expressed in the preface. It is a poem directly traceable to the influence of the French Revolution. Its failures had never daunted his hopes. He wished to break through the apathy and the despair which its excesses had caused, and he wished to "rekindle in men the aspiration toward a happier condition of moral and political society." He wished to embody in glowing verse his ideal of revolution,—an ideal fine indeed, as it was based on love and justice and charity and high aspirations; but tainted by Shelley's strange and pernicious views of the relation between man and woman unsanctified by law.

To use Shelley's own words, "The Revolt of Islam" is a "long and labyrinthine maze." Half the time the ordinary reader cannot tell at what the poet is aiming,—his thoughts too often drift into cross currents, and thus lose their impetus and force; and then will come a vivid description or a magnificent burst of eloquence which is perfectly enchanting. But the poem is unequal, it does not possess that unity of thought which in "Alastor" so satisfies the artistic sense. It is a glorious structure indeed, but it is built of diamonds and glass, pebbles and gold, in about equal proportions. Because of the protests of publishers and friends Shelley

suppressed certain offending passages and changed "Laon and Cythna" into "The Revolt of Islam" as it now stands. The heroine of the poem is an exalted ideal of woman. She occupies an equal place in the reforming work in which the hero is engaged. Shelley was ahead of his age in believing that woman should share in the general concerns of humanity and should influence them directly by means of her own thoughts and actions, not indirectly by the intervention of man. In Miss Blind's opinion, Cythna, prophet and reformer, is a creation unique in poetical fiction. To Shelley belongs, she says, the honor of being the first poet who has embodied the most momentous of our modern ideas,—the emancipation of women. He is thus the poetic forerunner of John Stuart Mill, and has achieved in the world of the ideal that which is now being practically realized in the world of science.

Should "The Revolt of Islam" prove uninteresting to the reader who for the first time begins to study Shelley, he should not neglect to read the dedication to Mary Godwin, the poet's second wife. Those famous lines recalling the old painful days at school occur here. There are fine and tender allusions to the brilliant and unhappy Mary Wollstonecraft, and there is a beautiful tribute to Mary Shelley herself, to her whose genius was scarcely less than that of her husband, and who was his "own heart's home" and consolation for eight happy years.

"Rosalind and Helen" is a poem which especially derives interest from its personal tone. It expresses the same mode of thought which inspired "The Revolt of Islam." It expresses the spirit of revolt against the institutions of society because they are, as the poet believed, founded on injustice. The marriage bond without love is here described with all its unhappy influences. It was a theme at all times to awaken Shelley's eloquent indignation. In the interval between the commencement and the completion of this poem Shelley had left England forever. Thus we come to the last years in Italy, those years so full of artistic achievement; when his genius was gradually freeing itself from those influences which in his youth had hampered its flight; when his soul, growing and expanding as all great souls must, was attaining that keener vision, that insight into truth, which would have

given to his art the range and depth which come only after years of experience, of suffering, of intellectual and spiritual conflict. Death, sudden and swift, cut short the glowing creations of Shelley's genius, and so we see in his work immaturity and incompleteness; but seldom in all history has there been such a record of impetuous and victorious energy, like the record of Shelley's four years in Italy. It is as though he felt that his life was to be brief, and he wished to crowd into it the achievement which would have been a glory to a life of twice the length of his.

After finishing "*Rosalind and Helen*" at the Baths of Lucca during the summer of 1818, Shelley visited Byron at Venice. His letters contain many discriminating criticisms of the life led by Byron,—a life very distasteful to the purer mind of Shelley. The poetical result of their intercourse was "*Julian and Maddalo*," a poem which Rossetti characterizes as the most perfect specimen in the English language of the poetical treatment of ordinary things. There is a blending of fiction with the truth of this poem. The little *Allegra*—the child of Byron and the unhappy *Claire Claremont*—never grew to womanhood, as *Julian*, in the poem, asserts. She died at a convent, while her mother was longing to be with her, but mother and child had been cruelly separated by Byron's stern, relentless will.

Byron offered to Shelley his villa at Este, and while waiting for his family to join him there Shelley wrote those loving lines to his wife:

"Oh Mary dear, that thou wert here, . . .
 Mary dear, come to me soon,
 I am not well, whilst thou art far;
 As sunset to the spherèd moon,
 As twilight to the western star,
 Thou, belovèd, art to me."

Their little daughter *Clara* died soon after the arrival at Este.

Of the poems directly traceable to the poet's peculiar circumstances or mood, the "*Stanzas written in Dejection near Naples*" stand out with vividness. Many heartless slanders which grieved him; the apathy with which the British public had received both his poems and his pamphlets on reform; many sad thoughts of *Harriet's* death; the decree of the Court of Chancery; his exile from the beloved home of his childhood,—all

these contributed to great depression of spirits. Later in Rome another sorrow came to Shelley and Mary in the loss of their little son. The pathetic lines "*To William Shelley*" speak of the poet's grief. Mary never was the same again. The boy was buried in the English cemetery at Rome. "This spot," said Shelley, "is the repository of a sacred loss, of which the yearnings of a parent's heart are now prophetic; he is rendered immortal by love, as his memory is by death." Of the adjoining cemetery where the body of *Keats* was soon afterwards placed, Shelley said: "It might make one in love with death to think that one should be buried in so sweet a place."

Shelley's life in Italy was a repetition of that in England—restless wandering from place to place. The climate of Italy had improved his health, the danger of consumption was removed, but it became necessary to use care in the selection of water. Search for that which best agreed with him was probably as much the cause of his frequent change of residence as the remorse which some biographers insist was his deserved heritage. The disease which afflicted Shelley caused him much suffering. He often sought relief in opiates, to them probably were due many of his strange delusions. In forming any judgment of the nature of this poet, made up of so many complex and conflicting elements, it is always well to remember what Robert Browning said: "I would press on the reader the simple justice of considering tenderly his constitution of body as well as mind and how unfavorable it was to the steady symmetries of conventional life, the body in the torture of incurable disease, refusing to give repose to the bewildered soul, tossing in its hot fever of the fancy, and the laudanum bottle making but a pitiful truce between the two."

To "*Prometheus Unbound*," that triumph of Shelley's lyrical genius, it is impossible to do justice without going too much into detail. It cannot be fully appreciated until the reader has imbued himself with the spirit of Shelley's other writings, and more or less understood the bent of his philosophical thought. The scene of action is far removed from the sphere of human life. The personages are personified abstractions, or personified forms of nature. The thought is veiled in a mass of gorgeous imagery, or overpowered by the wealth of lyrical beauty. The

central thought, however, is the expression of the belief which animated Shelley's theory of life, that evil is something external to the human spirit. Here in this poem it is a malignant power which must be opposed: elsewhere it is often considered as a mere accident, or an intellectual error. The philosophy of "Prometheus Unbound" cannot bear very close analysis without suffering in the process; but this wonderful poem, boundless in its scope, is chiefly valuable for its rapturous exaltation of the virtues of love, fortitude, justice, hope, and undaunted aspiration. And it is radiant with beauty, enchanting in its lyrical harmonies. It must be read many times to be appreciated. It is well, when first attempting it, to let the spirit and the beauty and the music of the separate lyrics of which it is made up become familiar before wrestling with the ethical problems which form the subject-matter of the poem as a whole.

In 1819 Shelley wrote a letter which is now in the British Museum. One of its sentences was: "I have nearly finished my 'Cenci,' which Mary likes." Written in the midst of the great sorrow caused by the death of little William, this drama has a stately, majestic sadness in harmony both with the subject and with the poet's own feeling. The power Shelley showed in this drama and also in the fragment "Charles I.," written later, prove that with added years, more opportunity to study human character and motives, he would doubtless have become one of the great dramatists of the world. It seems scarcely possible that works so different as the "Prometheus" and the "Cenci" should have come from the same hand in the same year.

In the wonderful lyric of 1819, perhaps Shelley's greatest, he gives expression to his ardent desire to benefit the world by the incantation of his verse, the desire that his thoughts driven over the universe may quicken a new birth. The "Ode to the West Wind" ends with a note of hope, a note which it is blessed to hear, for the prevailing tone of Shelley's poetry is one of sadness.

The immortal lyrics of 1820 should be read and reread. Shelley's genius never soared higher. The work of this year belongs to the finest lyrical poetry which England possesses.

Maria Gisborne, one of the few friends of the Shelleys in Italy, held by them especially dear because she had been loved by Mary Wollstonecraft, had the good fortune

on her departure for England to inspire a poetical epistle which has made her famous. It is a poem wholly unlike anything else Shelley ever wrote, and shows in a new light some of his most charming characteristics. There are many interesting allusions to the friends left behind in England,—Hogg, the H. of the poem, Peacock, Horace Smith, Hunt, Coleridge.

Shelley never swerved in his allegiance to Mary, but though faithful to her, he had two friendships toward the end of his life which influenced his poetry to a marked extent. "Epipsychidion," inspired by his friendship for Emilia Viviani, is a poem of love, treating it in its most ideal form. It is an apotheosis of the spirit of love which Shelley had worshiped all his life. The poetry addressed to Jane Williams, the wife of the friend who perished with Shelley, is exceedingly beautiful and touching. He said that she was the lady of "The Sensitive Plant"; to her refer those love songs, "The Recollection," "The Invitation," "Ariel to Miranda."

The subject of Shelley's peculiar ideal conception of love is such a vast and interesting one that it cannot be treated within a narrow compass. Shelley's life cannot be put into a paragraph. It has to be studied in detail in order to arrive at the truth. In a paper such as this, what is said has to be so fragmentary, so wholly inadequate to the requirements of the subject, that discouragement is the inevitable result of the attempt. We need to say nothing of the poet's last days; the story of the sad, thrilling tragedy has been told so often. Amid the mournful and majestic music of his noble "Elegy on the Death of Keats" are heard some tones of personal sorrow and reference to his own temperament and circumstance as the cause of that prevailing sorrow. In Adonais' fate Shelley seems to have seen a prefiguring of his own. Haunted by visions of an early death he speaks of himself as a dying lamp, a falling shower, a breaking billow;

"—even whilst we speak,

Is it not broken?"

About the time Shelley wrote "Adonais" a little poem on Time contained these words:

"Unfathomable sea! . . .

Treacherous in calm, and terrible in storm,
Who shall put forth on thee,
Unfathomable sea?"

And in one short year the unfathomable sea

had overwhelmed him, and his life's bark was borne darkly, fearfully afar.

In contrast with those poems which too plainly show the poet's prophetic feeling, read "The Boat on the Serchio," written in 1821, when he and Williams, then living only four miles apart, were to spend one long happy day together in their boat.

We have not spoken of Shelley's delightful Essays and Letters. All his prose should be read as well as his poetry. "He can only be judged justly," says Stopford Brooke, "or fitly loved, when everything he wished to be published has been carefully studied. . . . We cannot comprehend him in the right way by reading only his finest poems, supposing

we could choose them. . . . Through his weakness we know part of his strength."

To know Shelley thoroughly we must contrast his "Essay on Christianity" with his "Queen Mab" and thus trace his growth and development. His "Defense of Poetry," that masterpiece of eloquent prose, will teach us how to value "Prometheus" and "Adonais."

A great poet was lost to the world on that fatal 8th of July, 1822, a poet who in spite of many errors and mistakes was struggling upward toward the light of truth; who was, therefore, among those of whom Berlioz spoke, who by their struggle and their pain purchase light and movement for humanity.

LIGHT ON A DEAD PAST.

BY H. R. CHAMBERLAIN.

THE great silent figure of the sphinx has defied the curiosity of the world for centuries. It has been for us a symbol of well-guarded secrecy, more than a monument of a dead age. With what emotion then must we receive the announcement that at last those stony lips are speaking; that the lost record of a lost epoch of human history is being revealed. The age which did more than all others to set its time-enduring mark upon the earth has been for forty centuries unrecorded in profane history. The pyramids are eternal, as man reckons time, but the story of the hands that made them vanished almost with the building. But it has come back to us and there has followed it a marvelous unveiling of the very infancy of the race of man.

So meager and of such disputed accuracy have been until recently the available data upon which our versions of ante-Egyptian history were based that they have been regarded by the popular mind as of scarcely more than legendary and mythological authority. The Bible was for many generations the only historical text-book of the race. Many attacks have been made upon the Scriptural record in the name of science, but until within a generation or two they have been based upon alleged inconsistencies with nature's revelations and not upon any discovered testimony handed down by the buried nations themselves. But since yesterday it

has been found that the treasure houses of these long-hidden secrets still exist unviolated. More wonderful still, the keys of the inner vaults—the languages and signs in which these secrets are locked—are also in our hands.

It is doubtful if a more interesting volume of the world's history has ever been restored to it than that which will record the proceedings of the Oriental Congress which met in London in September last. The results of search and study announced at its sessions by some of the most indefatigable scholars of the day will come to most of us as a sudden flood of light thrown upon the most indistinct pages in human history. Is it not enough to excite the wonder of the most practical and unromantic among us to hear read from a tablet perhaps four thousand years old the newest or rather the oldest story of creation; to look upon a map showing Europe and Asia separated by a great sea and to listen to the evidence which traces the history of the white race to an age when the face of the earth was not as we now know it; to have described to us the uncovered magnificence of the great palaces of Cyrus and Darius and Xerxes and the splendid sarcophagus of probably Alexander the Great himself; to examine fresh from its hiding-place of centuries the oldest manuscript of the first translation of the Scriptures, made more than two centuries before the Christian

era ; to—but even the catalogue of discoveries and of solutions of ancient mysteries is too long to be recorded here.

No more fascinating review of the whole subject of orientalism was ever presented than that embodied in the address of Professor Max Müller at the opening session of the Congress. He made it clear that the researches of the student and the explorer do not merely gratify the passion for discovery ; they throw new light on problems near to our hearts to-day. The whole tendency of late discoveries, Professor Müller added, was to prove an active intellectual intercourse between the ancient nations of the earth. "The ancient history of our race," were his words of conclusion, "seems to crystallize and to disclose in the very form of its crystallization laws or purposes running through the most distant ages of the world of which our forefathers had no suspicion. Here it is where oriental studies appeal not to specialists only, but to all who see in the history of the human race the supreme problem of all philosophy—a problem which in the future will have to be studied, not as heretofore, by *a priori* reasoning, but chiefly by the light of historical evidence."

In attempting to sketch three or four of the more striking pictures of life in an antiquity measured by centuries and reproduced for modern view at the London conference, let me direct attention first to the oldest recorded theory of the creation of man. The story has been deciphered from the characters on a small Babylonian tablet of baked clay, which after lying hidden since long before the days of Moses and the book of Genesis, was brought once more under human scrutiny not many weeks ago. It should be remembered that one other history of creation of Babylonian origin was translated from a similar source by the late George Smith. There were some very interesting parallels between the Bible account of the origin of man and that found on Mr. Smith's tablets. The dissimilarities on the whole, however, were greater than the parallels. But the record now brought to light by Mr. T. G. Pinches of the British Museum and described to the Oriental Congress is quite different from that interpreted for us by Mr. Smith. Mr. Pinches designates Mr. Smith's translation as the Semitic Babylonian version and the one recently brought to light as the Sumerian Babylonian version. The newly dis-

covered tablet, it should be said, bears both versions—the one now for the first time made known to us is in large clear characters and the Semitic version is in much smaller signs written between the lines.

While the first chapter of Genesis opens with a description of chaos, and the Semitic Babylonian version with a mention of the time when "the heavens were not proclaimed and the earth recorded not a name," the Sumerian account begins with a time when "the glorious house of the gods had not been made, a plant had not been brought forth, and a tree had not been created ; when a brick had not been laid, a beam not shaped, a house not built, a city not constructed, and a glorious foundation or dwelling of men had not been made." When within the sea there was a stream, then Eridu was made, E-Sagila, "the high-headed temple," was constructed, "E-Sagila which the god Lugal-du-azaga, the lord of the glorious mound, founded within the abyss." Then too Babylon was built, and the earthly E-Sagila, the high-headed temple within it, was completed. Then for the first time comes a mention of the creation of living things ; but they are not men or animals, but beings of a much higher station, gods and the *anunnaki*, who were made by a creator unnamed, but probably the Lugal-du-azaga mentioned previously. The same deity then "supremely proclaimed the glorious city, the seat of the joy of their hearts."

A god named Merodach now bound together a foundation before the waters, made dust and poured it out with the flood. Then comes the single line : "He made mankind." Then followed the beasts of the field and the living creatures of the desert, the Tigris and the Euphrates which he set in their places and "proclaimed their name well" (said in effect that the creation was good, as in Genesis). He (apparently it is still Merodach) then created grass, the plants of the marshes, the forests, oxen and other cattle and sheep. Then "lord Merodach" raised a bank (literally "filled a filling") on the seashore and the things not formerly in existence were created by him.

Such is the story in outline as told by Mr. Pinches. He found a few parallels with the Biblical account. For instance, lines 25-29 on the tablet translated are :

"Grass, the marsh-plant, the reed, and the forest he made,

"He made the verdure of the plain,
 "The lands, the marsh, the thicket also,
 "Oxen, the young of the steer, the humped
 cow and her calf, the sheep of the fold,
 "Meadows and forests also."

Which may be compared with Genesis i.,
 11-12 :—

"And God said, Let the earth bring forth
 grass, herb yielding seed, and fruit-tree bearing
 fruit after its kind, wherein is the seed thereof,
 upon the earth, and it was so. And the earth
 brought forth grass, herb yielding seed after its
 kind, and tree bearing fruit, wherein is the seed
 thereof, after its kind; and God saw that it was
 good."

There are however few similarities, and Mr.
 Pinches is probably right in saying that few
 will contend that the Biblical story was
 based upon this one. That some of the ideas
 contained in the Bible version were incor-
 porated greatly changed from the versions
 which we know existed in Babylon in very
 ancient times, Mr. Pinches regarded as ex-
 ceedingly probable. This probability is in-
 creased by the fact now abundantly proved
 that Egypt at the time of Moses was not an
 isolated nation, but was in comparatively
 free communication with Babylon.

While this oldest Babylonian legend makes
 no attempt to fix the time of the creation,
 there was not wanting evidence before the
 Congress which pushes back the date of
 man's earliest habitation of the earth to an
 age so far antedating the days when most of
 us supposed the serpent tempted Eve that
 we are compelled to put some thousands
 more years between us and the Garden of
 Eden. The announcement is not new that
 discoveries even in western Europe have car-
 ried back man's antiquity to a period of even
 geological remoteness—to the time of the
 mammoth and the rhinoceros. Rude stone
 implements found with the remains of these
 creatures of prehistoric times tell of human
 intelligence in days so remote that not even
 legend or mythology has brought us a hint
 of their existence.

Other evidences of this so-called palæo-
 lithic age were presented to the Congress,
 including ancient stone implements from
 Egypt, Syria, India, and Tasmania. These
 primitive implements belonged to a time
 when the human mind possessed not suffi-
 cient intelligence to add handles to the tools
 and weapons. It marked a great era of
 progress when this simple but effective im-

provement had been invented. Across Egypt
 have been found the traces of the stone age
 giving way to the neolithic period with its
 copper and bronze tools. It is not surprising
 that the discussion of these recordless ages
 so far distant that the days of Moses and the
 pyramids were more remote from them in one
 direction than they are from us in the other,
 should have developed appreciative tributes
 to the genius of Darwin. What wonder that
 Professor Müller was led to say, "The
 science of language, the science of mythol-
 ogy, the science of religion, ay, the science of
 thought, all have assumed a new aspect,
 chiefly through the discoveries of oriental
 scholars, who have placed facts in the place
 of theories, and displayed before us the his-
 torical development of the human race, as a
 worthy rival of the natural development of
 nations displayed before our eyes by the
 genius and patient labors of Darwin."

It has been known to geologists for some
 years that a great sea formerly separated
 Europe and Asia. The boundaries of that
 ancient ocean have been so far determined
 that a map indicating approximately its
 shores was exhibited to the orientlists by
 Mr. Stuart Glennie. The present Aral, Cas-
 pian, and Black Seas were the deeper basins
 of the great expanse of waters now disap-
 peared. The latest opinion is that this sea
 may have existed at so recent a period geo-
 logically, but so remote a period historically,
 as that which immediately preceded the colo-
 nization of the valleys of the Euphrates and
 the Nile by Aryan or white races. These
 points formed the basis of a discussion of the
 subject of the cradleland of the Aryans by
 Mr. Glennie. He made no suggestion of a
 possible connection between this Eurasian
 Mediterranean and the story of the Deluge.
 He argued first that ancient ethnographical
 portraits, still more ancient traditions, and
 recent ethnographical observations compel to
 the conclusion that the ruling classes of the
 Egyptians and the Chaldeans had the char-
 acteristics of a white race. The first positive
 historical knowledge of the Aryans which we
 have is of their appearance in Thrace and
 Transoxiana about 1500 B. C. But if these,
 as the latest evidence seems to show, were
 the secondary centers of dispersion of the
 western and eastern Aryans respectively,
 then the first point of origin must have been
 a region from which they could easily have
 migrated to Thrace and Transoxiana. Such

a region was southern Russia after the disappearance of the great sea. The white and yellow races of Asia would naturally pour into these great plains and in the course of centuries a new variety of the white race, such as became the Aryans of history, would have been produced.

Mr. Glennie's theory was then that the valleys of the Nile and Euphrates were originally colonized by a white race, the ancestors of the Aryans, which he termed "Archaian" and which were historically far older than either the Semites or the Aryans. This ancient race descending from the north while the great sea still made Europe an island must have come from Asia. When that sea disappeared, others of the same race settled the plains which had been the bed of an ocean and eventually developed into the Aryans of history.

It is perhaps unfair to describe Mr. Glennie's version of the early history of the white race as a mere theory. He presented scientific and other evidence in support of all the points he made—evidence and authority which I am unable even to summarize in an article of such wide scope as the present one. It is a wonderful coincidence, however, that another investigator starting from another standpoint and following another line of evidence reached precisely the same conclusion. He presented the result of his research to another section of the congress in a paper summarizing his work in China and the Chinese language.

The Rev. Dr. Edkins affirmed that Chinese is an older type than any other known language. It is the richest in old letters and poorest in new. Egyptian, Tibetan, and Tartar followed it. The Semitic type follows these three in age, but Hebrew and other Semitic languages are youthful compared with these. The basis of Semitic speech was Asiatic. There are Tartar, Tibetan, and Egyptian contributions to the Semitic language, growing out of the nomad life of the Semitic race down to the time of the exodus. China has preserved the old roots of Tartar, Semitic, Egyptian, and Aryan languages in a specially complete form. Chinese, for instance, teaches that *homo*, "man," was not formed from *humus*, "the ground," as Cicero and Varro judged, but means "the brave one," "the noble one," in Chinese *hiung*, "brave," from *hom*, in Mongol, *humun*, "man." This word grew up in E-Jan.

Northern Asia as a word for man and is an honorific term. Dr. Edkins' conclusions are: "But while the Chinese race is so old, it comes from the west as its early history shows. Mankind originated in western rather than in eastern Asia, but the type of primeval man is found in Eastern Asia now. The languages are one and the races one. The black and the white are modifications of the yellow, and there need not at first have been more than one human pair."

To epitomize then the consensus of latest scientific and oriental opinion: The cradle-land of the race, the Garden of Eden if it be so designated, was located near the shores of a great ancient sea in Western Asia. Man's days upon earth outnumber by thousands of years the brief span in terrestrial history which we have been taught to ascribe to him.

Coming down for a moment to the modern and familiar days of the Sphinx and the Pyramids, let me say that a vast amount of cumulative knowledge of Egyptian history was contributed to the congress. We know now the life of the Pharaohs and the Egyptians as well as we do that of the Cæsars and the Romans. The question of the Pharaoh of the Exodus was again discussed by the congress. The Rev. Professor Hechler presented an elaborate and interesting argument to prove that Thothmes III. and not Rameses II. was the despot who refused to let God's people go and that Queen Makara Hatasu, daughter of Thothmes I., was the princess who rescued Moses from the bulrushes.

Nothing produced before the Oriental Congress will have so much interest for the religious world as the most ancient papyrus yet discovered of a portion of the LXX. or Septuagint version of the Old Testament. This translation—the first made on a large scale in all literature—was begun under Ptolemy Philadelphus about 280 B. C. and finished about 150 B. C. It was the version most frequently quoted by Christ and His disciples. The recovered manuscript came into the possession of the Rev. Professor Hechler, chaplain of the British Embassy at Vienna, a few weeks ago. It comprises sixteen sheets written on both sides, or thirty-two pages about ten inches by seven, and in a very fair state of preservation. The matter is the greater part of the book of Zechariah beginning with the fourth chapter and parts of the book of Malachi. Professor Hechler as the result of his examination of

the papyrus declares that its great antiquity is proved by the uncial characters in which it is written and the absence of divisions between the words. He places its date at well before 300 A. D. There is no doubt, he says, that the original scribe had an excellent copy of the LXX. before him. There are for example readings which are wanting in many Septuagint manuscripts. In fact, Professor Hechler did not hesitate to affirm that the papyrus is the oldest manuscript of the Bible known to exist. One of the leaves held between glass plates was exhibited to the members of the congress. It bore a portion of the twelfth chapter of Zechariah from the second to the eighth verses, both partially inclusive. This is a faithful translation of the two sides of the sheet :

"nations round about, and in Judea there shall be a siege against Jerusalem. (3) And it shall come to pass in that day that I will make Jerusalem a stone trodden down to all the nations: every one that tramples on it mocking is mocked, and there shall be gathered together against it all the nations of the earth. (4) In that day, saith the Lord Almighty, I will smite every horse with amazement, and his rider with madness; but upon the house of Juda I will open mine eyes and all [the] horses of the nations I will smite with blindness. (5) And the captains of thousands of Juda shall say in their hearts: We shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty their God. (6) In that day I will make the captains of thousands of Juda a firebrand among wood and as a torch of fire in stubble; and they devour on the right hand and on the left all the nations round about; and Jerusalem shall dwell again by herself. (7) And the Lord shall save the tents of Juda as at the beginning, that the boast of the house of David may not magnify itself, and the pride of the inhabitants of Jerusalem against Juda. (8) And it shall come to pass in that day, that the Lord shall defend the inhabitants of Jerusalem, and the weak one among them in that day shall be as David,—"

There is opportunity in a review of this nature only to mention the recent discoveries in Palestine as described in a paper by the Rev. Haskett Smith on Syrian research since 1886. Some light, he says, has been thrown upon

the vexed question of the direction of the second city wall, upon which depends greatly the identity of the site of Calvary. Three fragments of ancient wall have been discovered, the indications afforded by them tending to weaken the claims of the Church of the Holy Sepulcher and to strengthen those of El-Heidhemiyeh, the hill above Jeremiah's grotto. The site of the Pool of Bethesda has been fixed near the Church of St. Anne. Many rock-cut tombs have been opened, including a remarkable series of sepulchers and passages on the Mount of Olives, partly Jewish and partly Christian. An important tomb has been found on land belonging to Greek monks to the west of the city and identified by them as the tomb of Amos, but others believe it to be that of Mariamne, wife of Herod the Great.

In their promises for the future the announcements made to the Oriental Congress are most fascinating. The very latest discovery and one of greater importance than that of the tablets at Tel-el-Amarna, which have restored to us the earliest chapters of Canaanite history more than a century before Joshua's conquest, has been made by Messrs. Flinders, Petrie, and Bliss, who have found the remains of the ancient Amorite city of Lachish. They have already uncovered many remarkable antiquities, including a tablet bearing cuneiform, or arrowlike (the very oldest) inscriptions and some ancient Babylonian cylinders. More than that, Mr. Bliss has penetrated within the entrance of the archive chamber of the ancient city and before long the great collection of tablets with which it was stored will probably be in our hands. These will indeed be priceless treasures, outranking in value all that we now possess of ancient history. Orientalists may well tremble with impatience while we wait for the great revelations at hand.

The world in the vigor of its latter day development is to renew its youth. Some of the forgotten wisdom of its early days is to be restored to it. The story is waiting to be told. Before the twentieth century dawns we shall know more about the humanity of the ages than all the libraries in Christendom now reveal.

RAILWAY DEVELOPMENT IN CANADA.

BY A. R. DAVIS, C. E.

THE subject of transportation in its various phases by the methods and means employed is of so great importance in the economy of nations that it necessarily demands more thought and study than any other question with which the general public has to deal.

Following in the line of all progressive countries, Canada has been confronted with the problem, rendered peculiarly difficult of solution in her case on account of the broad expanse of territory embraced within the confines of the several provinces comprising the British American possessions; and has succeeded in overcoming the chief difficulties which have presented themselves, notwithstanding the fact that her population has been small and widely scattered.

True, nature generously provided a grand highway two thousand miles westward from the waters of the Atlantic by means of a majestic river and a beautiful chain of lakes; but in order to render such serviceable for commerce it was necessary to construct 70½ miles of canal at an enormous cost. While an outlet to the ocean was recognized as of vital importance to the western provinces, especially Ontario, in order to their development and growth, the scarcity of money in the provinces where but little wealth had as yet accumulated rendered the completion of the canals impossible for many years. Their completion would give vessels from Montreal access to the headwaters of Lake Superior, west of which a comparatively unknown country, over which the buffalo roamed with freedom and security, stretched away to the supposed impassable barriers of the Rocky Mountains. Beyond the Rockies, British Columbia nestled quietly in her foothills and valleys and fanned by the Pacific winds enjoyed communication with the southern coast and occasionally with England. She was not prosperous, but apparently happy and contented; and not until the whistle of the steam locomotive was heard reverberating through the mountains in the last decade did she awaken from her lethargy and begin active operations toward the development of her vast resources.

Before the canal system, which proved to be of incalculable utility in the development of the commerce of the country, was completed, a new era dawned upon the world, signalized by the introduction of the railway locomotive. Canada following closely the example of several European countries and the United States, introduced the locomotive in the year 1837 which was one of the most crucial periods in the history of the country. An internecine war broke out during the year in what is now the provinces of Ontario and Quebec, led by MacKenzie and Papineau, whose names afterwards became notorious. After a serious loss of life and destruction of property the government succeeded in stamping out the rebellion, the effects of which were felt for many years afterwards.

Also an impending financial panic was brooding over the land threatening to bury its poisonous talons in the vitals of the struggling commerce of the country as it had already done in the republic to the south. That it did not prove as direful in its results as was anticipated in the British provinces may be for the most part attributed to the more substantial basis, as compared with the United States, upon which the banks, modeled after those of England, were founded.

As a rule the banks stood the severe strain upon them and the country gradually emerged from the crisis with renewed determination to strengthen the hands of government and to bring to pass the enactment of such legislation as would render another rebellion undesirable as well as impossible.

With the single exception of the recent Indian uprising in the northwest territories, which was speedily quelled although far away from the seat of government, there has been no recurrence of such up to the present time.

The railway era was inaugurated in Canada by the building of a line in the present province of Quebec 16 miles in length from Laprairie on the River St. Lawrence to St. Johns on the River Richelieu. It was at first used as a horse railway, but as stated above the locomotive was placed upon it in 1837.

In 1839 a railway was built from Queenston

to Chippewa, which was also used as a horse railway, but was shortly afterwards abandoned on account of the steep grades. The Lachine railway running westerly from Montreal was begun in 1846.

In the year 1850 when Lady Elgin, wife of the governor general, turned the first sod of the Northern Railway destined to extend from Toronto to Collingwood on Georgian Bay, a distance of 96 miles, there were only 71 miles of railway in operation in the whole country. The remarkable activity now displayed by the United States in projecting and constructing railways convinced the government and people of Canada that the canal system which had been accomplishing the desired end, viz., securing its proportion of the carrying trade from the Canadian and American west to Montreal was no longer adequate to meet the public requirements; and that railways must necessarily be built to act as feeders thereto if Canada maintained her position as a freight-carrier in a thoroughly active competition with the United States. This fact was tersely expressed by the Hon. A. T. Galt in the following words: "Unless Canada could combine with her unrivaled inland navigation a railroad system connected therewith and mutually sustaining each other, the whole of her large outlay (in canals) must forever remain unproductive."

With this fact before them the statesmen and capitalists of the country concentrated their best thought and efforts toward the realization of a line of railway from the St. Clair River on the west to Halifax on the east.

The maritime provinces were endeavoring to raise capital in order to build railroads and were fully alive to the importance of a connection with the provinces in the west.

In New Brunswick a railway 88 miles long, known as the New Brunswick and Canada Railway, was begun in 1844.

In Nova Scotia a line from Halifax to Truro, 60 miles in length, with a branch to Windsor on the Bay of Fundy, 33 miles in length, was begun about the same time by the provincial government and opened for traffic in 1858. The latter had approached the home government upon the question of the guarantee of a loan to construct a military line of railway from Halifax to Quebec. The proposition was favorably considered and the required guarantee assured.

Acting upon this the Hon. Francis

Hincks carried an act in the Canadian Parliament in 1851 by which the governor was authorized to secure, if possible, a similar guarantee of a loan for an extension of the line westward from Quebec to Detroit; and to make arrangements with the maritime governments to begin at once the construction thereof in the various provinces. The scheme as a whole was not looked upon as favorably by the imperial government as was anticipated, and Mr. Hincks was doomed to a temporary disappointment. The legislation enacted however paved the way to what afterwards developed into two great railway systems, viz.: the Intercolonial and the Grand Trunk. The latter was destined to be constructed first, although the former bade fair in their inception to lead the way.

Mr. Hincks was indefatigable in his efforts to enlist English sympathy and capital, and the following year had the satisfaction of seeing the Grand Trunk Railway Company formed in England with a large amount of capital at their command. The railway was projected to run west from Montreal to the St. Clair River and east through Maine to Portland, with a branch from Richmond to Quebec.

The Canada provinces granted £3,000 sterling per mile to the company, or £40,000 for every £100,000 actually expended on construction. Work was actively begun, and in 1855 was completed east of Montreal and west to Brockville. The company became financially embarrassed in that year, and the government came to their aid with a bonus of £900,000 sterling. The line was subsequently extended to Sarnia, and after the Victoria Bridge, spanning the St. Lawrence at Montreal, 9,184 feet in length, with 25 spans, costing in all \$7,000,000—the world's greatest wonder in bridges at that period—was completed in December, 1859, traffic was carried over the entire 1,600 miles of road.

Meantime the Great Western Railway had been opened from Suspension Bridge via Hamilton to Windsor, opposite Detroit, with branches to Sarnia, Guelph, and Toronto, a total of 350 miles.

Some other less important lines were built making a total length in operation in 1860 of 2,087 miles, or an increase during the decade of 2,016 miles, a remarkably fair showing considering that the population of the Canadas at that period was only two and a half millions.

The population of all British America in 1860 was but three and one third millions, or about the same as that of the United States when she achieved her independence.

The Reciprocity Treaty of 1854 with the United States, the abundant crops with which Providence blessed the land, and the extremely high prices for all the products of the soil, owing principally to the excessive demands by European countries, on account of the Crimean War, all combined to create a high tide of prosperity throughout the entire country such as had never been experienced before. The governments of the various provinces began to manifest higher aspirations than had characterized them in the past. The consolidation of all the provinces under one federal government which would control all matters relating in common to all the provinces such as revenue and expenditure, administration of justice, militia, public works, harbors and fisheries, postal service, etc., while the local legislatures retained control of schools, asylums, penitentiaries, public lands, local works, taxation for provincial purposes, etc., was discussed by the statesmen of the various provinces. A convention was called and a basis of union formulated to which agreement was subsequently made after numerous amendments, and on the first day of July, 1867, the four provinces, Ontario, Quebec, New Brunswick, and Nova Scotia, were by the "British North American Act" confederated into the Dominion of Canada, with Ottawa as the seat of government.

At that period there were 2,495 miles of railway constructed at a total cost of \$134,000,000 in all the provinces, of which Canada, or Ontario and Quebec, had 2,148 miles, Nova Scotia 133 miles, and New Brunswick 214 miles.

Now one of the fundamental conditions of confederation was the building of the Intercolonial Railway from Quebec to Truro, where connection would be made with the road already constructed to Halifax. Ten and one half million dollars had been expended thereon prior to confederation. The imperial government now guaranteed a loan of £3,000,000 sterling and active operations were begun for bringing its construction to a speedy conclusion. In the meantime Prince Edward Island in 1873 doffed its hat and entered confederation and the federal government took over and completed the 154½ miles

of railway extending from end to end of the island, with extensions amounting in all to 211 miles. It was opened for traffic in 1875. British Columbia awakened from her sleep and knocked at the door of confederation in 1871 and was gladly admitted. Manitoba was erected into a province; and all the northwest, formerly governed and controlled by the Hudson's Bay Company for over two hundred years, was acquired by the Dominion government in 1870, by the payment of £300,000 sterling to the company,—the latter reserving 50,000 acres contiguous to their trading posts in addition to one twentieth of the land in the fertile belt south of the North Saskatchewan River.

One of the conditions of the agreement with British Columbia on the part of the Dominion was "to secure the commencement simultaneously within two years after the date of the union, of the construction of a railway from the Pacific toward the Rocky Mountains, and from such point as might be selected east of the Rocky Mountains toward the Pacific to connect the seaboard of British Columbia with the railway system of Canada; and further to secure the completion of such railway within ten years from the date of the union."

The legislation of that period was the inauguration of the development of the western part of Canada that has progressed with such wonderful rapidity in recent years. It was the inception of the Canadian Pacific Railway, destined to become an important factor in the future prosperity of Canada. Agreeably to the conditions of the contract the government succeeded in interesting a strong company of capitalists who agreed to construct the road on certain conditions in the specified time. On account of certain disclosures made in Parliament in reference to the contract entered into between the government and Sir Hugh Allan, the president of the company, the Macdonald government fell and the Mackenzie administration held the reins of power for five years, or until the year 1878. The company consequently dissolved and the government carried on the work of surveys and construction itself in a desultory and perfunctory manner until it was relieved from further duty by the return of Sir John Macdonald to power upon the tidal wave of 1878.

In 1881 another strong financial company was formed which agreed to complete the road

in ten years. The government granted a subsidy of \$25,000,000 and a land subsidy of 25,000,000 acres in alternate sections for a width of twenty miles on either side of the line of railway. The government had already expended \$21,000,000 on the road in the past, which sections were handed over to the company on certain conditions.

The construction was prosecuted with such wonderful rapidity that on June 28, 1886, six years before the specified time in the contract, the first overland train left Montreal for the Pacific Coast distant 2,906 miles, and reached its destination without a single mishap. The total advancement by the government toward the construction of the C. P. R. up to the present time (1892) has been \$61,977,947.69.

In the year 1886 a final agreement was arrived at by which the government accepted the work performed by the company; and the latter took over the sections completed by the former with some minor reservations which were subsequently adjusted.

The first through train was soon afterwards followed by the special train of the aged premier of Canada, who, known as the "Father of Confederation," may very justly also be called the Father of the Canadian Pacific Railway. He was accompanied by his wife, Lady Macdonald, and a few intimate friends. The grandeur of the Rockies created such an excitement and rapture that a seat upon the front of the engine had to be arranged for Sir John and his wife, from which point of unobscured view they beheld and admired the ever-changing scenery of those wonderful mountains.

The building of the Canadian Pacific Railroad has done more in bringing the name of Canada prominently and favorably before the attention of the world than perhaps any other single cause; and although the strain was heavy upon her finances entailing an increase of indebtedness of \$62,000,000 upon the succeeding generations, there is not a citizen to-day in Canada, when contemplating the wonderful progress and prosperity of the west, but must admit the government was justified in the expenditure.

The English directors of the Grand Trunk Railway became suddenly aroused to the importance of extensions and better equipment if they were to maintain a fair proportion of the carrying trade of the country. Branch lines were rapidly thrown out in directions where

the traffic was likely to be monopolized by the Canadian Pacific Railroad; new connections and terminals were secured; the road bed was greatly improved and plans laid for double-tracking the main line from Montreal to Chicago; the rolling stock, especially the passenger cars, became elegantly equipped; the officials became more courteous and obliging—in fact in every respect the management improved and the road became far more satisfactory to all its patrons. Instead of the gross receipts decreasing, owing to the presence of a rival railway system, they rapidly increased as the road expanded.

The government railways proper were extended in the maritime provinces and desirable connections made as the trade of the country developed. The main line of the Intercolonial from Lévis opposite Quebec to Halifax, 675 miles, with the branch from Moncton to St. John, New Brunswick, 89 miles, and the Windsor Branch, Nova Scotia, 32 miles, had been completed and equipped in a very creditable manner. Branches were built to Pictou, Pointe du Chêne, Dalhousie, Indian town, together with numerous wharf branches; while recently an important extension has been made from Oxford to New Glasgow and extending easterly to the Gut of Canso, 150 miles, where a ferry transfers from Port Mulgrave to Point Tupper, a distance of one mile. From thence the line extends across Cape Breton, 92 miles to Sydney, the most easterly ocean port on the continent, being only 2,250 miles from Liverpool or 800 miles nearer that city than is New York. It possesses a beautiful natural harbor, always free from ice, which may become in the near future the terminus of a European line of steamers making connection with fast through trains to Chicago and the west rendering Sydney on the Atlantic a formidable rival of Vancouver on the Pacific.

The government of Canada consequently now owns, maintains, and operates 1,397½ miles of railway which have necessitated a total expenditure up to the 30th of June 1891, of \$57,369,582.57 or an average of \$41,851 per mile. The working expenses for the past year were \$3,920,332.02; while the gross earnings amounted to but \$3,151,653.43, showing a loss in operation of \$768,678.59.

The amount of annual loss to the country will naturally be reduced as the earnings increase over the recently constructed extensions but since the Canadian Pacific Railroad

has made direct connection with Halifax by means of the Short Line Railway from Montreal to St. John, with running powers over the Intercolonial from thence to Halifax—thus shortening the distance between Montreal and Halifax by 93 miles—it is not probable that the earnings of government railways will ever equal or exceed their working expenses. However, they have served in developing the resources, expanding the commerce, and blending the various isolated provinces into a united Dominion.

Independent companies stimulated by the activity of the trunk lines in construction were encouraged to build feeders thereto in the various provinces, generally in a northerly and southerly direction opening new mineral, timber, and agricultural regions, which as a rule have proved profitable investments. The result was, manifested in 1890 by a total of 13,256 miles of railway in operation or an increase of 6,365 miles during the decade, a most remarkable era in the history of Canada. The fifty-four railways included in the above mileage had a paid-up capital amounting to \$786,447,811. Their gross earnings in 1890 were \$46,843,826 and their working expenses \$32,913,350 leaving \$13,930,476 net earnings.

The total number of passengers carried was 12,821,262 and of freight carried 20,787,469 tons; while the total train mileage was 41,849,329.

The freight traffic receipts were 63.87 per cent, and the passenger traffic 29.31 per cent of the total; while of the expenditure 44.45 per cent was for working and repairs, 33.43 per

cent for general working expenses, and 21.86 per cent for maintenance of way.

The average cost per mile of all the completed railways in Canada is \$56,158 which compared with other countries is below that of European but above that of the United States railways, the latter averaging \$54,301 per mile.

Among the many projects contemplated we may with a considerable degree of confidence look forward to the completion of the Chignecto Ship Railway, which will elevate, transport, and lower ships and vessels from the Bay of Fundy to Northumberland Strait across an isthmus 17 miles wide; of at least two extra bridges spanning the St. Lawrence, one at Quebec, the other at Kingston, the latter giving unbroken connection between Ontario and New York; of another ship railway between Georgian Bay and Lake Ontario over which the grain-laden vessels from Chicago, Duluth, and Port Arthur will find their way to Montreal; of another tunnel under the St. Clair River; of a line between Winnipeg and Hudson's Bay, at the latter terminus of which the elevators will supply ships with cargoes of Manitoba wheat for Liverpool; for a direct line from Calgary through the Crow's Nest Pass over the Rockies to the Pacific Coast; to numerous northerly and southerly lines in Manitoba and the northwest, crossing the International Boundary and connecting with the Great Northern and the Northern Pacific; and to numerous ramifications into the outlying districts in all the provinces from the Atlantic to the Pacific, acting as feeders to the trunk lines.

SPOKEN LITERATURE.

BY CHARLES BARNARD.

LITERATURE is defined in the Century Dictionary as "recorded thought or knowledge." This implies that all literary work first appears in the form of manuscript or printed matter. This also implies that literature is placed before the public in the form of books, newspapers, or magazines. We read it ourselves or listen while others read it. Now a portion of the literature produced every year is not intended to be printed at all. For instance, nearly all sermons are first written in manuscript, but

appear before the public in the form of spoken words. A sermon may be a fine piece of literary work and yet never be read in print. A sermon, a plea before a jury, a speech or oration, may, therefore, be said to be "spoken literature," or literature published by word of mouth.

Spoken literature began before letters were invented. The poets, the story-tellers, and minstrels repeated their songs, stories, and historical tales before the listening multitude, and all literature was handed down from

generation to generation by word of mouth. The oldest literature was, no doubt, largely made up of the records of poems and tales composed by persons who long antedated the first writers. The speaker who repeats from memory the words of others or who uses his own words to carry thought or knowledge has a very great advantage over print. The voice, the manner, the personal charm of the speaker, add a new interest to the literary matter and so long as men exist there will be a demand for spoken literature. We all prefer to hear a sermon or oration spoken by the writer and seldom ask for a printed copy afterwards. Within the past few years increased attention has been given to literature intended to be spoken or recited. This is plainly shown in the increase in the number of public readers or reciters and in the growing interest in all forms of dramatic literature. Instruction in schools and colleges is also more and more by word of mouth or in the form of lectures. Our literary men and women find profit in reading their writings aloud and the public find pleasure in listening to unpublished literary work.

In view of these things it may be worth while briefly to examine the conditions and limitations under which spoken literature must be both written and published. The thought or knowledge must be indeed first recorded in some form. Its publication is wholly by word of mouth before the listeners. Therefore it must be written to be spoken and written to be heard by an audience. These two points are wholly distinct, for while the matter to be read aloud may be easy for the reader or speaker, it may be very hard for the listener. The reader may amble delightfully through a long poem or story and enjoy it, while the listener may be infinitely bored by the recital.

First, of the audience. The average limit of sustained attention in an audience is about twenty minutes. Thirty minutes demand an effort, and sixty minutes are more than any body of listeners will give to any speaker or reader, however interesting the literary work. Audiences can and do every night give attention to spoken literature for from two to three hours, but they demand a complete rest every thirty or forty minutes and will not give sustained attention for even thirty minutes, unless assisted by frequent short pauses. To listen with attention for more than twenty minutes there must be inter-

ruptions about every ten minutes. The attention, strained upon the subject before the listener, seems to be fatigued in from ten to twelve minutes and must be given an instant's rest. Those little pauses every few minutes make it possible to give strict attention for about forty-five minutes and then the attention seems to demand a complete stop of from one to five minutes. To sustain the attention for two hours there must be these frequent short pauses mingled with longer pauses every quarter or half hour.

Allied to this limitation of attention is the mental capacity of an audience in grasping the matter presented to it, and this depends wholly on the ability to remember what is said. Spoken literature is like music. It exists only when performed. Its whole value consists in remembering the notes or spoken words just as they reach the ear in a succession of sounds. Only one note or one word reaches the ear at a time and the sense of the words or the beauty of the melody depends largely upon the memory. A story repeated aloud before an audience is unconsciously committed to memory by the listeners and it is the recalling or recollection of the scenes, events, and characters at the end that gives the greatest charm to the recital.

This power of recalling, or capacity of keeping the subject, scenes, events, and characters of a story in mind, or the capacity to hold the threads of a discourse or the arguments of a speech is, in the average audience, extremely limited. One scene and not over four characters seem to be the limit of capacity in an audience listening to a single story which consumes twenty or thirty minutes in recital. If more scenes and characters are used they must be placed in short parts or chapters of not over twenty minutes each. It is doubtful if any reader can keep the attention of an audience for an hour with a story of more than two scenes and six characters unless there are two or more complete pauses in the story.

There are also limitations in the art of public reading or recital, depending largely on the individual, his or her voice and physical and mental endurance. Frequent pauses, varying from a few seconds to several minutes, are essential in any effort of this kind and the more carefully these rests are timed and arranged the greater the ease in the performance and the greater the pleasure of the listener.

These limitations on the part of the speaker and the listeners impose certain conditions upon the subject, style, and characters of all literature written to be spoken in public. The best style is one that is simple, straightforward, direct, with short words, short sentences, and short paragraphs or verses. The Book of Psalms is full of splendid examples of good style in spoken literature. It reads precisely as if written to be spoken. Some of the Psalms seem even to have been spoken before they were written. Parts of Washington Irving's "History of New York" make examples of bad style. The opening paragraph of Chapter I., Book 3, is an instance. It is difficult to read aloud and still more difficult to follow with attention.

Episodes, digressions from the main thread of the story, and all parentheses are disadvantages and injure the style of spoken literature, because it is a tax on the listener's memory to keep the thread or theme of the story in mind while the speaker wanders off upon a side track. In reading from print we may turn back the pages and pick up the broken thread. In listening to a story there can be no going back, and the mind of the listener must retain all that has gone before in order to understand and enjoy the climax or *finale* of the story. The episode will impose an unnecessary delay in the story, tax the memory and attention, and produce weariness and thus destroy the pleasure we take in the performance. An involved, wandering, flowery, discursive, even a dull or stupid, style may be read in print, but will not be listened to by an audience. A series of prosy sermons will keep people away from church. An involved, complicated, and tiresome plea may lose a case in court. Politeness may lead an audience to sit through a badly written story, but they will not come again to hear that particular story.

The subjects suitable for spoken literature are first of all stories, then biographical or historical narrations, and lastly argumentative, doctrinal, and political subjects. Mechanical descriptions, formulas, or directions for work or construction are wholly unavailable in spoken literature. Mere lists of reigns or battles and any data are useless.

The best subject for publication before an audience is the story, and a brief examination of the requirements of the spoken story

will perhaps best illustrate the underlying principles upon which all spoken literature should be written. The best form is the short story requiring from fifteen to twenty minutes for its recital. If longer, it should be divided into parts or chapters, each consuming from five to ten or twelve minutes. A short story should have but one scene fully described at the beginning and not over four characters; two would be better still. If three scenes are used, it will be found an advantage to use one twice, say, the first and last scene being the same.

There should be a variety of characters. A story about three men is not so likely to please as one concerning two men and one woman, or one old man, one young woman, and a child. Contrasts stimulate the imagination of the listener and enable him to remember the characters more easily. A story concerning a poor young man, a rich young girl, and an old man or a young child or an old woman is more interesting than one about four girls all poor or all rich, or all dull or all bright. Even stature, costume, personal appearance, manner, and language may all be used to heighten the contrasts between the characters. Each character must be individual, must be sharply defined and distinct, for all these things aid the memory and increase the interest of the listener and thus enhance the pleasure derived from the recital.

A recited story should consist of three distinct parts. The first is the introduction of the characters to show who they are and their relations to each other. This point must come at the very beginning before any real "action" begins, because this part must be committed to the listeners' memory. The audience at the start is ready and even anxious to hear the story. It wants the facts first, and the more vivid and clear this first statement the greater the pleasure derived from the recital. However, the first part must be short. The middle portion, or the real action of the story, must follow as quickly as possible in order not to fatigue the listeners or distract their attention with irrelevant or unnecessary details. The action of the story is the part that concerns the events that befall the characters. It springs out of their relations to each other, out of their motives, aims, and desires and makes the longer part of the story. The third part, or end, shows the effects of these actions or events upon the character of the persons concerned

in the story. The listeners see the result, as it were, of the action of the characters of the story in their own actual characters. In the *finale*, or conclusion of the whole matter, the listeners' sense of justice must be satisfied. The outcome of the events and doings of the people must satisfy the general sense of right or wrong in the listeners' minds. It must be lifelike, natural, reasonable, and according to human experience.

The monologue or spoken story is rapidly becoming one of the most popular forms of public entertainment and instruction. In the short story may be taught all good lessons in morals, honor, duty, love, and life. The story should have no moral at the end. It should teach and inspire by its charm, its vivid appeal to the imagination, its unspoken truth. Its moral should be between the lines. Its power over the minds and hearts of men and women far exceeds the power of any printed words.

In conclusion it may be remarked that an ordinary public speech or oration or a reading from Shakespeare often exceeds two hours without apparent pause and that in such readings many characters and scenes are introduced and in a speech many subjects are treated. An examination of any play used for public reading will show that the acts and scenes into which it is divided practically reduce the work to a series of short scenes or stories each complete in itself with a distinct pause at the end. Moreover, Hamlet is practically a story of one character, just as Macbeth is a story of two characters. All the others are relatively of less value and this assists the listener in holding the whole group and the series of short stories in mind and

enables him to group it as a whole. In a speech the effect of a pause or rest is obtained by a change of voice and manner, in a great number of little stops of a few seconds each, and in a skillful variation in the aspect under which the subject is treated.

To illustrate the use of a change of scene or characters in a story for the purpose of securing rests and pauses, the writer may mention a monologue written by him specially for public recital. It is a story of one chief character (assumed by the impersonator or reciter) and two minor characters, and consumes two hours in its recital. It is divided into sixteen parts or scenes varying from three to twelve minutes, with a complete stop between each. In eight of these pauses the performer leaves the platform and in four of them makes a complete change of costume. At the beginning of each chapter, or part where the story moves to another place, the performer briefly describes the scene of the story (twenty words are sufficient for this) and the change of scene occurs nine times in the course of the story. The audience follows all these changes because each scene is distinct and each is complete in itself and the imagination of the listener is aided by the change of costume and by changes in the furniture and properties used.

This form of spoken literature is very popular in France and in England, the best writers and the most skillful readers using the monologue as a means of reaching the people. In this country two or three public readers have already taken it up with great advantage to the writers and to the audiences in lecture and lyceum courses, and as a result with profit to themselves.

HOMES OF THE POOR.

BY ALFRED T. WHITE.

NO external conditions so influence the lives of the poor in great cities as do the character and surroundings of their homes, and there are none over which they have so little control. The poorer they are the less choice they have. Health, happiness, and morality all suffer through over-crowding, and still the rush from country to city continues and the tide of emigration leaves its most undesirable de-

posits in the most densely populated centers.

It seems incomprehensible, at first, in a country where land can be had as a free gift from the government to *bona fide* settlers, that able-bodied men with families should be willing to stay in crowded cities, where the health and morals of their children are threatened every hour and where the first requisites of home life are out of their reach. But the poor are most reluctant to change occu-

pations or habits of life ; they are sociable and like to meet their friends, and they even enjoy the crowds until the pressure pinches, and then escape is cut off. A more compulsory cause, one which governs many hundred thousand poor people in the city of New York, is found in the cost of car fares and the loss of working time to those who live out of the city, and this bears with double or treble force if there are two or three wage-earners in the family ; for ten cents a day for car fares comes to \$2.60 per month and that is about all a man can save in rent if he live in the suburbs of a great city instead of in the city itself. Now if there are a boy and a girl whose earnings are needed to supplement the parent's wages, here would be \$7.80 each month for the car fares of the three. And not only among the poorest classes, but among those earning a fair livelihood and living in comparative comfort, the average family has more than one breadwinner. By all these causes the tenement house has been developed. Rapid transit has relieved the pressure somewhat, but the building of tenement houses continues, and will continue till the tide from country to city is reversed.

It is fifty years since the first tenement house was built in New York, that is a house planned to hold a number of families, each living separately. From then for nearly thirty years such houses multiplied in number and degenerated in quality. The New York State statute of 1867 "for the regulation of tenement and lodging houses in the cities of New York and Brooklyn" marks the beginning of governmental attention to the evils that had grown up, as the "Report of the Council of Hygiene and Public Health of the Citizens' Association," in 1865, marks the increased public interest in the problems of peace as the problems of war approached their solution. Since that time the state has enacted laws limiting the percentage of any lot of land which may be built upon with a tenement house, prescribing height of ceilings and minimum of window areas, regulating air shafts and ventilation, and controlling plumbing, drainage, etc. Thus the tenements built in the last ten years show many improvements in construction over the earlier ones and the results can be noted in diminished death rates. Other states have followed in legislation the course of New York, and in many cities the old and the new tenement houses now present differing phases of the one great problem.

In 1864 there were 495,592 persons in New York City residing in 15,309 tenement houses ; of these probably 12,000 houses are still in use, the others having been torn down to make room for the great warehouses with which the march of trade has invaded old residence quarters, poor as well as rich. In 1888 a tenement house census of New York City showed 32,390 such houses with a population in them of 1,093,701. The great East Side tenement district of New York has stood for years practically unchanged and nowhere in the old world or the new is there such an unbroken front of tall tenement houses on every street and in every direction as there.

It makes the heart sick to stand anywhere in the midst of it and to reflect that in each twenty-five feet of frontage on every floor there dwell usually four families, two in front and two in the rear. The one exterior room of each set serves as kitchen and living room, and back of it the bedrooms get a pittance of light and of impure air from little windows looking out upon the halls and through doors opening from room to room. In the recently constructed houses, of which there are but few in the poorer and older tenement house districts, the laws have compelled the provision of air shafts which materially improve ventilation of the apartments, although they bring the eyes and ears of different families in close and unpleasant proximity.

A common staircase is carried up through the center of each house, often so dark even in the newer houses that it is necessary to feel one's way in the middle of the day. This interior staircase extending from the ground to the top floor is of course the first part of the house to burn in case of fire, conveying the flames to the hallways on each floor and cutting off egress, except by the fire escapes, which are often useless. But these staircase shafts serve a no less dangerous purpose when there is no fire to mark the danger ; they communicate from floor to floor and room to room the germs of disease which enter, it matters not how ; they carry to every ear the foul language of the drunkard as he staggers up to his room ; and on the narrow halls and stairs those who are still trying to preserve their self-respect are jostled by those who have lost it all. On a summer night when the rooms have become unbearable and half the population of a great tenement house is on the sidewalk panting for breath, the passer-by in some neighborhoods will wonder how purity of life

can survive in such enforced companionship. A single evil-minded person has the opportunity to poison the souls of a hundred or a thousand who cannot escape.

The best constructed tenement houses are not free from dangers, but the worst of them are nurseries of disease and crime, and their inhabitants repay with "an eye for an eye and a tooth for a tooth" the neglect of the community which allows such conditions to grow up and exist. The fever germ is carried from the little crowded apartment where disease is born to the great mansion on the Hill; the workman robbed becomes more easily a thief; the moral nature that has been poisoned poisons others in its turn.

It has been the custom of tenement house landlords to claim that tenants prefer dirt and foul air to cleanliness and sunlight, and that to give them any better accommodations would be simply to throw away money, for, it was said, the people would soon reduce them to the condition of the old tenements. Even ministers of the Gospel have at times talked of poverty and vice as if the two walked hand in hand, without recognizing the magnificent resistance to multifold temptations so often and so strikingly afforded by the lives of the poor. In reality, the virtues of the poor amid hardships and temptations unknown to the rich, their patience, their generosity, their charity, put to shame the unassailed goodness of the well-to-do.

But it would be as great a mistake to convey the idea that all the poor would appreciate and take care of better homes than they now occupy, as it has been to state that they live as they do from choice. The tendency to generalize about the poor, to consider them as a group or a mass, seems imbedded in the brain of the average man and has been a fatal impediment to most of the movements for the improvement of their conditions of life. Let any man stop theorizing and go to work among the laboring classes in their homes in any practical effort to lessen their distress and multiply their happiness, and he quickly learns that among those who are commonly lumped as the "lower classes" or "the poor" there are as many and as varied characteristics as among the rich. The poor are by no means always just to those who hold this world's goods more plentifully, but they do not misjudge the rich any more than, if as much as, the rich misjudge the poor.

It is safe to say that three fourths of the

poor who to-day live in ill-constructed and overcrowded houses would move to-morrow into well-built, well-lighted, well-ventilated houses, if the chance were offered them. Thus the moral faults which are born of their home surroundings lie upon the shoulders of those who will not help them to that chance, rather than on their own. It is not the landlords alone who are to blame; it is as well those who might become landlords but who refuse the opportunity.

Yet in many ways there has never been a time when so much intelligent work was being done for the poor in their homes as at present. Friendly Visitors connected with Charitable Societies, King's Daughters, Working Girls' Clubs, Boys' Clubs, and a host of others, are hard at work for good upon the individual poor, lending a hand to one after another, stimulating ambition, explaining failure, encouraging success. They are accomplishing much, but they work with their hands tied by the surroundings of those they seek to help. Their first desire is to induce their poorer friends to move into apartments where a home may be made, with domestic privacy, light, air, and cleanliness; and of such dwellings there is, alas, but small supply.

Now what can be done to increase the supply of healthy homes for the laboring classes in our large cities? There are three plain directions in which work for the improvement of tenement houses is possible, and in one or another of these ways almost every one can lend a hand. These are the erection of new and better dwellings, the improvement of existing houses, and legislative or municipal enactments. There is no conflict between these methods. One individual is adapted to work in one way, while another has the opportunity to help in another; all are immediately essential.

But can decent and healthy houses be furnished to the laboring classes in all our cities at rentals not greater than they already pay for improper and unhealthy apartments while returning to the owner a fair interest on the investment? This is a test question, for upon its favorable answer depends the legal justice of legislative restrictions aimed at prohibiting the erection of unsanitary or otherwise improperly constructed houses. It is therefore most fortunate that the answer may be made unhesitatingly, Yes.

The conditions which make this possible, even in the most crowded cities of our repub-

lic, are far different from the conditions which make it well-nigh impossible in London. In London, the day laborer and, in general, the class of men and women earning the smallest weekly wages cannot, even if regularly employed, be furnished in any new building with the necessary minimum of two rooms, with or without a scullery, for the rents they at present pay. This is a permanent barrier to the decent housing of the very poorest class in London, except by charitable aid, and even the Peabody Buildings are complained of, with some foundation, as not reaching really the poorest of the laboring classes on account of too high rents, though they are let considerably below fair market values.

This condition in London, and the well-known efforts of Miss Octavia Hill and others to amend it, have contributed doubtless to the spread of the idea that it is likewise impossible in this country to house the poorest classes in new and improved houses with a fair return on the investment. This view cannot be tolerated here. It is easily possible in all our cities to furnish two or more rooms with a scullery containing separate sink, water-closet, etc., in a new, well-aired, well-lighted, healthy edifice—a small home so far as any apartments may be styled a home—entirely in the control of the occupants and complete in itself, for from \$1.50 upward per week, and this sum is within the means of the poorest paid class of breadwinners, when employed regularly, or of a better paid class employed spasmodically.

The possibility of the provision of such homes has been sufficiently proven in New York, Boston, and elsewhere, but most conclusively in Brooklyn, where the earliest successful efforts, made on any considerable scale in this country, were initiated in 1876. In February of the Centennial year the first block of the "Home Buildings" was opened to forty families and filled in a week. Within two years thereafter the property of the Improved Dwellings Company was extended until it housed nearly eleven hundred people.

The same company has recently completed, also in Brooklyn, the "Riverside Buildings." In the plans of these buildings, all the advantages of construction which could be devised, while keeping rents within the reach of the poorest paid of the working classes, have been provided, and the introduction of the large interior park, with grass, trees, fountain, and playground, makes this block,

or square of blocks, unique on either side of the ocean. This park is 260 feet in length and 120 in average width. A paved driveway extends entirely around it, giving access to the cellars from the rear and allowing convenient removal of ashes and supply of coal. The central plot surrounded by the driveway is planted with trees and is neatly sodded, except the playground, the size of two full city lots, which is a raised knoll of brown sand, in which the children dig at pleasure and where swings provide amusement for them. On Saturdays fifty to a hundred children may be found on the playground, and when the band provides the weekly music Saturday afternoons, two or three hundred people often occupy the walks of the little park.

Seven of the nine staircases which give access to the apartments are sunk in the front of the buildings, while two are in the rear. The front staircase plan is the same followed in the earlier buildings of the company and was departed from only where the shape of the ground made it necessary. The Brooklyn Board of Health has published a description of the general plan of construction, from which the following extracts are made:

"The stairs are of slate and set in solid brick-work towers. In rising from story to story a half turn is made, and at the top of each flight a slate balcony, protected by an iron railing, is reached. These balconies are about thirty feet long. From each end of each balcony a hallway runs directly back; private halls, admitting to the rooms of each dwelling, lead from this hallway. Thus, every family has its dwelling entirely private and apart from, and with no room opening into, another's, while all have direct sunlight. The rooms are provided with closets with hooks and shelves, and the living-room with a dresser. The windows of all the rooms are of unusual size, and extend up close to the ceiling. From the living-room a door leads into the extension, a small room $7\frac{1}{2}$ by 5 feet. This contains an ash-flue door, a sink, a stationary washtub, a window, and a water-closet with separate outside window. All of these conveniences are furnished to every family entirely apart from all others. The ash-flues, one foot square, and ventilated at top, discharge into large ash-rooms in rear of cellars, separated from the main cellars by a brick wall and accessible only by doors in the rear. No ashes or refuse are ever exposed on the sidewalk or elsewhere. All refuse is burned, and the ashes are loaded directly from ash-vaults into carts, which

pass out by a rear gateway. The water supply is ample. The water-closets are all provided with cisterns overhead to insure instant supply of water. The traps are ventilated, and siphoning is prevented by vent-pipes carried above the roof. The washtubs and sinks are trapped separately from the water-closets. Waste-pipes pass down against the back wall of the extension and out through the rear wall of the cellars into the sewer, avoiding any horizontal drains under the buildings. Every family has a large coal and wood bin in the cellar, numbered to correspond with its room.

"The buildings are all of good red brick, and all windows and outside doors are arched with brick. Floors are of the best yellow pine throughout. The flat gravel roof is used as a clothes-drying ground by the families in the upper three stories. For the occupants of the lower stories lines are provided in the yard. The slate staircase, extending from cellar to roof, is not only absolutely fireproof, but cannot be reached by any fire that may occur in the buildings, forming an unequalled fire escape."

It will be seen at a glance that these buildings embody in their plan of construction three radical innovations and improvements, *first*, fireproof staircases open to the air; *second*, each apartment with separate scullery complete in itself; *third*, buildings only two rooms deep so that every room has light and air.

This outside staircase plan was first used in 1863, in London, by Sir Sydney Waterton, and has found increasing favor there and elsewhere since. It does away at a stroke with the common interior hall, while the shallowness of the buildings renders air shafts unnecessary. There is thus a complete separation of each story from those above and below, and to pass from one to another it is necessary to step out on every floor into the open air. The tenants appreciate that the stairs form a model fire escape, while the Health Board recognize fully how the communication of disease is hindered by the removal of the common hall.

The average tenant takes good care of the fixtures in his scullery, though many a one has never before had responsible control of such conveniences. This proves a certain economy in the provision and maintenance of separate sink, tub, and water-closet for each tenant, for the responsibility being thus clearly placed teaches at once a constant care, while a use and responsibility divided

between two or more tempt to carelessness and neglect.

In the "Riverside" there are provided attractive and adequate hot and cold baths to accommodate all, and these are opened free of charge on certain hours each day to men and boys, and women and girls, and are largely patronized by the tenants.

The rentals in these buildings for a living-room, bedroom, and scullery range from \$1.50 per week on the top floors to \$2 on the floor one flight above the street. With the addition of a parlor, making four rooms in all, the weekly rental ranges from \$2 to \$2.80, according to floor, location, and size of rooms. The average demand is for sets of three rooms and a scullery and about sixty per cent of all the apartments are accordingly thus proportioned. About thirty per cent consist of one room less, and the remaining ten per cent have one or two rooms more. It is usually estimated, and with appropriate correctness, that a workingman spends one fifth to one fourth of his earnings for rent. The average rental of the four and three room sets being between two dollars and two dollars and a quarter per week, indicates *average* weekly earnings of the tenants through the year of nine to ten dollars. Many of the tenants earn more than this when at work, such as those in building trades, for instance, and the longshoremen, but their work is quite irregular. About one eighth of the tenants are either widows with children or single women, whose occupations are sewing, house cleaning, washing, etc., and whose earnings are much less. This shows conclusively that in this country these Improved Dwellings reach a much humbler class of tenants than they do in London, without the necessity of such charitable financial assistance as they must feel they incur in the Peabody Buildings for instance.

The mixture of nationalities in the Brooklyn buildings is most striking. There we find Germans and Irish, English, Scandinavians, etc., living in the same blocks of buildings and as many as a dozen nationalities represented in each annual census. Of American and Irish about equal numbers appear, while the Swedes and Norwegians together outnumber either of the former.

The financial results of these building enterprises have been entirely satisfactory to the owners, while the tenants, well convinced that they get all they pay for, are ready and

prompt in payment of their rents. The agent never goes out to collect these, but they are regularly brought to the office on the premises on each Saturday or Monday for the week following. So prompt are the tenants in payment that on Tuesday morning the total amount unpaid for the current week represents in the aggregate but a few hours' rent for the entire property. Yet still better and more satisfactory than the financial returns are the moral returns of such investments. If the owners should ask their tenants to recognize themselves in any way as the recipients of charitable assistance, which they are not, the whole situation would be changed and the results for ill would outweigh the effects for good. But because the whole management is on the basis of mutual fairness, with no obligation implied except the honest discharge of mutual duties as landlords and tenants, the stranger may

knock at any door and, simply asking the courtesy of a view of the little apartment, can learn from the occupants their cordial appreciation of, and satisfaction in, their surroundings. The aim here has been not to give accommodations for less than they were worth, but to give the best value possible in return for the rents usually paid, while securing such a return as other real estate investments usually yield.

Life in the best apartment house that can be constructed is not ideal, either for rich or for poor, but no other life is possible for millions of the working classes in this country to-day. Strange, indeed, it seems that, given so many thousands of people able and desirous to help those less favored than themselves, so few should use their energy and means in the most natural, most necessary, and most productive direction—the provision of better homes for the working classes.

THE PROBLEM OF COLOR HEARING.

BY ALFRED BINET.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

A QUESTION of much interest in these days is that of color hearing. It has been repeatedly discussed in the daily papers and literary and scientific reviews; it has been the subject of medical theses and of didactic treatises; it has figured in poetry, in romance, and even in the theater; it has given rise to several conventions, the last one of which has just closed at Geneva; physiologists have been pre-occupied with it and have made many experiments concerning it, in their laboratories.

But in spite of all the researches but little is yet known of the question and still less is understood. It seems always to have been studied from its outside; scrupulous care has been paid to the details of color and of sound which are blended in color hearing. But it has not yet been explained what color hearing is, nor has it been attempted to render the phenomenon intelligible by the testimony of those capable of manifesting it. It shall be the effort of this article in some measure to supply these deficiencies; though at the outset it must be stated that too little is yet discovered concerning it to allow any one to advance much more than a few theories regard-

ing it. The first step shall be to describe it as a mental condition.

Let us note carefully, in order to have a concerted view upon these questions, the circumstances under which certain persons have been made aware for the first time that they possessed the faculty of coloring sounds.

One day, by chance, in a conversation upon colors, one of the persons present, thinking to express a general sentiment, remarked in a matter-of-fact way that certain words had peculiar tints or shades. He was utterly unconscious that he had said anything unusual. I recall also a woman who, upon another occasion, while we were speaking of the blue color of a certain flower, made this remark, "It is as blue as the name Julius." And then seeing the astonishment of those around her, she added naively, "You all know very well that the word Julius is blue." Naturally, none of them had ever suspected such a thing.

Pedrono, a physician, has published a very interesting case of color hearing, that of a young professor of rhetoric. Some young persons had assembled and were chatting gaily. They repeated at random several

times the very insipid pleasantry, a comparison found in a romance, "beautiful as a yellow dog." Then this person remarking on the voice of one who had just uttered the expression, said in a serious tone, "His voice is not yellow, it is red." This affirmation called forth astonishment and a shout of laughter. They all bantered the person who had thus made known his peculiar impressions, and, beginning to sing, each one wished to know the color of his voice.

Those who learn for the first time of these peculiar perceptions in others experience a great surprise; they can form no idea of what it is; the likening of a sound to a color seems to them a process utterly devoid of any intelligible character. Meyerbeer has said somewhere that certain chords in music are purple. What meaning can be given to this expression? Each of the words taken separately has a signification: every one knows what is meant by a chord in music, and by the color purple; but the linking of these terms by a verb and making such a sentence as "This chord is purple," conveys no idea to the mind. As well say virtue is blue or vice is yellow.

So, for the great majority of people, color hearing is an enigma. I shall attempt to show that it is a real phenomenon. Simulation has generally an individual character. It is the work of one person and not of many; it does not give rise to uniform effects, which repeat themselves from one generation to another and in different countries. It is especially important in the examination of this subject to take into consideration the number of persons who affirm that they have the faculty of color hearing. According to Bleuler and Lehmann this number would amount to twelve out of every one hundred; Claparède, a distinguished psychologist of the University of Geneva, who was deeply engaged in an examination of this subject, has stated that out of four hundred and seven who responded to his questions, two hundred and five possessed color hearing. This very large proportion cannot be understood to be general, for the immense majority of individuals who know nothing at all of such phenomena do not respond to such questions, for several reasons, chiefly because of a certain disdain for studies which they cannot comprehend. It is nevertheless true that Mr. Claparède has collected without great effort two hundred and five observations and that

this number added to those obtained before, gives a total of nearly five hundred cases. Surely this is a mass of testimony which may inspire some confidence.

It is necessary to admit, then, as established, the fact that some persons do experience on hearing certain sounds, impressions of color whose nature varies with that of the sounds and of the individuality of the person.

The first author who signalized the colors produced by sounds was a physician of Bavaria, named Sachs. His publication is dated 1812; it formed his inaugural thesis in medicine. He describes his own impressions and those of his sister. His observations are very complete and contain in great part details such as are found in later works on the subject. He died young, at twenty-eight, and his researches fell into oblivion.

During the following years some physicians, especially oculists, such as Cornaz of Geneva, published isolated observations. In 1873 there appeared the important work of Nussbaumer, who wrote of himself and his brother, the one a student at Vienna, the other a watchmaker. Both experienced at an early age these color sensations when they heard certain sounds. In their boyhood, they were accustomed to fasten spoons and knives to strings and suspend them in such a way as to make them ring. They then designated by a color the sounds produced and described their impressions. Often they did not agree and the differences sometimes led into long disputes, of which their brothers and sisters comprehended absolutely nothing. The student published in later years, a detailed account of the two cases.

Six years later, in 1879, Bleuler and Lehmann wrote their work. It is the most complete of any on the subject. The two authors were studying medicine at the University of Zurich. Bleuler relates how the idea of the work came to his mind. There was a conversation on chemistry. Interrogated on the aspect of ketones, Bleuler replied, "Ketones are yellow because there is an *o* in the name." Thus by a curious illusion he attributed the color suggested by the name of an object to the object itself. His friend Lehmann, greatly astonished, and not understanding his response, demanded an explanation. What he heard in reply piqued his curiosity and they both began then to make experiments upon their friends. They published accounts of more than sixty cases.

In general, it has been learned from such researches that the impression of color is produced most generally by speech. The sounds and noises of nature cause the same effect only as they bear an analogy to the human voice. Speech gives the listener an impression of color only when it is clearly uttered: a murmur has not the same effect as the voice in singing or in distinct speaking. The tone of the voice influences the tints and shades; the barytone and the bass voice awaken sensations of dark colors, and shrill voices light colors. Closer examination reveals the fact that the color depends chiefly upon the separate words pronounced. Every word has its own color, or rather colors. Carrying the analysis further still it is learned that the color of the words depends upon that of the letters composing it, and that it is, consequently, the alphabet which is colored. The final observation reached is that the consonants have only pale and obscure tints and that the coloration of language is derived directly from the vowels. With a very few exceptions, these discoveries hold true of all subjects examined.

It is curious to note that with some persons the apparition of colors occurs not only when they hear words pronounced or when they think, but even when they see them printed or written.

What, then, is this coloration of the vowels? It is here that the question becomes intricate. As to all descriptions of the observations recorded, they differ but little; as to detail in colors there have been recognized various shades and tints following no regular order. *A*, which appears red to one, is black to another, white to a third, yellow to a fourth, etc. As the number of colors and of letters is limited there will be found in a certain number of cases a few which will agree. Sometimes also agreement will be shown in the cases of members of the same family or of persons who live together. But it is evident that the rule is disagreement. This disagreement produces strange consequences. Two persons possessing the sense of color hearing can never understand each other; each one is shocked by the colors which the other indicates. Red, which for the one perfectly harmonizes with *a*, gives to the other the impression of a false note. Naturally each thinks he is right; a condition which often gives rise to curious examples of intolerance!

F-Jan.

Attempts have been made to find for the vowels the colors upon which there has been most agreement. Mr. Jules Millet gives as the result of his studies the following statement:

A black, *e* yellow, *i* white, *o* red, *u* green.

Mr. Claparède sums up his researches in this list:

A black, *e* blue, *i* red, *o* yellow, *u* green.

Agreement in the two summaries holds only in regard to *a* and *u*. But this is of little signification. The question which interests us, and which we are now going to examine is, in what sense there can exist an identity or even an analogy between a letter and a color.

First of all it is necessary to notice a pre-occupation which haunts the minds of the subjects of color hearing. They all have a strange illusion regarding their psychological state. Up to the moment when they are interrogated concerning their impressions, they suppose that the faculty of coloring sounds is a natural one, common to all, and it is not without inquietude that they learn the contrary. One is never pleased on discovering that he is an exceptional creature. Everything exceptional appears abnormal, and takes on the character of disease.

In order to get at any understanding of this subject it is necessary to have recourse to psychological analysis.

Some students have thought that the peculiar sensation resulted from some malady of the eyes or the ears; others have explained it as some trouble in perception, such as a double perception, or a confusion between the two acts of seeing and hearing. But all of these are in error. It is wholly in the imagination of the person that the trouble lies. It has long been a well-known fact in psychology that any intense mental experience, such as would form an indissoluble fusion of ideas, acts in a direct manner upon the belief and the conduct of individuals.

The impressions of color of which some persons are conscious in hearing certain vowels are not real sensations, they are not colors which can be seen; but are mental images, ideas. One does not know how better to compare them than to the images which the natural meaning of the words awakens in the normal mind. The mental state of persons having color hearing is characterized by the direction of the thought

toward color ; and each word thus gives to the mind complex ideas. These ideas follow the word as a procession, constantly accompanying it. They are as a second meaning with which words are enriched. In place of provoking a single idea each word for them provokes two, the idea of the object of which the word is the name and the idea of color. When color hearers catch the sound of a simple sentence, such as "I am going to the country," they have a complex representation of such a trip and all that it includes, and besides they see passing before their eyes in imagination a succession of colors.

It is known to-day that every mental image which is at all impressive is accompanied for a brief instant with a belief in the reality of the object. This phenomenon, a little exaggerated, would become transformed into an hallucination. This comparison makes it easier to understand how the impressions of color which sound gives to certain persons can become to them visual hallucinations.

Having thus sought to establish the mental nature of these impressions, it remains for us to search into the cause of their apparition. Our ideas have in general a logical origin. If I hear a bell ring without seeing it, I imagine to myself its form, its motion, its size, etc. Everyone readily understands this grouping together of ideas ; it is natural, being derived from previous experiences. But how it is that the letter *a* awakens the idea of red, and that in a general way all sounds are colored for some persons, is beyond the ordinary comprehension. Such associations are fictitious, and of a purely individual character ; they do not correspond to anything in the regular order of exterior facts. It seems to me that the explanation lies in the hypothesis that color hearers belong to the category of visualists—those who have the power of making that which is seen by the mind only, visible to the eye.

Dr. Pedrono says of one of his subjects, "Every time that a distinct sound strikes his ear, especially the sound of the human voice, it at the same instant produces in him the impression of color. This impression is sudden and spontaneous. Before remarking whether a voice is agreeable or not, whether it is strong or weak, he says, 'A red voice, a green voice,' etc. This spontaneity of im-

pression shows that it is not voluntarily sought for. Further, the association between the sound and color dates in all cases back to infancy ; its origin is lost in the haziness surrounding the first years of life ; also whatever color is connected with a sound at the beginning remains always attached to it. It is beyond the power of color hearers voluntarily to destroy these associations or to replace them by others. From the very first moment when *a* appears red to one of them, it will remain red in spite of any effort he may make to change it. It is an indissoluble association, a fixed idea.

If the origin of this phenomenon lies, as we believe it does, in the organization of the individual, what are the occasional causes which determine it? We frankly admit that as yet but little is definitely known concerning this inquiry, but if we thought it impossible ever to solve the question we should not have proposed it. More and more is slowly being discovered in regard to it, and we have a firm hope that well-conducted individual inquiries will finally end in the discovery of the origin of this color-sound association in each case. Perhaps it will be found that it arises from the first picture book with colored letters given to the child to amuse it, and the color becomes forever after inseparable from the letter. Perhaps also the sound of certain words which are the names of colors are detached by a sort of abstraction and carry the reflection of the color into the other words in which the same sound enters. As a proof of this Mr. Galton publishes an observation concerning a certain Englishwoman to whom the letter *e* appeared red. She supposed it arose from the fact that *e* was in the word red, and that the letter always suggested to her the color.

Summing up the results obtained from the researches made thus far in this peculiar question, we have the following statements, but they show that a good beginning, promising greater results soon, has been made: One point is certain—that the impressions of color which are suggested by certain acoustic sensations are mental images ; one point is probable—that persons who experience these phenomena belong to the visual type of persons ; one point is possible—that the grouping of the impressions may be the result of associated perceptions gained in early life.



Assistant-Chief, Department of Fine Arts, World's Columbian Exposition.

THE material portion of the World's Columbian Exposition chiefly is known, thus far, through the numerous disquisitions that have been published concerning the architecture and decoration of its various buildings. It has been pointed out that these Exposition structures, as a class, must exercise a potent and much-needed influence in the direction of architectural reform in this country, illustrating, as do most of them, the strength and beauty of simplicity, judicious reserve in the employment of decorative detail, and the wisdom of giving due consideration to situation and environment. The decorative treatment of most of the structures is full of suggestion to architects, sculptors, and painters, and the principles therein practically set forth undoubtedly will be involved and recognized in many of our buildings in the future.

But architectural and sculptural lessons will not alone be taught by the Exposition buildings. In the great courts of the Central

Pavilion of the Art Palace will be installed a magnificent collection of casts duplicating reproductions of monumental works shown in the Museum of Comparative Sculpture, in the Palace of the Trocadero, in Paris. These casts not only illustrate the growth of French sculpture, but also the development of architecture as a fine art in France during medieval and later times. They embrace superb examples of late Romanesque; the Gothic, from its beginning to the period of its highest development; the Renaissance and reproductions of some more modern work. The exhibit is not designed to exemplify the technical characteristics of the different systems of building,* but to show noteworthy examples of construction possessing in itself great decorative value enhanced by the proper use of sculpture.

* The technical (mechanical) principles of architecture of different countries and periods will be illustrated by drawings and models in the Exposition's Department of Liberal Arts.

Medieval art is less generally understood—especially in America—than the art of any other period in the range of our present comprehension. Except in the construction of certain of our churches, Gothic architecture has found little employment in this country, and that little exhibits slight diversity in

The French Museum of Comparative Sculpture is one of the most valuable adjuncts of art study in France. It is a natural outgrowth of the work of the National Commission on Historic Monuments, organized in 1832, "for the conservation of all property which, by nature or design, has a historical



Portion of facade of Church of St. Gilles. 12th century.

type or character, is not important in its class, and has developed no modification suggesting special adaptation to American conditions. In this, as in other matters, we have copied literally, rarely or never striving to interpret the spirit and apply its teachings.

While, in our principal museums, we have had, for many years, casts of the sculptural details of Greek and Roman structures, and while the decorative features of the classic orders have become familiar to almost everyone, heretofore only occasional small, fragmentary objects have represented the country and the period in which the Gothic and the Renaissance attained their highest expression. Considering the readiness of Americans to adopt that which commends itself to them, it is of the greatest importance that they have set before them as many examples as can be obtained of that which is good or which offers worthy suggestion, and, therefore, the value of such casts as those of the Trocadero collection scarcely can be overestimated.

or artistic interest to the state." This commission, in the course of its labors, conceived the wise idea of having casts prepared, partly for the sake of bringing together in one place reproductions of characteristic portions of these works, so that they might be studied and compared the more readily by a large number of persons, and partly in order to record the condition of various monumental works as they are at present—works sure to suffer more or less the processes of further decay as time goes on, or others soon destined to undergo restorations necessary for their preservation.

The Museum of Comparative Sculpture was established by a decree of the French government promulgated November 4, 1879, upon a plan originally outlined by the late Viollet-Leduc, but mainly carried out in accordance with designs carefully matured by M. Antonin Proust, at that time, as at present, president of the Commission on Historic Monuments. M. Proust's interest in the

museum has been most active, and its present importance and value may be credited mainly to his intelligent and unremitting efforts.*

The collection of casts to be shown in Chicago comprises duplicates of many of the most important reproductions in the Trocadero Museum. There are great portions of the façades of cathedrals and churches, enormous portals, elaborate altars, galleries, columns, capitals, statues, tombs, and the almost innumerable details of the splendid and unique ornamentation of some of the most noteworthy structures of their class in the world.

These casts all have been made from molds formed directly from the original monuments; the material composing the molds having been forced into the smallest interstices of the stone, terra-cotta, wood, or other material of the object to be copied, so as to reproduce in perfect detail all its textural qualities and slightest markings. Each cast made from the mold then has been placed beside the original work and colored so exactly like the latter that often it is difficult to realize that certain apparently ancient fragments, seemingly weather-worn and time-stained, are nothing more than mere plaster reproductions.

Some of the casts are of very considerable size,—for instance, that one showing a portion of the façade of the Church of St. Gilles is 41 feet long and 24 feet high; the tympanum from the Portal of the Virgin, from Notre-Dame, Paris, is 24 feet high and over 18 feet wide; the portal of the Cathedral of Bordeaux is over 35 feet high and almost as wide; the Gallery [Jubé] of Limoges Cathedral is 20 feet high and 36 feet long, and some other reproductions are very large.

The collection as a whole reproduces especially characteristic and interesting portions of the Cathedrals of Chartres and Bourges (12th century); Paris, Rheims, Amiens, Lyons, Rouen, and Laon (13th century); Bordeaux, Nantes, and Sens

*In 1881, M. Proust was minister of arts in the Gambetta Cabinet. In 1891, when France accepted the invitation of the United States to participate in the Columbian Exposition, M. Proust was appointed commissioner of fine arts for France at the Exposition. As commissioner, his work has been most valuable, both to his country and to the Exposition.



Figures from Chartres Cathedral. 12th century.



Sculptures from Amiens Cathedral. 13th century, first half.

(14th century); Mans (15th century); Beauvais, Limoges, and Tours (16th century); the Churches of St. Gilles, St. Trophime at Arles, St. Martin at Brive, St. Euthrope at Saintes, and Notre-Dame du Port at Clermont-Ferrand (12th century); St. Denis and St. Croix at Nievre (13th century); St. Maclou at Rouen (16th century); St. Nicholas and St. Jean at Troyes (16th century); the cloisters of Moissac (12th century); the Abbey de la Dourade at Toulouse (12th century); the chapel of St. Germer (13th century); the Chateaux of Lude (15th century) and Gaillon (16th cen-

tury); the Hotel de Rohan, Paris, the Palace of Versailles, the Hotel de Ville of Toulon (17th century), and many examples of special sculptures not particularly associated with architectural decoration.

In an article of limited extent it is manifest that these casts cannot be described with specific detail; the illustrations presented herewith offer a suggestion, however, of the general interest of the collection—an interest it will have not only for the artist but for the general visitor. In it may be studied and compared not only the various masterpieces

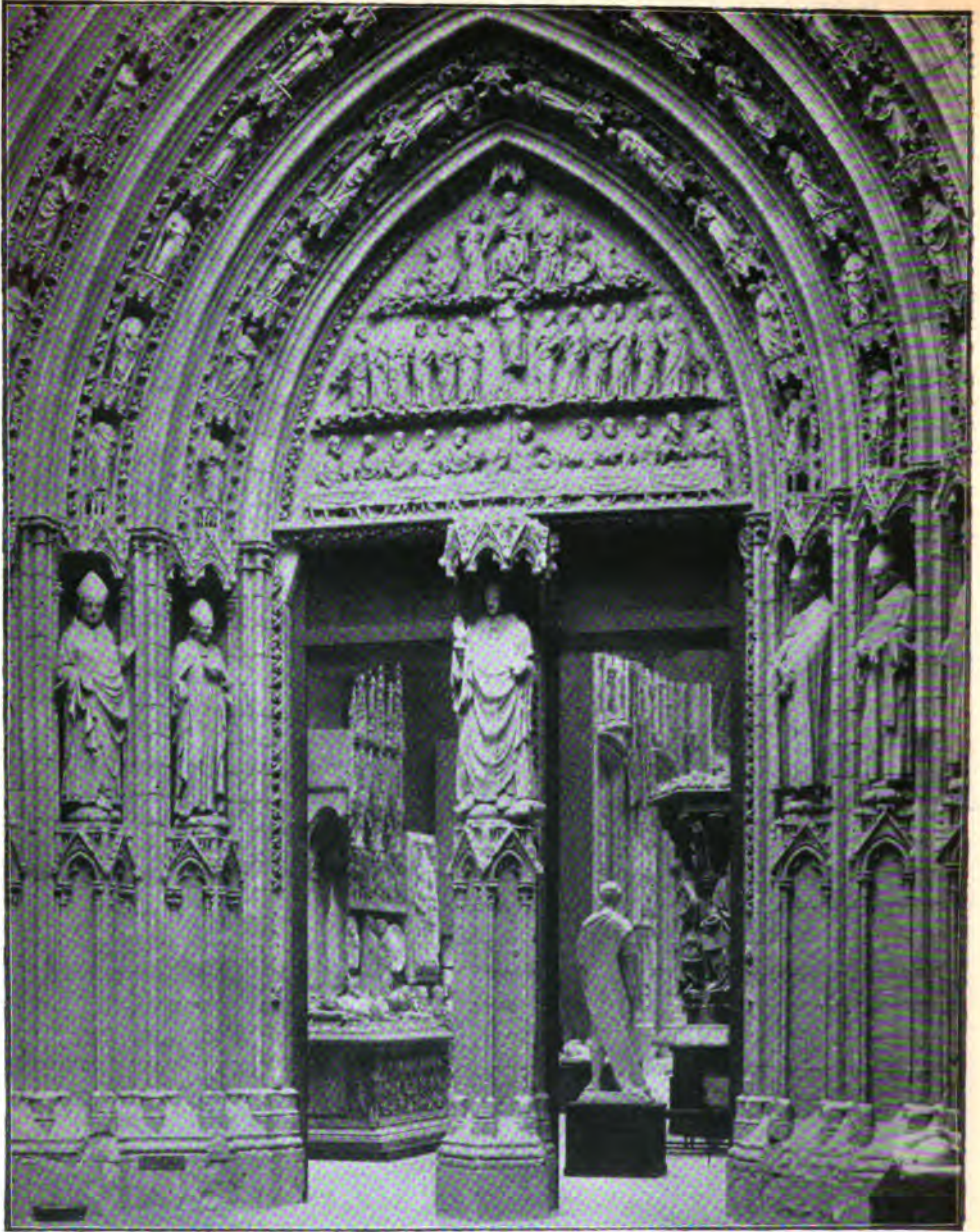
of the Gothic and the Renaissance in France, but the art principles of which they are the expression. Here one may follow, also, the development of special phases of decorative design as influenced by geographic location, peculiar environment, government, inherited or acquired customs, beliefs, etc., and may gain new and valuable ideas concerning their period and the people who produced them. Already, in France, recent study of these monuments has led to the recovery to history of much that long had been viewed only as uncertain tradition, and has resulted in the discovery of long-forgotten names of early architects and sculptors and the correction of

many long-accepted facts and dates. But this is the smaller value of the collection; its greater value lies in its presentation of that which may add to the art knowledge of the layman and offer inspiration and suggestion to the artist.

In the remarkable monuments of the medieval period—most of which convey the idea that the sculptors worked with sincere devotion to their art as well as to the truths which they strove to explicate through it—one is impressed by the harmony that almost invariably appears to have existed between the architect and the sculptor. There is no suggestion of a structure entirely planned by



Decoration of interior wall of Rheims Cathedral. 13th century, second half.



Portal of the Cathedral of Bordeaux (transept). 14th century.

a builder utterly ignorant of art, and then turned over to a strange contractor for "decoration" at so much the square foot,—as is the usual practice in these modern times. In medieval days the architects and sculptors seem to have planned together and to have worked together, each putting into his effort all that he could offer in the direction of glorifying the work, and cheerfully making concessions and sacrifices when the highest ar-

tistic interests of the joint production appeared to demand them.

Of the numerous reproductions of the Romanesque, certainly the most noteworthy example in the collection is the portion of the façade of the Church of St. Gilles (of the Department of Gard, Provence, Southern France), showing the magnificent central portal of the west front. This fragment, dating from the early portion of the 12th cen-

tury, exhibits the most charming relationship in its architecture and sculpture. Here construction and decoration went hand in hand, assisting each other to the utmost. While there is great wealth of sculptural detail—excellent in composition and fine in execution—there is no weakening excess of it; the work as a whole is pervaded by a simple dignity that is very satisfying. The decoration of this church almost marks the birth of art interest in France. The sculptures of the preceding centuries rarely could be commended;—when not absolutely crude and barbarous in detail, they usually were weakly imitative of ancient models, and seldom were employed judiciously in connection with architecture.

A little later than St. Gilles came the neighboring church of St. Trophime at Arles (eleven miles distant from St. Gilles, and dating from the middle of the 12th century), and these two structures have been characterized "the finest examples of the Romanesque in France—even unparalleled, in their time, in Italy." (Reber.) St. Gilles often has been referred to as the culmination of the excellence of the Byzantine style.

From the movement which had its beginning in Provence, inspired, perhaps, in some degree, by the remains of many ancient Roman works scattered through the territory (as at Arles, Nîmes, Orange, Pont du Gard, and other points), art feeling spread throughout France and beyond, and architecture and decoration assumed radically new phases, as invention was stimulated by devotion and the spirit of competition, guided by a recognition of the climatic conditions and the character and needs of the people of each particular region.

As the art impulse extended northward, sculptural decoration improved, and statues and bas-reliefs representing the human figure began to lose the stiffness of the Byzantine type and assume a more natural, lifelike appearance. This improvement is shown in its early stage in some of the 12th century sculptures of the Cathedral of Chartres,—though even in these there is retained much of the conventional rigidity and meagerness that characterized the earlier religious sculptures. Two figures from one of the *piédroits* of the central portal of the Cathedral of Chartres illustrate this.

The great advance in medieval art was particularly marked in structures of the

13th century, whence the examples are so numerous, so varied, and of such fascinating interest as to be almost overwhelming to the student. Ferguson enthusiastically declares that this period as a building epoch "is perhaps the most brilliant in history, surpassing even the great Pharaonic age in Egypt, the age of Pericles in Greece, and the great days of the Roman Empire, in the extent of the buildings executed, their wonderful variety and constructive elegance, the daring imagination that conceived them, and in the power of the poetry and the lofty religious feeling expressed in every feature and in every part of them."

In the façades of the Cathedrals of Laon and Paris (Notre-Dame) the figures, while somewhat constrained, are no longer rigid. There is in them a suggestion of having been studied from life, "though from types chaste, self-contained, and inclining to severity in expression." In the sculptures of the Cathedral of Amiens (dating from about 1230), there is greater freedom of action and truth to nature; as one may see from the pier and doorway of St. Honoré. Here the figures are well drawn, and the faces have in them a suggestion of "interest in life" (by no means a frivolous interest, however), entirely lacking in most of the earlier work. The draperies are carefully studied, yet are not obtrusive in technique. It may be mentioned that the figure of the Virgin, in this fragment, dates from the latter half of the 14th century. It occupies a position originally intended for a statue of St. Honoré. It very fairly illustrates the beginning of the decadence, when the sculptor became more interested in himself and in his technical facility than in his subject, and when devotion degenerated into affectation.

A single figure of great strength and dignity—one almost might write "of great solemnity"—is the famous "Christ of Amiens," which stands in front of the pier of the central portal of the west front of the cathedral. In this work one cannot fail to be impressed by the evident sincerity of the sculptor. This statue undoubtedly was the expression of an ideal that was a part of his life. In nearly all the sculptures of Amiens one finds noble simplicity, dignity, grace, and beauty. If sometimes they lack absolute truth to nature, they usually possess the greater quality of faithfulness to the sublime ideals of which they are the expression.

The sculptures of the Cathedral of Rheims represent, perhaps, the highest technical advancement of the medieval sculptor; but in them one misses something of the devotional fervor that is characteristic of the works a little preceding. Here we seem to find the artist more closely wedded to the material than to the ideal, to the language than to the sentiment to be conveyed by it. There is exquisite tenderness and delicacy in some of the figures from Rheims, but the great refinement in them often is realized at the expense of strength and seriousness, and prefigures the decadence which supervened in the 14th and 15th centuries. There is almost too great a reaction from former conventionality; the apostles, virgins, and saints appear too much like men and women of the world. But while generally inclined to lack the religious suggestiveness which their position demands, the sculptures of Rheims are very beautiful to contemplate. An example of the decorative treatment of the interior wall of the west portal of the cathedral shows several carefully drawn figures and an arrangement of decorative detail executed with great ability and disposed in a most charmingly artistic manner.

Limitations of space make it necessary to pass many interesting memorials of Bourges, Beauvais, and Rouen, and to devote only a momentary glance to the sculptural art of the 14th century—exemplified very fairly in the Cathedral of Bordeaux. The portal of this structure is a mass of elaborate sculpture of minute and very rich detail, exhibiting many of the most unsatisfactory features of its period. There is an overloading of ornament, and a general degeneration from sublimity to "prettiness." We see no longer the devoted and enthusiastic ascetics of the previous century, whose every lineament expressed strength of character and purpose; instead, we have a company of sleek, well-fed, complacent-looking bishops, serene in their sanctity, contemplating that which passes without emotion or even interest. The figure of Bertrand de Goth (afterwards Pope Clement V., the submissive tool of Philip IV.), stands before the central pier, under a dais, above which, in the tympanum, are representations of the Last Supper, the Ascension—treated in a very peculiar fashion—and Christ enthroned between four angels. In the *voussoirs*, the first archivolt is adorned with ten angels; the second with

the Twelve Apostles, and the third with fourteen patriarchs and prophets.

The 15th century has little to represent it, and this little shows the continuation of the decadence begun in the 14th century.

In the 16th century, in the reign of Francis I., the new era—the Renaissance—opens. In the Trocadero collection of casts this period is represented by many splendid examples. One of the most noteworthy is the gallery of the Cathedral of Limoges, which is a work of much magnificent detail executed with the most careful finish. A detailed description of this single work would require a special paper by itself.

Another important 16th century production is the tomb of Louis de Brézé, Grand Seneschal of Normandy. This memorial was erected by his widow, the celebrated Diane de Poitiers, in Rouen Cathedral in 1535. It is attributed to Jean Cousin and to Jean Goujon and is a work of the most excellent artistic character.

The doorways and doors of the Church of St. Maclou, of Rouen, are among the especially beautiful productions of the 16th century and exhibit, in a remarkable manner, the high degree of perfection reached in decorative sculpture and wood-carving. Here, again, description fails one, and illustrations must be depended upon faintly to suggest the splendor of the original works.

Representing the 17th century, one of the most admirable of the casts reproduces the high relief crowning the entrance of the old Hotel de Rohan, Paris (the present Imprimerie Nationale), a master-work by Robert le Lorraine (1666-1743). (For illustration see headpiece of this article.) It suggests the vigor and movement characteristic of some of the best French sculpture of to-day.

There are many examples of the work of the 17th century, including a large number of sculptures from the Chateau of Versailles. Many of the latter are more "effective" than meritorious, but they have decided value in such a collection.

It is gratifying to know that, after the Exposition has closed, these casts still will remain in America. Of the entire collection, principal pieces to the value of more than fifty thousand francs generously have been presented by the French Government to the Exposition, with the understanding that, at its close, they are to become the property of an American Art Museum. During the Exposition, they will constitute the principal fea-



Door of north transept, Church of St. Maclou, Rouen, 16th century,

cure of the French Section of Architecture, in the Department of Fine Arts.

If our architects, sculptors, and decorators only will study these casts, and particularly in the light of their respective periods, striving to understand their spirit and then aiming to translate into art expression appro-

priate to our country and period the knowledge gained from them, the Trocadero casts may perform almost as great a service for this country as the original works from which they were taken have performed in the development of artistic taste in France.

For this exhibit of casts the Exposition is

especially indebted to the zeal and energy of Professor Halsey C. Ives, Chief of the Department of Fine Arts, who, as director of the St. Louis Museum of Fine Arts, had devoted much time to the study of the various European museums and particularly had been attracted by the Museum of Comparative Sculpture, in the Trocadero, in Paris. When Professor Ives visited Paris, a year ago, in the interest of the Art Department of the Exposition, he suggested to M. Proust, then lately appointed French commissioner of fine arts for the Exposition, the desirability of sending as an exhibit a collection of casts of the most im-

portant monuments for which France is famous.

M. Proust who has made the Trocadero Museum one of the great objects of his life, received the suggestion with great favor, and presented the project to his government in such an effective manner that not only was the exhibit determined upon, but it was resolved that reproductions of a number of the most important works should be presented to the Exposition, as the nucleus of a collection for a permanent museum, and as a memorial of the interest of France in the art development of her sister republic.



Limoges Cathedral (gallery). 16th century.

OLD, TRIED, AND TRUE.

BY EDGAR L. WAKEMAN.

A SONG I sing to all that's old—
Old, tried, and true! Ah, I would fain
The bitter with the sweetest hold,
Could all old hands clasp mine again.
The face of Change I meet with fear;
Though good the New, the Old is dear.

A song I sing to olden cheer:
For frosts of autumn gild the leaf;
They crown the seasons; test the year;
They mist the grape and bind the sheaf;
Their tender touch is longest lent
To earth and air and firmament.

A song I sing to olden ways:
Old scenes, old homes, old ingle-nooks;
Old faiths of blessed olden days;
Old myths, old rhymes, and dear old books;
And, if with faults, old friends; and calm
Loves flowing like some stately psalm.

O Angel dread of Untried Lands,
Move slow the pendulum of Change!
Hold kindly with thy faithful hands
Its longest reach in youthward range;
For sweet as is the new hour's cheer,
The olden hours are dear, more dear.

A DESOLATE MORNING.

BY FRANK WALCOTT HUTT.

THERE are few natural calms that are akin
To the chill quiet of a winter morn
In rural by-ways, leafless, white, and lorn:
For Pan hath fled, whose early wont hath been
The dawn with minstrelsy to usher in;
Ay, fled away, and all his pipes, forsworn,
Neglected lie, of ev'ry sweetness shorn,
Mute vassals of a cold, stern discipline.

Ah! it is vain to strain thine ear, to listen
For plash or trill: 'tis still, all very still,
And later storms have here and yonder raised
Above the dead, high spotless mounds, that glisten,
But render back no echo of the rill,
And tell no story of the bird that praised.



Mrs. Kate Douglas Wiggin.

KATE DOUGLAS WIGGIN'S KINDERGARTEN.

BY FANNIE C. W. BARBOUR.

OF all the pleasant and profitable excursions which are offered to the sightseer in San Francisco, none is more enjoyable than a visit to the Silver Street Kindergarten. Here in a densely inhabited, but unfashionable quarter of the city, one can find a group of cultured young women faithfully carrying on, day by day, a most noble work. This same work, one woman, great in her generation, patiently and systematically planned and labored for, until success crowned her persevering efforts; while another woman, grand in her philanthropy, most generously furnished the means to carry it on.

Fourteen years ago Kate Douglas Smith, then a resident of Santa Barbara, California, whom we all know so well at the present time as Kate Douglas Wiggin, conceived the project of this free kindergarten school for

the little ones of the poor of San Francisco. She realized the value of those well-formulated and far-seeing projects of the great German instructor, Froebel, who, living a century ago, yet saw the need of making more attractive to the juvenile and untried minds of little children, the studies which should fit them for higher education in after years. We are all so familiar with the history and progressive development of the plans of this famous instructor, that no detailed account of his method will be necessary. But a moment's glance at the history of the gradual establishment of the kindergarten system in our own country may prove of interest.

To go back to its origin, the Italian Pestalozzi was the first teacher of modern times to organize a system of infant instruction, and his plans were perfected during the present century by later eminent writers. But on

the 21st of April, 1782, in a small village of the Thuringian Forest, was born the man from whose brain was to emanate the most perfectly organized method of training and cultivating the juvenile mind, viz.: Friedrich Froebel. His new system obviated and eliminated all the difficulties and evils of Pestalozzi's method, and he christened it the Kindergarten or "Children's Garden." During Froebel's lifetime (he died in 1852), more than fifty kindergartens were established in Germany, Belgium, and Saxony.

If our public instructors had been a little more enterprising, America might have gained for herself the glory of originating the best method of teaching the little ones, for before the eminent German instructor had been heard from the Rev. Thomas Gallaudet, principal of the American Asylum for Deaf-Mutes at Hartford, proposed something on these same lines, but his plans were not carried out.

The French were the first outside nation to adopt the kindergarten system, which they did in 1838. In the meantime the first publication on the subject was seen in America in 1856, when an article appeared in the *American Journal of Education*, and next some letters by Mr. John Kraus in the *Army and Navy Gazette*, and Miss Elizabeth P. Peabody's letters were published in the *New York Herald* of 1867-1868. Then came out the "Plea for Froebel's Kindergarten as the Primary Art School," appended to the "Artisan and Artist Identified," an American republication of Cardinal Wiseman's lectures.

In 1868 Miss Peabody established the kindergarten in Boston, and a training class was opened the same year at 52 Chestnut Street

in that city by Madame Kriege and her daughter, who had studied it in Germany. In 1871 Milton Bradley, a toy manufacturer of Springfield, Mass., an enterprising young man, first undertook the manufacture of Froebel's implements, and published a pamphlet to explain their use. In 1872 a free training school was established in St. Louis, and the same year it was introduced into England. In October the Normal Seminary for the Training of Kindergartners was opened at No. 7 East 22d Street, New York, conducted by Prof. John Kraus and Mrs. Maria Kraus-Boelte. A year after this Miss Peabody began to edit the *Kindergarten Messenger*.

The woman formerly alluded to, who by her philanthropic assistance made possible in 1878 the realization of Mrs. Kate Douglas Wiggin's project, was Miss Hattie Crocker, now Mrs. Alexander of San Francisco. She has been for some years the financial mainstay of the undertaking, and is known to the

children as "the fairy godmother," who, when they need any comfort, or if they even ask for luxuries, comes forward just at the right moment and supplies the lack. This was the first free kindergarten school established west of the Rocky Mountains, and from this institution during its brief existence of fourteen years, no less than sixty offshoots, entirely independent, however, and having no connection with the original, have sprung into existence along



Miss Nora A. Smith.

the Pacific coast. In San Francisco alone there are now forty-two free kindergartens, with a daily attendance of more than three thousand little ones.

Noted among them is the Golden Gate Kindergarten, also in a flourishing condi-

tion, with several branches, which are almost entirely supported by Mrs. Leland Stanford, who gives thousands yearly to this work, one of her pet charities. During the last season Mrs. Sarah B. Cooper has started a training school for teachers under the Golden Gate Association, but from 1880 up to that time, the Silver Street Kindergarten was the only school (in the far west) for training the teachers of its methods, and this branch is at present under the personal tuition of Miss Nora Smith. The class now numbers twenty-nine, who, when they finish the course, are fitted for private work, as well as to teach in public schools or in any institution.

The building in Silver Street, a frame structure of fair dimensions, is given rent free by Mrs. Alexander, and here Miss Nora Smith, a younger sister of Mrs. Wiggin, ably fills the position of principal, aided by a score of valuable assistant teachers. Let us look in upon the children at their work. But no! that word is unknown here to these little tots. This is no work for them, but only play. Here, gathered in from squalid and comfortless homes, they are taught gentleness, kindness, and cleanliness by the most delightful of systems, while they play games and sing to their hearts' content; never realizing that through these very games and songs their little souls are uplifted into nobler heights, and their untaught minds are trained to receive and retain those higher grades of instruction which will come to them in later years. There are two hundred and ten children connected with the school at the present time, whose ages range from three to seven; about twenty of the number are from the Foundling Home.

There are four principal departments in the building: First, the Sutro room, fitted up by Mr. Adolph Sutro, a well-known and noble-hearted philanthropist of San Francisco. It is finished in pale green, and is used most often as a playroom. Here everything is arranged to lead the minds of the children to thoughts about the springtime, emblematic of the happy days of infancy and youth when life seems gay, joyous, and free from care. Pictures of birds and wild flowers are on the wall. Here they join in the game of the butterflies and sing the song of the birds and bees. At the end of the apartment is a large sand-table, around which all the little ones can stand and play garden, raking the soil, planting seeds, and building gates with

blocks. They also build the Cliff Rocks and lay out the Golden Gate Park in the most approved manner. Here they compile spring books, pricking out patterns and coloring the same with crayons, copying their designs from natural violets and live butterflies. On the side wall hangs a framed portrait of the great master Froebel.

Number 2 is the Eaton room, named for General Eaton, formerly commissioner of education, and ever a warm friend of the institution. On the wall of this apartment, opposite the entrance, hangs a lifelike portrait of its founder, and under it are these words:

"Kate Douglas Wiggin. In this room was born the first free kindergarten west of the Rocky Mountains. Let me have the happiness of looking down upon many successive groups of children sitting in the same seats."

This room is loved the best. The "Story of Patsy" was written here. It is a cheerful spot with dainty surroundings. Finished in brown with a dado of lighter shade and frieze of daffodils, all the pictures framed in brown and decorated with wheat, it is calculated to impress upon the children's minds the idea of summertime. By the window in a cage chirps a bird who bears the historical name of Patsy. The bird was donated by one of the kindergarten graduates. The principal of the Sutro and Eaton rooms is Miss Grace Pierce of San Francisco, who is Miss Nora Smith's assistant, and is well loved by all the little ones whom she so faithfully and patiently instructs day after day.

Apartment Number 3 is the Peabody room, christened for that first friend of the kindergartners in America, whose peaceful face crowned with snow-white locks will no more be seen among her young friends. Now that she is gone her sons carry on their mother's noble work, and take the same interest in it. This room is under the charge of Miss Light, who trains the children to weave and to model in clay. Here they are told all about the sky; they make comets and stars, and cut telescopes out of paper, and paint the Lick Observatory. They are also taught about the March winds and April showers and to make paper kites and umbrellas. Sewing is another branch taught to the older girls.

Room Number 4 is the Crocker room, fitted up in August, 1889, by Mrs. Alexander, particularly for the use of the Training School.

This is Miss Nora Smith's department, and most of her work is done here, although she superintends the whole institution. It is the largest room, its walls finished in terra-cotta with a wainscot of dark red, and a border of domestic animals, donkeys, pigeons, calves, lambs, colts, rabbits, and ducks. Here the children plow, harrow, and sow the land, mow grass, rake hay, dig potatoes, and carry the grain to mill, while later in the season they prepare for the Thanksgiving feast.

Another very interesting department in the building is a boys' library on the ground floor, which has been open only since last March. Mr. W. E. Brown, the secretary of the institution, well known as one of the leaders in all the philanthropic movements of San Francisco, published a charming original poem entitled "Jack and Jill," with the following dedication:

"To Kate Douglas Wiggin, the pioneer in free kindergarten work on the Pacific coast, this volume is inscribed as a slight token of regard for her unquestioned genius as an instructor, and her charming aptitude as an author. The free kindergarten class, gathered through her efforts, on Silver Street, San Francisco, Sept. 1, 1878, was the first school of its kind established west of the Rocky Mountains. This modest undertaking enlivened at first by the chatter of less than twenty little ones, was the initial attempt that has culminated in that meritorious group of kindergartens on this coast, that now counts its teachers by hundreds, and its pupils by thousands."

In December, 1891, Mr. Brown donated one dollar for every copy that had been sold of his poem, and the handsome sum of \$600 went to the fitting up of the boys' library. From two to six o'clock, any public-school

boy, or indeed any poor boy may come in to read, or may take a book to his home. A piano has been placed in the room, and the young ladies of the training school come down to play and sing for the boys.

One more interesting fact in connection with the work in the main rooms is that every Thursday, from two to five o'clock, there are kitchen garden classes for girls from the public schools, whose ages range from eight to thirteen years. This, with one exception, is the only kitchen garden in San Francisco. Here they learn to set the table, sweep a room, and in fact to do all kinds of housework, to music and song, in that altogether fascinating and yet instructive course of teaching which we all know so well here through its originator, Miss Emily Huntington of New York City.

And so the good work goes on. Men of great minds regard the kindergarten as one of the things needed to stop the great increase in pauperism and crime. By introducing this method into the public schools the children of the densely crowded tenement districts of our large cities will be at least taught cleanliness, and many benefits will accrue to themselves and their families, if they learn nothing but this one virtue, which is akin to godliness. The old idea of neglecting the education of children until their eighth year, when habits are already acquired and evil lessons ineffaceably learned from idleness, is entirely exploded. All honor is due to the woman who so many years ago carried these good rules across the continent, and bore messages of love and tidings of cheer to the untaught little ones of the far west, Kate Douglas Wiggin, the free kindergarten pioneer.

THE WORSHIP OF "THINGS."

BY OLIVE THORNE MILLER.

"**T**HINGS are in the saddle
And ride mankind,"
says Emerson, and one cannot avoid a suspicion, that with all his absorption in high philosophy, he had in his mind when he wrote, some of our American "good housekeepers."

The worship of "things" is a passion that carries all before it. Not the fashion devotee G-Jan.

to her gowns, the bookworm to his folios, not the collector to his postage stamps or his pictures, is so absolutely a slave to his idol as the woman who worships her "things" and is called for politeness' sake, a "thorough housekeeper."

We all know how she lives. She keeps her house, miscalled a home, in spick-and-span order from front steps to back shed; her brass-

es shine, her carpets smell of the ware-room, and one can see his face in her mahogany; she shuts out dust and flies, and with them sunlight, fresh air, and all her family. She does allow the latter under stringent restrictions to eat and sleep within the walls, but it is at the cost of nearly every comfort, and in the poorest parts of the house. One whom I knew, kept her nine or ten immaculate rooms breathless and dark, and lived with her four children, winter and summer, in one low room over the kitchen. Naturally, the husband and father finding so few attractions there, stayed in his place of business till bedtime.

This deluded and all too common mother is usually conscientious and well-meaning, giving her life for what she considers the good of her family, while yet making the home which should be the happiest spot on earth, the abode of discomfort, and the nursery of discontent. And the children who grow up under her roof? How are they affected? There may be books and pictures, pretty things and comfortable places to enjoy them, in the shut-up rooms, but if they know them at all, it is not to benefit by them, they are as pleasures peeped at across a great chasm, something entirely unattainable; their wildest imagination never dreamed of using the treasures, of making them a part of their lives. Nor does the thought of beautiful objects as educators of the growing mind ever occur to such a mother; they are to be shut up, kept clean, dusted, polished, and preserved as "possessions."

Naturally the first impulse of the children is to escape from this barrenness of life. Out of doors is freedom to appropriate and to enjoy, and unfortunately this too falls in with the mother's plan. Out of doors, out of her way, they do not litter or "muss" and make work for her, or injure anything. What they are doing or what associations they are forming she does not consider.

What then does this system gain for the woman who carries it out? It maintains her furniture immaculate and her carpets unfaded, but it costs her the love and confidence of her children; it preserves her books from injury and her bric-a-brac from fracture, but it allows her little ones to grow up without culture of their finer nature; it prevents the inroads of dust and disorder, but it generally sours and embitters their temper, and it drives out into the world, away from her on the first opportunity, beings dearer

to her than all other earthly possessions.

No child in our day will stay a moment after he can get out of it, in a house given up to the deification of "things," and, consequently, to discomfort. The mother may count herself happy indeed, if her sons are not driven into evil courses and her daughters to hasty and unhappy marriages, for she has no influence over one of them. She is ordinarily left in middle life alone, with every child gone, and nothing but her "things" to console her, often too, wondering greatly why she is so bereft. Her fatal mistake has been in values.

During the growing years children should have, not only all the air and exercise but all the happiness they can take, consistently with the formation of habits of decency and order, and a proper respect for the rights of others. Mothers should thoroughly understand that the object of pretty rooms and furnishings, of books and pictures, is to give happiness by use, and, most important of all, to educate and train the growing and unfolding mind in the knowledge and love of beauty, and the enjoyment of the purer and nobler pleasures of life.

Nothing in the world, no education, no wealth, no advantage of whatever kind, is more valuable to a human being than a happy childhood. Besides its strong influence in the formation of character, it is through life an anchor that holds against many dangers, and a memory that sweetens many a bitterness; yet how can childhood be happy under the discomforts of slavery to "things"?

I wish I could picture as it deserves, a home I have known, where the house was lived in from one end to the other, children were taught to handle books and delicate things, and encouraged to use them. The wise mother, not being a "thorough housekeeper" was always a companion, almost a playmate of her children. She was from the first their best friend and confidante, ready with help in getting out of scrapes or repairing damages of all kinds, and participating in every joy and sorrow.

The result, now that her children are men and women, is worth a pilgrimage to see. They are not perfect, truly, but they are honest, sensible young men, with respect for women, and genuine, womanly young women. As to the house, its furnishings are not immaculate; everything shows that it has been used. But the beauty of the faded pictures and the sweetness of the well-used books have passed into the lives of her children and that mother is blessed.

A DAY IN THE BRITISH MUSEUM.

BY MRS. M. A. WADDELL RODGER.

"YOU might spend three months in the British Museum with profit," said Professor Marsh, as we hastened along the crowded London streets.

"Three months, Professor!" echoed Miss Vassar. "Three months among mummies and old stones and rubbish!"

"Ah! wait until you have been there," rejoined the professor. "It has become the treasure house of the ages. But here we are."

"Oh! let us begin with Assyria," cried little Mrs. Marsh. "We want to see those wonderful monuments that Mr. Layard found in 1849 in the palace of Sennacherib."

"You don't mean that Sennacherib immortalized by Byron, who came down upon Israel like the wolf on the fold, whose cohorts were gleaming in purple and gold?"

"The very same, Miss Vassar. Here, in the Kouyunjik Gallery, are alabaster bas-reliefs from his palace, which is supposed to have been injured by fire at the destruction of Nineveh. These slabs illustrate the conquests won by Sennacherib about 700 B. C. You see most of the figures are smaller than life, but with what freedom they are drawn. On this slab, you see, a river crosses the middle, on one side is the city besieged by Sennacherib's army; here, too, is a procession of captives and cattle; on the other side of the river is the king in his chariot with his attendants and more booty."

"Why, Professor, I had no idea that sculpture had reached any such degree of perfection among the Assyrians."

"That is not surprising, Miss Vassar; it is the weakness of every age and land to think that it only has attained to the best. Look at this jasper cylinder on which Darius wrote in three languages, Persian, Median, and Assyrian, 'I am Darius the great king.' Doubtless Darius considered himself the greatest king that had ever been, or would ever be."

"Ah, here is something interesting," exclaimed Mrs. Marsh, "tablets giving the Babylonian account of the creation! Here also is another series of tablets giving an account of the flood, by 'Utnapistum, the Babylonian Noah, who states that the gods within Suripak determined to make a flood. Utnapistum was commanded to build a ship and

put within it all his property, the members of his family, and the beasts and cattle of the field. The coming of the flood, its abatement, the resting of the ship on the mountain of Nizir, and the sending forth of a dove, a swallow, and a raven on the seventh day, are also told, together with the coming forth from the ship.' Why, it is almost identical with the Biblical account."

"Yes," said the professor, "these ancient records all tend to confirm the truth of the Biblical records. In history as in science when all the evidence is in, there will be found to be no conflict between reason and revelation."

"But look at this black marble obelisk. It is considered one of the most valuable historical monuments that has been brought from Assyria. You see it is ornamented with tiers of bas-reliefs extending around the shaft. These unsculptured portions, covered with cuneiform writing, record the history of thirty-one years of the reign of Shalmaneser, which began about 860 B. C. See, there is the name of Jehu, 'son of Omri' king of Israel, who with others gave tribute to Shalmaneser."

"Here," continued the professor, "is an old friend of our childhood, Nebuchadnezzar; this stone describes some privileges granted by him to Rittimarduk."

"You observed that conquest and sacrificial offering were the favorite subjects for portrayal in ancient times. Here is a bas-relief in which two kings are kneeling in adoration, each attended by a winged and triple-horned figure. This other slab shows the military and engineering methods of twenty-eight hundred years ago. See the arched gateways with ornamental moldings; the assalants mining, breaching, and scaling; a battering ram plied from the interior of a movable machine, surmounted by a tower, which is filled with archers and slingers; the besieged lowering grappling irons to catch the ram, and hurling fire-brands to ignite the machine; the besiegers playing water on the flames and each side discharging arrows and stones."

"See," said Mrs. Marsh, "how vividly this slab tells its story of cruel war,—the archers

behind the loopholed screens and those poor impaled captives. How dreadfully barbarous !”

“Yes,” rejoined the professor, “war was as hideous a monster then as now. Do you notice,” continued he, “that all these colossal lions which decorated the temple doorways are provided with five legs ? The reason was that they might appear perfect both from the front and the side.”

“The Assyrians seem to have been more successful in portraying animals than human beings,” remarked Mrs. Marsh.

“True, but the latest examples of Assyrian art show improvement, both in freedom of design and skillful execution. Look at this slab, which shows King Asshur-danni-pal and his queen holding a banquet. He reclines on a couch, she is seated on a chair at his feet. Attendants with fans, music, and viands are waiting upon them. See the birds in the trees, and the head of some vanquished foe hanging from one of the boughs.”

“What a hideous accompaniment for a sunny picnic !” exclaimed Miss Vassar with a shudder.

“Well, we must bid Assyria goodbye, as here is the Phœnician room,” said the professor. “Of course you know, Miss Vassar, that the Phœnicians were the Canaanites and were an ancient people when the Israelites drove them out of Canaan, 1300 B. C.”

“Indeed, Professor ! I had always supposed them to have been a barbarous people.”

“By no means, they possessed a high degree of civilization. They were *the* commercial people of the olden times. They traded in ivory, jewels, linen, and perfumes and their gold, silver, and bronze work was famous throughout the world. In their buildings they used cedar wood and marble. Herodotus says their streets were well paved and that they built canals, aqueducts, and dams.”

“My dear Professor,” said Mrs. Marsh, as she touched his arm, “you are giving us a lecture, we came here to look.”

“True, my dear, true,” and the professor again put on his spectacles, saying as he did so, “Ah ! Miss Vassar, that Moabite stone that you are examining was a great find. It records the war of Mesha, king of Moab, against the kings of Israel. The account is almost identical with that given in 2nd Kings, chapter 3. Here too is some of their bronze work, lions’ heads and fire altars.”

“Oh ! Professor,” called Miss Vassar, “do come to the Egyptian room. Here is none other than the lovely Cleopatra.”

“Cleopatra !” we all exclaimed.

“Ah ! yes, Cleopatra !” echoed the professor with a cynical smile, “somebody’s Cleopatra, but not Marc Antony’s nor even her mummy.”

“The reason of the process is unknown,” remarked the professor, as we wandered up and down among coffins and mummies, some of which are almost two thousand years old. “It has been supposed that it was to enable the soul to return to the body after it had passed through its transformations for thousands of years. It was a costly mode of interment, £244 for the best method and about £80 for the second. The coffins varied in form and material, under the different dynasties, and were usually inclosed in stone sarcophagi. On many of the colored coffins, as you observe, are representations of the judgment after death. The Egyptians were a very religious people. Notice upon the coffins the figures of snakes, birds, and other animals, all of which they worshiped. The sacred animals kept at the temples were duly embalmed and placed in cemeteries of their own. They were held in such honor that to kill a sacred animal was a crime punishable by death.”

“What of the religion of the Egyptians ?” asked Mrs. Marsh.

“Oh,” replied the professor, “their religion would fill many volumes : their gods were divided into three classes, celestial, terrestrial, and infernal. Their great gods were associated with the sun and the local deities had various names.”

“I am interested in *how* they lived,” remarked Miss Vassar.

“They had some modern luxuries and comforts, as these mattresses, pillows, cushions, footstools, tables, and chairs testify. And the Egyptian ladies seem to have paid as much attention to the toilet as in our day. So you see the wigs and caps, girdles, sandals, earrings, necklaces, finger-rings.”

“And even hair pins,” chimed in Miss Vassar ; “and was it possible those ancient beauties painted their pretty faces ? These antique glass vases, it is said, were used for holding paint and perfumes. After all, you see, Professor, the good old times were no better than our own.”

“Ah ! but they had less light, my dear.”

HABITABLE ROOMS.

BY JELLA RODMAN CHURCH.

FEW people appear to possess the happy art of giving a room a cheery livable look,—a look that makes it natural to sit down restfully there and feel at home. Gorgeous rooms there are in plenty : stately, richly furnished apartments that seem to repel rather than invite, and suggest only full dress and stiff conversation. The draperies are in keeping, somber and overpowering, and the pictures are anything but what a poet once called them, "loopholes of the soul." An atmosphere of coldness and distance pervades the whole ; and a sensitive visitor to such arctic regions leaves them with a vivid consciousness of being chilled.

This same feeling, however, may be connected with much humbler apartments ; places which, with some exercise of taste and common sense, could be made attractive in spite of cramped means. Dark, dismal rooms they often are, to begin with, looking out, perhaps, on a dingy street ; and to invest such apartments with anything like cheeriness seems at first a hopeless task. It is discouraging, certainly—but not hopeless.

Sunshine, when it can possibly be had, is the first requisite, and Sydney Smith's idea of "glorifying" a room by throwing the windows wide open to the sunlight has a very plausible sound. But sunshine without restraint is not an unmitigated blessing. It is almost invariably a man's idea of cheerfulness ; but a constant glare is quite as dreary as too much shade, and the dismayed housekeeper well knows that it exposes mercilessly all the weak points in her armor.

When sunshine is unavoidably absent or scanty, its absence can best be supplied by a glowing fire with the addition of a well-diffused light at night. A glowworm of a lamp, that lights merely the table on which it stands, can scarcely be said to "glorify" the room. All flame displays some tint of yellow, and in this fact there is much suggestion for the improvement of dull apartments,—as a bright fire or a good light will transform a room without any other aid. Who does not remember the poet's "rude, ill-furnished room" that, in the cheery blaze of a wood fire, "burst flowerlike into rosy bloom"? A pale shade of buff- or salmon-

colored paper on the walls will bring a suggestion of sunshine ; and old-red hangings—also of a pale tint, that they may not absorb the light—will deepen the aspect of cheerfulness and contrast pleasantly with the walls.

The floor and other woodwork might be of a light golden-brown ; and the central rug or carpet should show a ground of deeper buff or salmon than the walls, with figures in old-red shaded to pink and mingled with a little green and blue. The curtains for this dull room should have no lambrequins to shut out the light ; and they should be loosely hung to push back readily as the light wanes. Plain, gold-tinted glass in the lower part of the window will shut out an undesirable view and make the room brighter.

It matters little whether the furniture be covered with plain, striped, or figured goods—except the disadvantage in wear of the first—so long as the coloring is harmonious and the articles comfortable ; nor is it necessary to buy expensive things in order to make a room artistic and attractive. Frankly furnishing a parlor with cretonne, because it is inexpensive, has a far better effect than much of the cheap worsted or worsted-and-silk goods so frequently seen in commonplace rooms. There is no pretension about cretonne ; while even the low-priced grades are often so artistic in design and soft in coloring that they are much more pleasing than many fabrics higher in the social scale. It gives an air of originality and refinement, and is not inharmonious with odd pieces of old silver, dainty bric-a-brac, and choice books. A room may be picturesque and full of comfort at the same time ; and it is pleasant even to read of "a bright, chintz-hung bedroom where a fire was burning, and a large snow-white Persian cat was sleeping luxuriously on the white fur hearth rug."

It is a common mistake to suppose that a chintz-covered lounge, alias cretonne, can be manufactured at home quite as well as in a place where such work is constantly being done ; but a woman with dexterous fingers can buy her lounge "in the muslin," according to the trade vocabulary, and put on its outer robe herself. It should be broad and a perfect sleepy hollow of elasticity ; and at

least two low armchairs and one large one should be arrayed in the same material. The other chairs may indulge in any amount of variety. Cretonne curtains must be carefully lined with silesia of a suitable color, or with unbleached muslin. If this is neatly done, and they are trimmed on the edges with a narrow fringe, they will hang well and have a good effect.

A pretty and inexpensive combination is to use red—turkey red—or blue twilled cotton, according to the predominating color of the cretonne; or, rather, the color that is to be emphasized or contrasted. Thus the seat of a chair or lounge is divided into four sections with blunt points turned toward the center, two of the sections being cut from each material. Delicately tinted sateens, with a preponderance of pale blue or green, combine very charmingly with turkey red.

A screen is always a picturesque as well as a useful piece of furniture, and offers a wide field to the inventive mind. A beautiful antique screen, the work possibly of royal fingers, may be seen in a valuable collection of old furniture in a foreign city. It is in three leaves, and the frame is entirely covered—the edge being decorated with large-headed brass nails. The covering is made in squares, and each square has four pointed sections; two of them being of emerald plush, while the other two resemble fine canvas embroidered with silk in delicate tints. The squares are separated by a narrow border daintily worked in pale shades of pink

and green; and the screen is very unique and rich-looking. The style could be satisfactorily reproduced with less expensive materials.

Another foreign device is a great improvement on the cardboard mottoes so much in vogue a number of years ago on the walls of modest residences; and one in a certain pretty room has for its groundwork a piece of cretonne well covered with a pattern of roses and ferns. The shape is somewhat oblong; and transversely over the already embroidered surface runs in a graceful curve the appropriate legend, "Lord, keep my memory green." The letters, which should be done in gold, are here dark-blue; but plainly framed in ebony and hung somewhat high on the wall, it looks like a quaint piece of antique needlework.

A straight mantel lambrequin in this style, with a suitable motto, would make an ordinary chimney-piece quite attractive; and panels, too, could be arranged on the same plan. Outlining the leaves and petals with silk would be a great improvement.

A look of space can be produced by skillful management when the thing itself is lacking; and drapery arranged as if over a door conveys the idea of a room beyond. A door that opened only into a small passage can be thus effectively utilized; and a mirror, not necessarily a large one, fastened on a closed door and properly draped—the drapery perhaps concealing a shabby frame—will enlarge the apparent size of a small room.

THE LADIES' ART ASSOCIATION OF NEW YORK.

BY FANNIE PALMER TINKER.

A KEYNOTE in unison with the times was struck when the "Ladies' Art Association" was formed, and its work begun, first in New York, but later extending in such wide circles of usefulness that the association has become an international affair. And yet, notwithstanding the influence this society has had in art matters, comparatively little seems to be known of it outside of art circles.

It was as far back as in 1867, that the Association was founded, "by residents of the city and state of New York," its book of by-laws tells us. In 1877 it was incorporated,

and then its labors were begun in earnest. Its object was the promotion of the interests of women artists, and, appearing to have been created from the necessity of its existing, it has never had time to fold its hands in idleness since. It was about that time that the spirit of art awoke in our eastern cities, and women decided to reach out a hand, too, along with their brothers, for the bauble fame, which the goddess of the brush and palette held aloft for those who might happily step so high. New York suddenly, as it seemed, became alive with young art students, girls who had braved all sorts of deprivation and

discouragement in order to obtain, if possible, a foothold in art, and their necessities were the forces which worked together to the forming of this society, which should help their young efforts and encourage their young ambitions.

The first to think the matter out and formulate plans for its work, were Mrs. Mary Strongthorn Pope, Miss Alice Donlevy, Mrs. George Kyle (since dead), and a few other art lovers, if not all artists, and much as these women felt the necessity for such a society, yet they builded better than they knew, for the usefulness of the association has been far-reaching beyond the wildest dreams of its founders, as a mention of some of its work will show.

It has for twenty years given instruction to thousands of students now scattered all over the country, who are earning their living and helping others to make a better living, teaching in schools and colleges, public and private, aiding thus in both primary and higher education. During this time it has aided women, strangers in New York, to earn an honorable livelihood without decreasing the wages of men, because the efforts of the association have been, and are still directed toward opening avenues for employment of women at home. It has trained workers in gold and silver, brass and copper, carvers on wood, and modelers in clay, as well as painters.

It was the first to give art industrial training to those already engaged as teachers in schools and seminaries, on Saturdays, vacations, and holidays. The first normal instruction in form and color in New York was given by the association in 1867. The first collection of the works of American women artists was made by the association, at 49 East 23d Street, at the house of Mrs. Elizabeth B. Phelps, in 1868, where paintings were sold and all the money received, paid to the painters. It established the first life school for women in 1869. The first free instruction in art applied to manufacturers in New York State was given by the association, and the first prize of \$100, offered by a wall-paper manufacturer, was given through this association, and taken by a member for an original working design. The first higher instruction in painting by any institution or association in New York, was given under its auspices; the first higher instruction established for women in the painting of porcelain, decoration of china, the first classes

in art industrial education founded for boys and girls.

The first exhibition combining pictures and articles of house decoration, embroidery, and costumes was given in 1877, and held in the Leavitt Gallery. The first exhibition of American pottery was held in 1880, and the first technical instruction given in New York in carpet designing and on reproductive pen and ink drawing in 1880.

With all of these noble ends accomplished, perhaps the association has never undertaken a better work than that which it proposes to do by what it terms suburban art exhibitions. That is, it intends to hold free exhibitions of paintings, sculpture, and decorative art work in small country towns and villages throughout the country in the hope of elevating the tastes of country folks, and in giving these hard-worked people, too, an opportunity to see something of interest outside their narrow home life.

The first of these exhibits has recently been held at a suburban village of Brooklyn, N. Y., and proved the success of the plan. A building which had formerly been built for a railway station was rented for the purpose and decorated with flowers and vines and frost-tinted foliage from the neighboring woods and fields, and the walls hung with paintings, etchings, sketches, and studies, while odd nooks held pieces of statuary, specimens of wood-carving, hammered brass, and burnt leather of odd devices. And not only was this made a matter of art education, but a social affair as well. Miss Donlevy, who had the exhibition in charge, inspired with the tact and wisdom of her sex, first got the young girls of the neighborhood interested in helping her decorate the rooms, and the small boys in fetching the wealth of field and forest for the purpose. Then she gave semiweekly receptions in the evening with the prettiest village maid and the farmer's rosiest daughter to assist her in receiving and entertaining. Great folk were invited out from the city and a grand good time was had by all. They were truly republican gatherings, where a pretty, shy country girl played hostess to some of the leading artists and authors of the world. On one occasion, the entertainment took the form of a Russian fête, when the association welcomed to its ranks its distinguished new member, Madame Korvin Pogosky, the Russian artist, who has carved out for herself success in a new direc-

tion in decorative art work, etching on wood with a hot iron.

There were present on this evening over three hundred people, among them being Madame Papritz Lineff, Mr. Bourchoff, a Russian sculptor of fame, Professor Ribikoff, who has received a gold medal from the Paris School of Science, and a number of Russian children in their native dress. From the countryside came farmers, country gentlemen and their families, conductors, brakemen, firemen, and engineers from the railroads, the village postman, the signal man from the crossing, and even the truckman who carts vegetables into Fulton Market, with his wife, decked out in her best gown. Everyone was polite and well-behaved and enjoyed not only the pictures, but the music and recitations as well. It was an evening not soon to be forgotten in that section of the country. On Saturday of each week Miss Donlevy invited the country children and devoted the time to giving them object lessons in art, explaining the subject of each picture, and telling them how pictures are made. The exhibition lasted a month, and was an unqualified success. It is now proposed to hold like exhibits throughout the country, and artists

and owners of art works are asked to loan pictures for these exhibitions for the purpose of thus encouraging and cultivating latent artistic talent in children and young people who otherwise would know nothing of art.

The studio building of the Ladies' Art Association is now 23 East 14th Street, New York. The idea of a studio building originated with Mrs. Mary Strongthorn Pope, the first president, as a plan for the protection of women by women. In May, 1881, a building was hired for three years at 24 West 14th Street. Eight studios were let with artistic and womanly privileges, at cost rates. The entire first floor was used for art study and instruction, lectures, meetings, a picture gallery, etc.

Later the association moved into its present quarters. It has also studios in Washington, Brooklyn, and other cities in America, and one in Paris, at 17 Avenue Gougard.

The officers of the association are, president, Mrs. Frances E. Fryall; vice presidents, Miss H. Maud Henry, Mrs. Abraham S. Isaacs, Miss Mary Stoyell Oppenheimer, and Miss Sarah Rachel Hardy; corresponding secretary, Miss Alice Sterer; recording secretary, Miss Alice Donlevy; treasurer, Miss E. C. Field; custodian, Mrs. J. Hoerber.

POST MORTEM PRAISE.

BY KATE TANNATT WOODS.

I THINK it was Shelley who wrote,
 "For love, and beauty, and delight,
 There is no death, no change."

The poet referred to the passing on from the present to a higher life, but said nothing of the deathlike loneliness endured by many human beings who are endowed, like the sensitive plant of which he wrote, with natures attuned to every touch and hearts burdened with the woes of the world. This is the heritage of most poets, the temperament of many noble men and women, who, while they suffer, "still live to bless." The finer the organization, the keener must be the sympathy; and this largeness of heart and capacity of feeling "others' woes" is not by any means weakness of character.

Much of human suffering is needless; much arises from misunderstanding, broken laws, selfishness, ingratitude, and, more than all,

from false ideas of propriety and unwise conventionalisms, with absurd rules of etiquette. It is not "good form" to show any feeling; it is not conventional to bestow praise; and yet, it is both good form and conventional to exhibit every symptom of grief, even to the weighting of the body with folds of gloomy sable.

Unfortunately, a large portion of society finds employment in condemnation rather than in commendation, in criticism rather than appreciative praise. We wait until men die and then we enumerate their good qualities; we delay all appreciative words concerning a good woman who has suffered crucifixion, until she has passed beyond the sound of our voices. If a spiritual surgeon could examine the souls of many who have left us, he might well pronounce upon them such verdicts as, "chilled by the coldness or carelessness of her fellow-men," "heart failure for

want of heart cheer," or "lack of sympathetic appreciation."

The man or woman does not live who is absolutely independent of his or her fellows. An air of superiority, or self-poise born of custom or possible inheritance may deceive a few, but the heart-throb which makes us one kin is somewhere hidden in every human being. It is the Divine in us. All the history of Christ proves this: His wanderings with His disciples, His human woe, hunger, sadness, tears, and joy. He holds us close to Him by His humanity and sustains us by His spiritual power. His exalted nature demanded sympathy and the "well done" which consecrates all sacrifice, and we, His followers, feel its need to-day. Why should we stint our poor human praise for any struggling fellow-creature when the Perfect One gave open encouragement to those who went with Him and "talked by the way"?

The egotist cannot be injured by over praise because he is already wise in his own eyes, while the sensitive toiling soul may shrink from contact with his fellows when no kindly hand reaches out to greet him and no generous voice speaks approval. The clergyman who preaches Sunday after Sunday to an audience who receive his words in silence goes back to his study, depressed in mind and exhausted in body; the greater his earnestness the more complete is his sense of prostration. He questions his own powers. Has he said the right word in the right way? Has he touched any sympathetic chord in the heart of one hearer? Has he lifted one soul from despair and doubt to spiritual heights? Will any one who listened, find life a better thing and the future gilded with hope for his words? He does not know. The Sunday audience cannot applaud approved utterances like a secular one. He has done his best and only the Master knows what the harvest may be.

Let us change all this for him. Creeping out from the side aisle as he walks wearily down the pulpit steps, comes a woman, her sad face peering from folds of crape; she grasps his hand and says, "Oh, sir, you have comforted me more than I can tell, I shall live on those precious words and comforting thoughts for weeks to come." How the glad light quickens in his eyes, how soon exhilaration follows, and how earnestly, from his heart, but not his lips ascends a *jubilante Deo*. Why wait for him to die before we accord him just due? Why withhold our praise when

encouragement is the stimulus he needs for further effort? The war horse, struggling to the front, flies faster and surer for his master's encouraging words of cheer, but at the last, when a stray bullet has laid him prostrate, what matters for him, either praise or blame?

The busy author, working in the seclusion of the study bends over the paper with every nerve and muscle tense with creative thought. The great world outside will read the written word by and by, the grim hand of the printers will toss it from case to case with careless speed; the critics will cut and pierce it, with their stiletos sharpened by long practice, and all up and down the scale of human fancies, likes, and dislikes, the work will travel, but not one will think of that supreme moment, or hours, and days may be, of creative effort, when, to the weary hand came more than human strength, and a voice seemed to be whispering, "I say unto thee write." Sometimes, a kindred spirit, moved by a divine impulse, writes from a far-away corner of God's green earth a loving word, and adds a blessing; and then the heart that doubted grows strong, and the palsied hand is filled with new life, and the brain teems with quick coming fancies.

Never withhold a kindly word while your friends can listen. Do not wait until the silence of death comes, to say all that can be said in praise. Kindness has helped thousands to lead better lives while unkindness and neglect have slain tens of thousands. The praise so cruelly withheld in life is given lavishly after death.

A few short weeks ago, I stood near the casket which held the form of a man well known in the world for his many gifts; above him eloquent speakers enumerated his many virtues and around him stood men of distinction to do him honor. Every one had a kind word for him; every one remembered some generous deed or some noble trait, and yet, memory carried me back to a day not very far in the past, when he was stung by false accusations, misrepresented, assailed in public and private, and unable to take up a daily paper without finding himself abused; even his honesty was called in question, but he had walked on proudly, conscious of his integrity. I shall never forget that fine sad face, as he said during that time of trial, "I am not sour or bitter but God knows I am *sore*"; a whole life of earnest effort is forgotten; and the deepest wounds are

given by those I called my friends."

A few sentences from those brilliant utterances above his inanimate form, bestowed on him while smarting from the stings and arrows of the envious and malicious, might have saved keen hours of mental pain; and who can tell how much more he might have done for the world he enriched by his genius and scholarly attainments?

"To bear," says Campbell, "is to conquer our fate," but alas, for those who cause any fellow pilgrim to "bear needless pain." Tell your wife of her virtues, O husband, your child of its powers as well as its faults, and

each friend of all the good you can discover. And women, sisters in spirit, and in flesh, spare not a word of praise while you deal lightly with reproach. You cannot see the inner trial, you cannot discern the sorrow half hidden by pride, you may never know what canker lurks behind a smile, or measure the misery gilded by wealth and social position. You may not even feel the power of superior gifts; but speak kindly, warmly, earnestly, truthfully, before the shadows fall and we all pass on to the higher life.

"To live in hearts we leave behind,
Is not to die."

WOMEN IN HUNGARY.

BY ELIZABETH ROBINS PENNELL.

I HAVE just been reading Mr. Poultney Bigelow's "Paddles and Politics down the Danube." I hardly know under which heading he would classify the women of Hungary, upon whom he lavishes his praise, but it was in what he had to say about them that I was most interested. A woman always likes to hear how women in other parts of the world live and what they do. But the subject appeals to me doubly, since it is but a year since I was in Hungary, where all I saw of woman's life made a deep impression upon me.

Let me begin by quoting Mr. Bigelow's most rapturous paragraph in which he sums up the Hungarian woman's virtues. Hers, he says, is the "common education of the ordinary schools, the smattering of literature, history, etc. Then she is invariably a good musician—not a piano strummer, but one who grows up in an atmosphere where music is the interpreter of daily feeling. The Hungarian sings as we dull mortals talk. Some sing better than others, but none sing as badly as our performing amateurs. Then as a housekeeper, what a treasure is the Hungarian! She can teach her cook everything worth knowing, relieve her when necessary, manage the house into the bargain, and never once let her guests suspect that she even gives it a thought. Where the Anglo-Saxon mistress retires to her bedroom to cry with vexation, the Hungarian lady fills the house with her melody, and concocts a new sauce to the tune of a *tchandasch*."

The picture may be a trifle overdrawn, but it is true enough. Only I do not think the Hungarian woman herself looks upon it with Mr. Bigelow's rapture. I fancy in the matter of education she is a little envious of the advantages of the Englishwoman or the American. While I was in Buda-Pesth I was told of a scheme then preparing for a woman's college in that town, for which I was assured by certain literary men who considered themselves "advanced," there was sore need. There are many who think she would be all the better for more than a common smattering. That she has not, in this respect, progressed as rapidly as the Englishwoman is the more surprising as in the past she has had greater political privileges, and a hundred years ago she had studied herself and her position so thoroughly that a number of Magyar women sent up a petition to Parliament for their own enfranchisement, just about the time that Candorct in France was preaching woman's rights and Mary Wollstonecraft in England was bringing out her famous book.

I do not mean to say there are no well-educated women in Hungary; that would be nonsense. I myself met several who, wives of scholars, worked with their husbands, ably and unostentatiously. I met others who did good and clever work as journalists and translators. But I think that Mr. Bigelow's phrase, "the smattering of literature, history," etc., would be found the rule and not the exception. In one particular, how-

ever, but few Englishwomen and Americans can compete with the Hungarian; this is in her practical knowledge of many languages. Her own, the Magyar, is of small use outside of her own country. The Hungarian who would keep up with the rest of the world, must be familiar with at least one foreign language. As a rule he speaks German, for though he may hate it as the speech of the enemy, he cannot very well get along without it. But there was scarce a house into which I went where I did not find that the women could talk French as well, often Roumanian, while the younger girls now are all learning English.

As a housekeeper, the Hungarian woman is perfection. She realizes new ideals of what our grandmothers used to be. She devotes herself to her house, and concentrates her attention, above all, on her table. She cooks as well as many a famous Paris *chef*. This is the accomplishment in which she chiefly excels. There is no necessity of her joining a cooking class or going to a cookery school. She studies her art in her own home, under her mother's superintendence, and with her earliest lessons her responsibility begins. The daughters of the family, if there are any, manage the kitchen department. I remember two very pretty sisters, girls of fourteen and sixteen, in a Buda-Pesth household, who took turns, week by week, in attending to all the housekeeping; many an American woman of double the age of either might think herself fortunate if she possessed but a little of the same skill and experience.

The Hungarian hospitality, so proverbial it seems useless now to undertake to prove it, most probably has had much to do in developing the domestic talents of the women; they are eager to serve something worthy of their guests and will spare no pains to procure it. Let me give but one example; it throws much light on the Hungarian point of view. By a Buda-Pesth friend, whom my husband and I came across again in a remote part of Transylvania, we were driven out one day from a small town to the house of some people who lived on the outskirts of a tiny village. They were not expecting us; my husband and myself they had never seen or heard of before; they had just finished dinner. But what of that? We could not

leave them without breaking bread under their roof, though in so out-of-the-way a village even bread is not always to be had at a minute's notice. But before an hour had passed another dinner was served for us, a banquet almost. I could not help wondering in how many American houses our hosts, had they come as strangers as we came to them, would receive so gracious and, more than that, so elaborate and troublesome a hospitality.

But this is a subject upon which I run the risk of becoming diffuse, so many were the pleasant hours spent with Hungarian friends, so many the delicious dinners eaten, now in a pretty garden of Buda-Pesth, overlooking the windings of the Danube, now in a no less pretty Transylvanian garden among the hills, every chance was given me to test the Hungarian woman's talents as housekeeper.

But here again I doubt if she would be as enthusiastic as the foreigner who visits her. Or rather I know that she would not. More than one of the friends I made spoke to me with bitterness of the place she held in her husband's household. "I am his servant," more than one said to me. There is a charming custom among little Hungarian girls—kept up, indeed, until they are seventeen or eighteen—to dip you a courtesy when you shake hands with them, and to me it seemed typical of the way later they must go through life. Metaphorically speaking, the women are always courtesying or serving. I was struck by the fact that in many of the houses I went to, the mother and daughters or sisters stayed in kitchen or dining room until the last minute before the meal was served, no matter how many were the servants, and that one or the other helped to wait, when we sat at table. "You see," a woman in a Transylvanian town explained, "you see, we women in Hungary are always expected to serve our host and his guests."

For the outsider, the Hungarian woman, often beautiful, always well dressed, a perfect cook, an accomplished housekeeper, lends great charm to life, and this, without considering her social attractions, of which, in so short a paper, I have not had space to speak. But one cannot help looking at these things from the personal standpoint. And I, for my part, would rather dine less well, and have more leisure.

COMMON MISTAKES IN ENGLISH.

BY ANNA CHURCHELL CAREY.

AMONG the many maxims which are attributed to George Washington is the one that we are judged by the company we keep ; but a test quite as good is the grammar we use and the English we speak. If one happens to enter into conversation with a stranger, it is very easy to judge by his choice of words whether the person is a man of refinement and education.

It is true that only of recent years has English been taught in the schools and colleges, which explains why some of the most cultivated as well as highly educated persons make mistakes in their English.

In spite of all the training one gets in later life one's method of speech comes largely from what one hears and reads. Many of the popular writers of the past generation were very inaccurate in their use of English and their bad example was largely followed by their readers. No author has been more widely read than Dickens, his "Pickwick Papers" being the most popular book in the English language with the exception of the Bible, and yet he is one who constantly uses the most careless and incorrect English. For instance, he invariably says *ain't* and *don't* in place of *am not* and *doesn't*. There are people of intelligence who seem unable to find any difference between *ain't* and *am not*, and *don't* and *doesn't*. As for *ain't*, neither Webster nor Worcester gives it, while the Century Dictionary says that "it is a vulgar contraction of the negative phrases *am not* and *are not* ; often used for *is not* and also with a variant *hain't* for *have not* and *has not*." It is a careless corruption, and no one of refinement, knowledge, or conscience in the use of English will allow himself to use it.

The misuse of *don't* is quite different. It is a legitimate contraction from *do not*, and the common mistake is in making it take the place of *doesn't* quite as often as it is put to its own proper use. *Don't* is a word that is probably more misused than any other, especially by the educated. One of the most learned men in this country, a man prominent in educational matters, a writer of books and one of the leading lights in the Concord School of Philosophy, invariably says *don't* instead of *doesn't* ; a mistake inexcusable in a person of

even mediocre intelligence. The mistake in the use of the word is putting a singular noun with a plural verb ; as for instance, in the sentence, "It don't make any difference," there are many persons who would not notice the blunder, so accustomed have they become to hearing the word used incorrectly.

The story is told of a teacher of English in one of the New York schools, who in explaining to her class the difference between *shall* and *will* ended by saying, "I don't know why it is, but a Bostonian never makes a mistake in the use of these two words, while a New Yorker always does." It is unnecessary to say where the young woman's home was. But there seems no intrinsic reason why even a New Yorker should not master the difference in the meaning of the two words. *Will* expresses volition and applies to the present time, as "I will do it," meaning, "I intend doing it at once," while *shall* refers to futurity. For instance, "I shall go to the city"—sometime—or "I shall die"—eventually. If one should say, "I will die," he would correctly mean, "I am going to die, very soon, within a certain short time or am determined to die at once." The same rule applies to *should* and *would*.

Many of the mistakes made in grammar are through carelessness rather than ignorance. Certainly the verb *to be* is responsible for a great deal, yet those who misuse *don't*, and perhaps are guilty of allowing *ain't* in their vocabulary, will be most particular about using this verb with the nominative case. It is very common, though, to hear people say, "It is him," "It is her," "It is us," "It is them," when in order to express their idea correctly they should say, "It is he," "It is she," "It is we," "It is they." To use this verb correctly is a test in English. If the teacher from whom we have already quoted could have heard a Boston gardener say as he handed a lady some flowers, "Are these they?" she would no doubt have been more confirmed than ever in her belief in the general correctness of speech in her native city.

To use the word *want* incorrectly is not so glaring a fault as the ones just mentioned, but it is very rarely used in its purest sense. Correctly speaking *want* means *lack*, and we

are wont to think that when we lack a thing we need it and so wish it ; and in that way it has grown to have the meaning of *wish*. *Want* in its purest sense means *need*, and one who is careful to use the correct word to express his idea will find that he can almost invariably use *need* or *wish* instead. On the score of euphony *want* has little to commend it and it should not be used if one can avoid it.

Another distinction which careful people make is in speaking of *those kinds of things* or *that kind of thing*, instead of saying as many do, *those kind of things*; the adjective *those* is plural, so it must have the plural *kinds* instead of *kind* to go with it.

There is a distinction to be made between the use of the words *in* and *at*. One should say *in a box*, *in a house*, but *at a place*—at Pittsburg, *at* Boston, never *in* Pittsburg. If one says *in a city*, it is correct, as it has then the sense of being inclosed, included within, surrounded ; but if you specify the city, then *at* should be used.

In the same way one should say, "I go to do a thing," not go *and* do it.

In a certain post office hangs a sign, "Remember *and* ask for a receipt for your registered letters." As it stands, the two verbs are co-ordinate; the person is to ask and also to remember—anything he pleases. If it were written, Remember *to* ask, the true relation between the two verbs would be indicated, and the sentence would then convey the idea which the government intended that it should. Again, on one of the old issues of postal cards was printed, "Nothing but the address *can* be put on this side." It was an obvious absurdity. *Can* signifies power, and one *could* write anything there that he pleased. But though he could, he might not, and the word *may*, which conveys the idea of

permission, should have been used instead of *can*.

A common mistake is made in the use of *hanged* and *hung*; only criminals are hanged, while pictures are hung.

The training in correct speech should begin in childhood and be continued unremittingly until the habit is formed and the ear educated. Children have much to unlearn in the poor English and bad grammar which they hear from their nurses, and when a child makes a mistake the fault should at once be pointed out, and he should be required to repeat the sentence in correct form in order to fix the difference in the mind.

Of the same number of men and women of the same class in life, those whose advantages have been about equal, the chances are the women will be more correct in their speech than the men. And there is good reason for it. A woman's life is more given to details than that of a man, and the tendency is to make her more careful as well as more observant and ready to perceive slight differences, and besides she is so situated as to be guarded from much companionship which falls to her father and brother, which must have a tendency to lower their standard of speech. Still, the women are far from being beyond criticism, although it is said that it is upon them that we must rely to preserve the purity of the English tongue.

When Matthew Arnold was about to leave America after his first visit here, he was credited with having said that the most perfect English that he had heard while in this country was from the Bostonians. To their height we may not all aspire; but there is no reason why every person of average mind and intelligence should not use pure and accurate English.

THE PIONEER OF WOMAN'S HIGHER EDUCATION.

BY MRS. M. F. HOAGLAND.

THE eighteenth century had come to an end and the nineteenth well begun, before the advanced education of woman became a matter of thought, much less of execution. In America, at least, the women were not only housekeepers, but to a great extent the manufacturers of the clothes worn by themselves, their hus-

bands and children, but they spun the flax and wove the cloth. All were imbued with a strong patriotism, and more especially the women of New England, for there was the first soil drenched with the blood of their forefathers. There lived sturdy men and women who endured hardships and toil in order to sow the seeds of liberty. Books were few,

leisure limited. In many families was there such a thirst for knowledge, the time being so husbanded, that some member of the family read aloud while others attended to the household duties. Around the great open fire, where the burning logs gave warmth and light, the family gathered to be instructed and amused as the long winter evenings passed.

In such a household was reared Emma Hart Willard. She first saw the light February 23, 1787, in the Parish of Worthington, Berlin, Conn. Born of the best New England stock, she inherited the noblest qualities of her parents. Her father, healthy in body, strong in intellect, availed himself of the few books to be had, and was well read in the English literature of the time. Her mother was a quiet and practical woman, gifted with native tact and shrewdness, gentle, firm, and efficient. In this household were seventeen children, of whom Emma was the sixteenth.

After these children had spent six hours in the schoolroom, they assembled around the evening fireside to listen to reading and instruction by the father and to discuss topics suitable for their youthful minds. Thus conversation and thought were encouraged. Before this gathering assembled, each child had attended to the small duties which were allotted to it, and the larger girls knit and sewed during these evening hours. "Not only were these children taught the duties of home life, but kindness and benevolence to those who had less of this world's goods, and even the birds were remembered when the refuse wool was put in the bushes that they might have material to build their fleecelined nests."

Such home training with two years' study at the village school, was her fitting for active life. At the age of seventeen she began teaching in the village school. Her salary was seventy-five cents per week. "The first day's teaching made the pupils feel that strong judgment and insight were her characteristics; so that the rod, which had reigned supreme, was discarded and the law of love took its place."

After teaching one year, she was placed at the head of the Berlin Academy; then for a short time, she entered a prominent school in Hartford. In the spring of 1807 Miss Hart received invitations to take charge of schools in three different states.

She accepted the call to Westfield, Mass. She remained there but a few weeks when she was prevailed upon to go to Middlebury, Vt. Here she remained principal of a girls' academy for two years. The school was prosperous, but Miss Hart decided to enter a smaller school. In 1809 she resigned and married Dr. John Willard, then marshal of the District of Vermont, who was for several years a leader of the Whig party of that state. Dr. Willard had financial difficulties, and to assist him Mrs. Willard established a boarding school at Middlebury and determined to effect important changes in the education of girls by introducing higher branches and a more thorough course of study. "She applied herself assiduously," says Mrs. Hale, "to increase her own personal abilities as a teacher, by the diligent study of branches with which she had before been scarce acquainted." She prepared an address to the public entitled "A Plea for the Improving of Female Education." The following are the main points of the address: First, a want of suitable accommodations, as well as the necessary apparatus for instruction. Second, incompetency of instructors, those who keep the schools being unable and sometimes unwilling to pay for properly trained and cultured teachers. Third, imperfection in organization. Fourth, tendency to teach accomplishments rather than useful and solid branches.

General van Schoonmaker, a man of intelligence, at that time on inspecting the "Plan," heartily approved of it, and recommended and exhibited it to the leading men of Waterford. At their recommendation a copy was sent to Governor De Witt Clinton. He immediately wrote to Mrs. Willard expressing a most cordial desire that she would remove her institution to the state of New York. He also recommended the subject of her "Plan" in his message to the legislature. The result was the passage of an act to incorporate the proposed institution at Waterford, being the first law ever passed by any legislative body with the direct object of improving female education.

In 1819 Mrs. Willard removed to Waterford. The higher mathematics was introduced in the course of study, it never having been thought necessary for women to pursue this science; now women were fitted for any position in life where this preparation was needed. The people of Troy saw Mrs. Wil-

lard's ability, and offered inducements for her to take her school to that city. The Troy Female Seminary was opened in May, 1821. From that time for many years this was the most celebrated school for the education of girls in this country.

In 1825 Dr. Willard died and Mrs. Willard continued her school till her health was impaired, and in 1830 she visited France. She also traveled in England and Scotland. She wrote an account of her travels for which she received twelve hundred dollars; she sent this amount to Greece to be used in the school for girls. This school was established through opposition, and this very difficulty sharpened her zeal and produced large sums to carry on the work of giving to the women of Greece that which she had labored to procure for women in her native land.

A writer in *Les Beaux Mondes* of the time says: "The most elevated views have determined the important attempt of some American ladies of establishing in Athens a normal school of native teachers; thus improving civilization at its source. Mrs. Signourney, Mrs. Hale, and Mrs. Phelps were among those who entered warmly into the views of Mrs. Willard, and aided her in carrying them out with their pens and influence. But that the thought had arisen in the minds of a few of Mrs. Willard's old pupils that her work for women demanded some token of respect, the question might remain unanswered. She was the founder of this school in Greece." Do the women who have enjoyed the blessings arising from advanced education know that to this woman they are indebted for arousing this spirit three quarters of a century ago?

Mrs. Willard added to her ability as a teacher also that of an author. She wrote history, ancient geography, text-books, and a book of travels. She also published a small book of poems. While she was crossing the Atlantic she wrote that charming poem which has been set to delightful music, "Rocked in the cradle of the deep."

In addition to this work she often addressed large gatherings on educational subjects. In 1845, by special invitation, she attended the convention of town and county superintendents, held at Syracuse. She was asked to take part in the public debate but declined to do so; she was waited upon by sixty gentlemen to whom she read an address. The topic was, "That women now

sufficiently educated be employed and furnished by the men as committees, charged with the minute care and supervision of the common schools, reasoning from the premises that to man it belongs to provide for the children, while upon woman it is incumbent to take the provision and apply it economically and judiciously."

In 1845 Mrs. Willard made an educational tour through the United States, visiting all the southern states except Texas. She instructed more than five hundred teachers. Her idea was that the teachers in girls' schools should be women of solid education, well-balanced minds, and thorough disciplinarians, but while women were the teachers the mothers should feel that *they* have a great work to do, and that the men should aid in supervising the whole.

Mrs. Willard published a treatise on "The Motive Powers which Produce the Circulation of the Blood," which brought to her fame, both in America and England. The *London Critic* said, "We have here a woman undertaking to discuss a subject that has perplexed and baffled the ingenuity of the most distinguished anatomists and physiologists who have considered it, from Harvey down to Paxton, and what is more remarkable, so acquitting herself as to show she apprehended as well as the best of them, the difficulties which beset the inquiry; perceived as quickly as they did the errors and incongruities of the theories of previous writers; and lastly herself propounded an hypothesis to account for the circulation of the blood and the heart's action, eminently entitled to the serious attention and examination of all who take an interest in physiological science."

At the age of sixty Mrs. Willard published her book on "The Motive Power of the Circulation of the Blood," at sixty-two she wrote on "Respiration," and at sixty-five she wrote a text-book on astronomy, which was largely used. Thirteen thousand girls were educated at her school. Fourteen schools for the education of girls have been established in New York City and Brooklyn by women who were educated at her school. The question is now asking, when and with whom originated this idea for the advanced education of women? To Mrs. Emma Hart Willard must be accorded this honor. Though late, it is well to erect a monument and continue a school on the same spot where her school stood for so many years.

EDITOR'S OUTLOOK.

THE IMMIGRATION QUESTION.

A FEW foreigners settle in our southern cities but the rural regions of the South know them not. It is a noteworthy fact that only in our South is the native American practically the sole representative of the white race; and we should be startled by the immense preponderance of the foreign element in our states of the Upper Mississippi Valley if we did not know that most of these incomers are sturdy Scandinavians and Germans who rapidly assimilate the spirit of our institutions and are loyal and law-abiding citizens. More than half the white residents of our western states are of foreign birth or parentage and nearly as large a proportion of the people in our nine North Atlantic states are of recent transatlantic extraction. But the West fares better than the East in respect to its foreign element. The larger part of the ignorance, the squalor, the thriftlessness, and the lawlessness that comes to us from Europe settles down within a few hundred miles of the Atlantic seaboard. The larger cities of the West have more than they want of the dregs, but, on the whole, the West has escaped the greater part of the infiction.

We have reached a point where our people will gladly welcome the exercise of any proper influence or official power that shall greatly reduce the volume of immigration. Official Europe will be glad if this predominant desire is fulfilled. Not a single European power has looked with pleasure upon the mighty stream of emigration that has added nearly 6,000,000 to our population within the past decade. When the stream began to flow westward all Europe tried by every means to check it. Russia to-day prohibits the emigration of all whom she considers it her interest to keep at home. Austria-Hungary permits no agency within her borders to invite emigration, and the newspaper press aids the government to stem the tide. In 1887 one per cent of the population of Western Prussia crossed the ocean to new homes. No wonder that German leaders are debating how to keep their people, if not at home at least under their

flag. But there are elements of Europe's population which may well be spared at home and which we do not want; and too many of these classes have reached our hospitable shores.

Very nearly one half the immigrants from Great Britain, Ireland, Germany, and Scandinavia are of the female sex. The men have come in good faith to make homes here and have brought their families with them. But four in every five of the Italian, Bohemian, and Hungarian immigrants are men. They are here, as the Chinese are, to live on a pittance, save what they can, and take their hoardings out of the country. A large part of them cannot read or write. There is no reason why we should wish to keep them here. There are good reasons why we should desire them not to come at all.

In the decade beginning with 1870 the rush from Hungary, Italy, and Poland began. American capital, invested in coal mines, first advertised the fact through its agents sent to Southern Europe, that there was independence and fortune in America for down-trodden workmen who at home earned only twenty to sixty cents a day. It was the Hungarians, Slavs, and Bohemians they enticed, who supplanted the Welsh, Scotch, and Irish miners. Then came the contract labor law, but not before the cheap and specially imported labor had sent word home that kindled an emigration fever and precipitated the avalanche of the past eleven years. It is largely the 1,100,000 Hungarians, Poles, Italians, and Bohemians who have come to us during these last years, fully half of whom are utterly unfit to be residents of this country, who have awakened alarm and stimulated a demand for the repression of immigration.

Fully four fifths of this enormous mass of ignorance and degradation is to-day centered in our seaboard cities or scattered through towns and mines and along railroad lines within a few hours' ride of New York City. These people have reduced the blocks they occupy in the metropolis to depths of squalor unknown there before and only the constant scrutiny of the sanitary police keeps them from becoming a menace to the public health.

We are always aware of their proximity. In the past decade nearly a million and a half of Germans came to this country and it is said that fully two thirds of them are making homes for themselves west of Buffalo and Pittsburg. More than half of the Irish settle in the cities of the Middle Atlantic states, while two thirds of the Scandinavians push on to the wheat fields of the Northwest. Most of the vast throng disappears from the port of entry like water on the sand. Absorbed by the great demand for skilled and unskilled labor they benefit the country and themselves; and we are hardly aware of the thousands who have been added to their number until we see the census returns. It is not so with the unwelcome element from southern and eastern Europe. They are always manifest. Sixty per cent of them cannot read newspapers but they are always in them. Most of them earn honestly their hard-won dollars but not all; and it has been proved that not a few of them have become naturalized citizens apparently for the sole purpose of barter and sale on election day and a dollar apiece for votes has contented them.

Congress will undoubtedly take up the immigration question again this winter and will at least act upon the legislation now pending. But the safeguards our present laws provide are not efficiently utilized. We have laws against convict immigration; but our consuls in Italy assert that many of the criminal class escape prosecution at home by emigrating to the United States. The act of March 3, 1891, provides that steamship companies shall not, through agents and circulars, endeavor to increase the emigrant traffic; but since the bill became law the flamboyant methods by which one great company allures crowds to its steerage have been exposed. Commercial Agent Griffin wrote from Limoges a year ago that criminals and young girls not in the care of their families were on their way to this country and suggested that the best interests of the United States demanded the most careful scrutiny of Italian immigrants. Happily, the recent cholera scare and the manifest unfitness of many of last year's immigrants are resulting in a more rigid enforcement of the laws.

Congress really has not facts before it that are likely to lead to any decided improvement upon our present regulations. Above all we should not have any haphazard legislation.

What is needed and what the country will probably demand is a careful investigation of the whole question as a necessary preliminary to law-making upon such momentous and delicate questions as the repression of immigration and, possibly, the restriction of the right of franchise to those newcomers who show their ability to exercise it intelligently.

SENSATIONAL FICTION AND TRUE ROMANCE.

ON account of the turn given to current discussion of fiction-writing, romance is now treated as if it were necessarily sensational, when in fact nothing could be farther from the truth. The greatest writers of fiction in all ages have been romancers; but no truly great novelist was ever sensational in his methods of composition. Shakespeare's plays are the highest types of fiction. Scott's novels are the highest types of prose fiction. Is Shakespeare sensational? Our contemporary realists would probably say that he is; some of them have already laid the charge at Scott's door. But if we apply the test of nature, and inquire of actual life, what will be the answer?

In nature we find the most startling and thrilling things happening every day. Heroic suffering, dastardly cowardice, surprises of delight, supreme calamities, noble achievements, wonderful discoveries, high tides of fortune, inscrutable misery, all blend together in everyday human life. True romance is the romance of nature selected and presented by genius. The theory of the realists is good enough; but their practice is to picture only the commonplace side of life, or mayhap the miserable side.

Romance, however, is not always optimistic. It can scarcely be said that "Romeo and Juliet" presents a very encouraging view of human experience, nor does the "Bride of Lammermoor" or "The Heart of Midlothian" have a cheering effect on the reader. All calamities, all unusual disturbances of life's equilibrium, are romantic and in one view sensational; but on the other hand unusual lifts of good fortune and all sudden-coming blessings, all grand dreams and all superb achievements belong to the same list; they shock the realists and are considered by them the mere lumber of romantic garrets not any longer interesting or valuable.

When philosophically thought out, the difference between true romance and realism as practiced by our novelists of to-day will be found merely a difference in viewing life. If a writer can feel nothing interesting in what is above the average, if to him life ceases to be natural when it oversteps the bounds of commonplace, that writer will not make romance; he will, indeed, out of the perversity resident in small minds, produce something below the average of humdrum experience. On the other hand the mind that takes in only the unusual and extraordinary will tend to leap beyond the average of possibilities and will produce something sensational. The true mean between these extremes is the level of true romance, and, therefore, we always find the broadest and most powerful minds, minds like Napoleon's, Hugo's, Goethe's, Shakespeare's, Scott's, Milton's, Darwin's, forming vast combinations out of the romantic realities. Imagination, in the case of these men, dealt wholly with facts, and yet what extraordinary, what picturesque, what original constructions were achieved!

When Newton brought to the human understanding a great and hitherto hidden process of force he did just what the true romancer always does; he stepped over the line and stood outside the limit of commonplace and yet kept within the strong pale of truth to nature. The modern realist has yet to learn, has yet to comprehend, that whatever may happen in real life is perfectly legitimate in romance. Then he has further to learn that the power of choosing wisely among these legitimate materials so as not to present immoral and demoralizing pictures, is the highest gift of genius. For what is abstractly legitimate in art is not always practically wholesome. Here again the extremes are quite apparent. On one hand the conscienceless realist naturally pushes his theory into the gutter of salacity; on the other hand the visionary romancer rushes unrestrained upon the stumbling-block of hysterical sentimentality. Great minds have always felt their way easily to the level of well-balanced wisdom. It is in the display of this lofty and, so to say, solid quality of judgment that great romancers like Sophocles, Shakespeare, Scott, and Hugo make good their right to be called masters.

What is probably the best test of strength? We should say that it is the successful en-

durance of every possible strain for the longest period of time. Measured by this standard the products of realism are not strong; they have not resisted the attacks of time. A certain kind of sensationalism has overcome the centuries. Homer's epics are notable examples in point, and we might add almost every enduring fiction in the world's literature.

We would not be understood as defending vulgar and enervating sensational fiction; we condemn it outright; but we do say that without the lift of extraordinary scenes and high views of life, without noble ambitions and lofty ideals strongly set over against their moral opposites there can be no immortal art in fiction. Every thoughtful critic must be able to draw the line between a "dime-dreadful" bit of sensational trash and a true romance which deals with human nature as it really is, but in its most interesting, instructive, and thrilling moods. It is not murder, or arson, or intrigue that must be chosen as the highest and most noteworthy evidences of romance; rather let us take grand or difficult or singularly exceptional moral combinations. Dickens in his "Tale of Two Cities" touched dangerously near the sentimentally sensational; so did George Eliot in "Romola"; both of these romances are saved by the moral lift that is in them, if they are saved at all.

We might well take the "dime-dreadful" as a fine illustration of the power of romance. When the boy reads one of these, buys him a pistol and runs away from school thinking to go west and become a robber, he is the antitype of the boy who is urged to superb manliness, courage, and honor by reading the better examples of romance. It is because romance has this molding and controlling influence over the young mind that it ought to be pure, encouraging, lifting, ennobling, and not a mere reflection of the average frailties and sins of commonplace life. True romance is not "sensational," but it is full of moving qualities, each of which furnishes a fine and healthy sensation.

A STUDY OF THE RECENT ELECTIONS.

IN estimating the results of a change in the political color of a government, it always is wise to search closely for the causes which led to the substitution of one party for an-

other. Nowhere is this more true than in the United States, for the presidential electors of each state, except Michigan, are elected in a body, and, with very few exceptions, at a time when state and local officers are to be selected, the situation being farther complicated by local questions which have no direct bearing on national affairs. Only an unreasoning partisan of the victorious party will ever claim that the political see-saw of the last three presidential elections was due to some thousands of men suddenly changing from one party to another. Many men temporarily vote contrary to their old affiliations, yet insist that they belong to the party against whose candidates they cast their ballots.

During the recent November election, for instance, the passing of two large western states from the Republican to the Democratic column was largely brought about by protests of newly made citizens, of foreign birth, against school laws of Republican origin. California's large Democratic majority may be attributed to jealousy of the rich landed and corporation element, which in that state chances to consist largely of Republicans. Classes have changed rapidly and suddenly in some states, and in some, where the manufacturing interests have increased immensely, with the result of adding to the population many thousands of men who work for wages and are easily affected to discontent, there was a deluge of anti-tariff circulars, etc., which could not help having influence when unopposed by a similar flood from the other political shore. It is urged in some quarters as a reason for the general change that wage-earners thought they did not receive their share of protection in wages, and that this complaint was potential among voters connected with labor organizations; if this be true, it now remains to be seen what effect will be wrought on wages by the change. Aside from the merits or faults of either side of the tariff controversy, it is undeniable that the general subject, like any other which is above popular comprehension, will from time to time be decided by comparative mass of argument, and that in the last campaign the Democrats gave it, in print, almost their entire attention.

The working of the new ballot law, modeled more or less after the Australian method, made additional complications for both of the

great parties. Some men of high principle resented them, on the theory that a secret ballot was wrong; some men of no principle complained, generally to their own kind, that they could not sell their votes because under the new system they could not prove delivery. There was much staying away from the polls for both reasons named, and by members of both parties; others remained at home through indignation at the implied supposition that their votes needed to be guarded from the general notice. Inability to personally distribute party tickets, with appropriate exhortations, took the spirit out of many honest party "workers" too old cheerfully to abandon old ways. Undoubtedly the ballot methods of some states will be revised, by agreement of all parties.

The fusion movement in some states upset many well-laid plans, and in a struggle in which the contending forces were as evenly balanced as in '84 and '88 it would have accomplished its purpose, which was to throw the election of president into the House of Representatives.

It must be said that the "new party" disappointed its own members, except to the extent of increasing its representation in Congress. Had the election been held a year earlier the "Populists" would probably have carried several states; they made the mistake however—a very serious mistake, too, in politics—of asking too much at the beginning. However fair some of its purposes may have been, however much its members felt themselves oppressed and neglected, it was a fatal error to make demands on the method of a client's attorney, who asks everything so that he may be able to drop largely when the time comes to settle his case by compromise. No other party or faction ever got so much sympathy or so few votes from the community, aside from its own members; this is the more regrettable because there really is much class legislation, thinly disguised, in the United States, and so long as it exists the entire agricultural class have the right to participate in its benefits. Before another campaign begins the members of the new party should have learned much through the wonderings which always follow defeat; it will either come before the public with requests too modest to frighten any one, or it will have so formulated its demands as to be taken bodily into one of the other parties.

EDITOR'S NOTE-BOOK.

THE opinions expressed by Mr. Powderly, the executive head of the Knights of Labor, at the recent session of the general assembly of that organization are worthy of consideration chiefly because they reflect the views of a growing percentage of the organized labor of the country. In his opening address Mr. Powderly declared the need of labor to be a thorough and complete organization of all trades into one representative body. Accompanying the concentration of capital in all pursuits, the cause of labor, according to Mr. Powderly, is continually being weakened by the increase in the number of labor organizations representing different branches and trades thus tending to a division and possibly ultimate dissolution. The tremendous power which would result from a complete federation of labor is obvious, but it is notably true that neither the Knights of Labor nor any other single organization have up to this time done more than point out the need for such action.

THE recent report of the adjutant general of the U. S. Army shows a marked decrease in the number of desertions. In 1888-89 the number was 2,344; in 1890-91 it was 1,503; and in 1891-92, 1,382, or a fraction over five per cent of the total number enlisted. The effect of the wholesome legislation passed by the national Congress within a few years is plainly seen in the present *morale* of the army and the decrease in the number of desertions. In the opinion of the adjutant general, the army, composed of 26,900 officers and men, compares favorably with an equal number of men of the same class in civil life in point of intelligence, sobriety, and faithfulness.

THE Homestead strike has reached the end and nearly two thousand men were idle on Thanksgiving day and without prospects of immediate employment. The strike was one of the most notable in the history of the labor movement in this country. In every stage of the conflict the fact was demonstrated that capital can afford to lose day after day while labor goes begging, and doubtless if the affair were to be repeated on the same ground the increased wisdom of labor would

call for a revision of its policy and methods in many respects. The culmination of the strike has witnessed the almost utter collapse of the organization of labor in the iron and steel industry, at least in that particular locality. The outcome was not a triumph for capital, neither was it a signal defeat for labor. The remedy for such conflicts in the future will not be found in the arguments of professional agitators who figure in every industrial dispute nor in the aggrieved utterances of defensive or aggressive capital. The sober sense of the American people sitting in judgment on each successive strike will ultimately make like contests an impossibility and provide for a guarantee of distributive justice equally to all classes.

WITH the close of the first sessions of the International Monetary Conference all hope of any agreement being reached by the delegates as to a reliable and available standard of values passed away. The obstruction tactics of the representatives of the English government and their attitude on questions submitted for discussion demonstrated, if any such thing were needed, what had already been announced, that the conference was regarded by the English government as being a deliberative body which convened for the exercise of mere perfunctory powers. Thus hampered at the outset the conference began its work with good prospects of marked success in point of discussion and an international exchange of views. There is little reason, however, to hope for any result which shall be binding upon any government represented.

THE Pinkerton detective agency began to furnish men in strike difficulties twenty-six years ago, since which time men employed by the concern have figured in seventy strikes. This is substantially the testimony given by Mr. Robert A. Pinkerton before the Senate subcommittee at its final session in New York. Men were furnished the New York Central Railroad during the strike at Buffalo in the summer, and three hundred Pinkerton men were sent to Homestead upon the order of the Carnegie Company. It has never been definitely known until now just what relations the Pinkerton men have sustained to

the corporations in the labor disturbances of the country and the facts brought out by the government investigation will aid very materially in guiding the public to a safe judgment. If the safety of the republic demands increased protection to the rights of citizens, without reference to their class, and the present powers of the state or federal governments are so restricted that they cannot furnish such protection, it is time that our laws be readjusted so that the functions of the government may be carried out as intended by the Constitution. All good citizens will respect the right of the state to enforce its laws but they will question the enforcement of public law by private authority even in instances of last resort. It is not too much to expect the government to fulfill its functions, and when this becomes true to the letter, Pinkertonism will be abolished.

THE report has gone out that all offers and promises of floor space for the Educational Exhibit at the Columbian Exposition are to be withdrawn, notwithstanding the fact that invitations have been issued to all the states to prepare educational exhibits and the preliminary arrangements made for a building for the exhibit containing 200,000 feet of floor space. The building contemplated for the educational exhibit could surely be erected without prejudice to any other interest now provided for and it would be a deplorable fact if the management of the Fair should neglect to make provision for the interests of education, one of the greatest in our national life. Despite the reports, which are authentic so far as the consideration of the plan goes, it would be a blunder such as one could not credit to a management possessed of any appreciable degree of wisdom.

It will not be long until the Library of the United States, or, as it is more generally known, the Congressional Library, will rival those of the foremost nations of the world. The library at present contains 650,000 volumes, 250,000 pamphlets, and more than 10,000 maps. A large percentage of the books appertain to law and legislation, history, political science, finance, and sociology. The new library building as planned will cover about three hundred acres of ground, its cost will be in the neighborhood of six millions of dollars, and the materials used in its construction will be granite, iron, marble, and brick, which will make it a practically

fireproof structure. The new building will accommodate nearly five million volumes, more than double the number now contained in the library of the French government in Paris, which to-day is the largest library in the world. The benefits to be derived from such an institution are incalculable and the extensions already provided for by the government are evidences of real American progress.

SOME knowledge as to the originator of any public movement is always of interest. Two years ago Mr. James B. Upham of Boston conceived the idea of organizing in every locality a public school celebration for Columbus Day. His thought was not long in finding expression in practical form. The first step in the patriotic work was the raising of the national flag over all the school houses; and this was quickly followed by the organization of the Lyceum League of America, having for its object the training of young men for the duties of citizenship,—the forerunner of the Patriotic League now promising to gain rapid foothold in all institutions of learning. As the immediate result of these brilliant conceptions the first day of the fifth century of American life witnessed the great popular demonstration in which the public schools in all parts of the country—the institutions nearest to the heart of the people—were the center of all observance. One permanent result of the movement will be, that having made educators more conscious of their higher duties in this regard, they will by their better teaching exert a wide influence in molding future thought.

KEEN insight and wisdom were shown in Miss Willard's answer to the question lately urged from many quarters, "Why do not women open their great and successful societies to men?" No better place and time could have been chosen for giving such a reply, than at the large and impressive gathering at the opening of the Nineteenth Annual Convention of the Woman's Christian Temperance Union, held in Denver a few weeks ago. The occasion furnished at once a most appropriate setting and a most convincing proof of the words spoken by the president of this great organization in her opening address:

"These organized movements are, as we think, God's great recruiting stations for the new war in which He is enrolling, drilling, and disciplining. If men were at the front in these so-

cieties, as they would necessarily be if there at all, women would not develop so rapidly, or become so self-respecting and individual in character; they need to learn how to use the weapons with which the future is certain to equip them."

WYOMING has waited long for a single follower in her advance movement granting full suffrage to women. Since 1869 she has been proudly setting the example in this line before the world. And now from far across the waters of the Pacific she hears the news that New Zealand has also adopted the plan, and henceforth will count as citizens *all* the members of her commonwealth. A significant parallel in the two cases lies in the fact that Wyoming was one of the remote territories of the United States when she adopted the movement, and that New Zealand is one of the far-away colonies of England. Both give evidence of the fact that the push, the quicker impulses, the keener sympathies of young governments dare and accomplish deeds which the staid conservatism of older states fears "to put to the touch."

THAT is a sad comment on compulsory education laws which comes in the news that there are 40,000 little children in London who go breakfastless to school every morning. It shows with peculiar force the growing importance of the social problem which to-day agitates the public mind the world over. The matter has been brought to the attention of the school authorities in London by the representatives of the idle workingmen, and it has been unofficially proposed that a wholesome porridge be provided, the cost of which it is said would not exceed a half-penny for each child. Any compulsory education law that might be enacted would be of little or no value unless the physical condition of those whom it was calculated to reach became as much a matter of concern as education itself. No good government could afford for a moment to neglect such a condition and it is not to be supposed that the municipal government of the English metropolis will be long in finding a remedy.

A COMMENDABLE movement is that recently made by the French Academy of Science to present to M. Louis Pasteur some fitting testimonial on the occasion of his seventieth birthday, which occurs on December 27. That the funds for carrying out such an arrangement are to be raised by international subscription is also a matter for congratula-

tion, for the discoveries of the great scientist have benefited all nations and deserve special recognition on the part of all. From the reports of the various industrial arts it is shown that the application of his discoveries has been of incalculable value. He has almost destroyed the pest of the silk-worm trade, has gained the mastery over splenic fever, and now bids fair to have in hand the control of that terrible disease, hydrophobia. These with his many researches into other lines, make all mankind in large degree his debtors; and these debtors will gladly join hands in paying tribute to this remarkable man.

THE development of the Panama Canal scandal in France will throw a new light on many of the methods employed in the conduct of modern administrative government. Evidences of wholesale corruption are plentiful on every hand and the disgrace appears to have penetrated every department of the government. Many members of the *Corps Legislatif*, particularly those forming the important committees, are said to have bartered away their influence for various considerations. It is to be hoped that the official investigation will be so effective that the disgrace of public officials and the present government generally will not bear repetition while the republic lasts. The venerable M. de Lesseps will figure prominently in the proceedings; should he become implicated in the scandal, as now seems probable, and his disgrace follow as a consequence, it will be a pitiable sacrifice of an illustrious citizen.

THAT the Salvation Army, which has marched so bravely forward from the beginning in spite of public derision, is on the winning side, was clearly proved by the public favor bestowed upon it at its Continental Congress held in New York City in November. On that occasion only a few scattering loungers about street corners jeered as the large parade passed by; respectful attention was given by all thoughtful persons. The press devoted large space to kindly comments on the proceedings of the convention. The three thousand delegates were gathered from all parts of the United States, a fact most effectively showing the growth and development of the organization. During the sessions its soldiers—earnest men and women—were busy about their Master's business, reporting prog-

ress already made and seeking out new measures by which they might better accomplish their aim. That they have made life happier for thousands of the wretched, as their history shows, is a result which so far overtops the offense which their peculiar methods may have caused more decorous people, as to make it sink out of sight, and to bespeak for them in the future the sympathy and good will of all. A touching and significant incident of the congress was the dedication of the infant daughter of Commander and Mrs. Ballington Booth to the work of the Salvation Army.

THE death of Mr. Jay Gould was unexpected to his business associates and the general public; it came without any previous long sickness though it is announced that he died of consumption. He had employed Dr. Munn, an eminent physician, for several years to be his constant companion. In his home, in his business office, in his travels, everywhere Dr. Munn was at his side to guard his health and give him counsel as to diet, effects of climate, etc. Yet death came and Mr. Gould has his release. It is reported that he was worth \$100,000,000 invested mainly in Western Union, Manhattan stock, and the Missouri Pacific. He has made a provision in his will that will keep his estate intact for a number of years. He left four sons and two daughters, the oldest of whom, George Gould, will be prominent in the management of the estate. He began life as a poor boy and of his vast wealth it is said not one dollar is from inheritance.

THE opening of the new home of art on Fifty-seventh St., near Eighth Ave., in New York City, December 3, was honored by the presence of four thousand guests, among whom were many noted persons. The building designed by H. J. Hardenbergh of the Architectural League, has a frontage of 75 ft. on Fifty-seventh St., extending back 143 ft., and the society has the privilege of buying the property adjoining at the rear. The structure is itself a work of art impressively beautiful and convenient for its purpose. It includes elegant club rooms, a large modeling room, studios for all the different classes, and of greatest interest to the general public—for whose comfort be it said they are only one story high—five spacious exhibition galleries, graduated in size to suit the different collections. This art home is the outcome of the organization for co-operation into a stock

company known as the American Fine Arts Society, of the Society of American Arts, the Architectural League of New York, and the Art Students' League of New York. Each before had been influential as a separate power, and by their alliance they furnish the greatest impulse to American art that this country has ever known. Already six hundred pupils are at work and many are waiting to be admitted.

IN the second annual report of the Relief Association of Oil City, Pa., prepared by its president, Mr. George P. Hukill, there is to be found a creditable model for the conducting of such a society. Finely organized and in readiness for action, when on that terrible Sunday of June 5, 1892, the flood and fire swept down over Oil City and Titusville its members were at once busy in the field caring for the suffering and devising means of relief for those left destitute. Without the coming of this swift aid the loss of life and the destruction of property would have been far greater. Full and clear reports of all the able measures taken by the association during this crucial time and accounts of all the money and supplies received and disbursed, are given. It is shown that in several instances, persons having lost their all were made self-supporting again within a few days. Stronger comment than these facts on the benefit of such associations would be impossible.

SCARCELY a month after the sad death of Mrs. Harrison, her venerable father, the Rev. Dr. Scott, breathed his last at the White House, having reached the ripe age of ninety-three years. A graduate of Washington College, a post graduate of Yale, he was a man of high attainments. As professor in Washington College and later in Miami University, and as founder and president of Oxford Female College in Ohio, he made his influence felt upon his times. In his later years he received an appointment as clerk in the Department of the Interior in Washington, D. C., which position he was holding when President Harrison took up his residence in the Executive Mansion. He was then persuaded to resign his clerkship and make his home with the president and his wife. The uniform kindness and attention received and returned by him, made his last days beautiful for himself and for all around him.

C. L. S. C. OUTLINE AND PROGRAMS.
FOR JANUARY.

OUTLINE OF REQUIRED READING.

First week (ending January 9).

"Grecian History." Chapter XII. to last paragraph on page 206.

"The United States and Foreign Powers." Chapter XXI.

"Callias." Chapters XII., XIII., and XIV.

IN THE CHAUTAUQUAN :

"The American School at Athens."

"Our Government Exhibit at the World's Fair."

Sunday Reading for January 1.

Second week (ending January 17).

"Grecian History." From page 206 to end of Chapter XII.

"The United States and Foreign Powers." Chapter XXII.

"Callias." Chapters XV. and XVI.

IN THE CHAUTAUQUAN :

"The Economic Revolution."

"Women in Greek History."

Sunday Reading for January 8.

Third week (ending January 24).

"Grecian History." Chapter XIII.

"Callias." Chapters XVII., XVIII., and XIX.

IN THE CHAUTAUQUAN :

"Telepathy."

"Greek Papyri."

Sunday Reading for January 15.

Fourth week (ending January 31).

"Grecian History." Chapter XIV.

"Callias." Chapters XX. and XXI.

IN THE CHAUTAUQUAN :

"The Coal Industry."

Sunday Reading for January 22 and 29.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE
WORK.

FIRST WEEK.

1. Roll-Call—Quotations on the New Year.
2. Reading—"The New Year."*
3. Paper—The siege and destruction of Plataea. (See full accounts in Thucydides and in the larger histories of Greece.)
4. A *résumé* of the leading events in the United States and in Greece during the past year.
5. Debate—Question: Does the United States need a navy?

PERICLES DAY—JANUARY 17.

1. Table-Talk—The life and character of Pericles.
2. Paper—The Athens of Pericles. As far as possible let this be in the form of an illustrated lecture; have a chart of the city—especially of the Acropolis—and as many pictures of the various buildings as can be obtained. It would be a good idea to have this exercise given by some Greek professor or specialist.
3. Paper—Causes of the destruction of the Acropolis.
4. Reading—"In Ruins."*
5. A picture gallery—Let there be collected as many pictures as possible illustrating Greek art. These may be arranged on the walls or grouped on the table. As they are displayed they are to be freely discussed.

THIRD WEEK.

1. Table Talk—The news of the day.
2. Character sketch—Alcibiades.
3. Reading—"The Freebooters."*
4. Contest—A series of review questions on "The United States and Foreign Powers" made out on the diplomatic relations of the United States with Great Britain, France, Spain, Russia, and Germany. The circle is to be divided into two equal parts, and six questions are to be asked on each country. The side answering the greatest number correctly is the winner.
5. Questions from *The Question Table*.

FOURTH WEEK.

1. *Questions and Answers* in THE CHAUTAUQUAN.
2. Contest—Review questions on diplomatic relations of the United States with the Barbary States, China, Japan, Samoa, and the Congo State.
3. Reading—"The Chariot of the Soul."*
4. Paper—The Peloponnesian War: its causes, summary of its events, its results.
5. Debate—Resolved: That convict mining should be prohibited by law.

A New Year reception would afford a fine entertainment for all circles. This custom which is rapidly declining is too good a one willingly

*See *The Library Table*, page 504.

*See *The Library Table*, page 504.

to let die out. Quite an elaborate entertainment can be prepared, if desired, something as follows: As it is the American-Greek year, the two civilizations may be represented. For this purpose double parlors would be preferable, though one large room could be made to serve the purpose by having the two "nations" in different parts of it. The Greek reception party would need to dress in Greek costume. The hair should be worn in a Greek knot, and rolled back from the face, with one or more

bands around the head; the dress may be simulated by some light drapery worn over the ordinary clothing. If one has not at hand any better model to follow, an approximate idea may be obtained from some of the cuts in "Greek Architecture and Sculpture," see page 88. The room should be furnished with divans on which the guests can recline while partaking of the refreshments, which should consist of sweetmeats, fruit, and small cakes, served in tiny baskets, and coffee.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR JANUARY.

"GRECIAN HISTORY."

P. 198. *Hetærae* [he-te're].

P. 202. "Outer Ceramicus." See text-book, page 192. Thucydides thus describes this public burial: "They lay out the bones of the slain three days previously in a tent erected for the purpose, and each family bring for their own dead any offering they please. When the time comes for carrying them forth to burial, sarcophagi made of cypress wood are placed on cars, one for each tribe; in these are laid the bones of each man, according to the tribe to which he belonged; and one bier is carried empty, spread with funeral garments, for the missing, whose bones could not be collected to be brought home. Any one who will, citizen or sojourner, joins in the procession; and the women of the family are present at the funeral, to make lament for the dead. So they lay them in the public cemetery, which is in the fairest suburb of the city; and there do they always bury those who fall in battle, excepting those who died at Marathon—those heroes they buried where they fell, as judging their valor to have been exceptional. And, when they lay them in the ground, some citizen selected by the state . . . pronounces over them a fitting panegyric, after which they all withdraw."

P. 206. *Paches* [pa'kēs].

P. 207. *Cor-y-pha'si-on*.—*Sphac-te'ri-a*.

P. 216. "Al-ci-bi'a-des as master of the revels." Plutarch tells the following story of this famous Greek: Once as he "played at dice in the street, being then but a child, a loaded cart came that way, when it was his turn to throw; at first he called to the driver to stop because he was to throw in the way over which the cart was to pass; but the man giving him no attention and driving on, when the rest of the boys divided and gave way, Alcibiades threw

himself on his face before the cart, and stretching himself out, bade the carter pass on now if he would; which so startled the man that he put back his horses, while all that saw it were terrified, and, crying out, ran to the assistance of Alcibiades."

P. 217. *Hy-per'bo-lus*.

P. 219. "Au-ton'o-my." The power or right of self-government; the political independence of a city or state.

Si-cel'i-ots.—*Egesta* [e-jes'ta].

P. 221. "Hermæ." "These Hermæ, or half statues of the god Hermes [Mercury], were blocks of marble about the height of the human figure. The upper part was cut into a head, face, neck, and bust; the lower part was left as a quadrangular pillar, broad at the base, without arms, body, or legs. . . . They were distributed in great numbers throughout Athens, and always in the most conspicuous situations; standing beside the outer doors of private houses as well as of temples, near the most frequented porticos, at the intersection of cross ways, in the public agora. They were thus present to the eye of every Athenian in all his acts of communication, either for business or pleasure, with his fellow-citizens. The religious feelings of the Greeks considered the god to be planted or domiciliated where his statue stood, so that the companionship, sympathy, and guardianship of Hermes became associated with most of the manifestations of conjunct life at Athens,—political, social, commercial, or gymnastic. Moreover, the quadrangular fashion of these statues, employed occasionally for other gods besides Hermes, was a most ancient relic handed down from the primitive rudeness of Pelasgian workmanship and was popular in Arcadia as well as peculiarly frequent in Athens."—*Grote*.

"El-eu-sin'i-a." "Mysteries of Ceres [see

text-book, page 67] and Proserpine held at Eleusia. Neither the founder of these mysteries nor the time of their origin is known; they were the oldest and most venerated in Greece. Originally they were a public festival, a harvest home to express the gratitude of men to Ceres for her bounties; to recall their former condition and enjoy their present blessings; to banish unkind feelings and perhaps, also, to form new laws and project new enterprises."

P. 227. Gy-lip'pus.

P. 232. "The last great sea-fight in the harbor of Syracuse." The battle of Syracuse is ranked as one of the decisive battlefields of the world. Creasy says, "All danger from Athens to the independent nations of the West was now forever at an end. . . . No success in subsequent conquests could ever have restored her to the pre-eminence in enterprise, resources, and maritime skill which she had acquired before her fatal reverses in Sicily. . . . The dominion of Western Europe was left for Rome and Carthage to dispute two centuries later, in conflicts still more terrible and with even higher displays of military daring and genius than Athens had witnessed either in her rise, her meridian, or her fall." Arnold says, "The Romans knew not and could not know how deeply the greatness of their own prosperity and the fate of the whole western world were involved in the destruction of the fleet of Athens in the harbor of Syracuse. Had that great expedition proved victorious the energies of Greece during the next eventful century would have found their field in the West no less than in the East. Greece and not Rome might have conquered Carthage; Greek and not Latin might have been at this day the principal element of the language of Spain, of France, and of Italy; and the laws of Athens rather than of Rome might be the foundation of the law of the civilized world."

P. 236. Decelea [des-e-le'a].—Phar-na-ba'-zus.—Tis-sa-pher'nes.

P. 237. "The emergency fund." See text-book, page 202. "By a unanimous vote, the penalty of death which forbade the appropriation of this sum to any other purpose was abolished."

"Rhodes." This island which was destitute of fortifications had been "partly persuaded, partly frightened, into the step of revolting from Athens and allying [itself] with the Peloponnesians." The latter then levied from the Rhodians a heavy contribution and took the island as the headquarters of their fleet. An interesting bit of tradition connected with this revolt is related in the "Classic Greek Course in English," page 247.

P. 238. Thra-syl'lus.—Thras-y-bu'lus.

P. 239. The-ram'e-nes.—An'ti-phon.

P. 241. An-ti'o-chus.—Cal-li-crat'i-das.

P. 242. Ar-gi-nu'sæ.

P. 243. Æ-goe-pot'a-mi.

"THE UNITED STATES AND FOREIGN POWERS."

P. 283. An error at the opening of Chapter XXI. locates Korea in the *northwestern* part of Asia instead of in the *eastern* part.

"Robbing the tombs." "It was believed in China that the royal coffins in the tombs of Ping-an, wherein more than one dynasty of Chō-sen lay buried, were of solid gold; and it was broadly hinted that the expedition had something to do with these."—*William Elliot Griffis*.

P. 284. "The attack on the *Sherman*." "A broad streak of light was thrown upon at least one possible cause of the *Sherman* tragedy, by the statement of the natives that Chinese pirates frequently descend on the coast and kill and rob the Koreans. During the previous years, several natives had been killed by Chinese pirates near the Wachusett's anchorage. As ten of the crew of the *Sherman* were Canton Chinamen, it is probable that the very sight of them on an *armed* vessel would inflame the Koreans to take their long waited-for revenge."

P. 287. "Ports of Korea opened to Japan." This took place in 1876. The first Korean embassy which since the twelfth century had been accredited to Japan sailed in May of this year, from Fusan in a Japanese steamer, landed at Yokohama and took the cars for Tokio. They were welcomed with great ceremony. "At the station the contrast between the old and the new was startling. The Japanese stood with all the outward signs of the *civilization* that is coming in. On the other side were all the representatives of the *barbarism* that is going out."

P. 293. "Ambiguous." The word has an interesting derivation. The Latin *ambi* means around; the verb *agere*, to drive, to move. Hence, from the mental picture of seeing one driving around aimlessly, the two expressions compounded and transplanted into English, give a word having the signification of doubtful, of uncertain nature; wavering, hesitating.

"Grotesque." Like grotto-work; of the fantastic character of grotto-work and its decoration; of irregular forms, as the style of ornamentation known as the arabesque, in which figures imitating the human form to the waist end in scrolls, leafage, and the like, and are linked with animal forms and impossible flowers. Hence, whimsical, absurd.

P. 297. "The inhuman traffic in slaves was

at an end." This means as far as any of the European powers are concerned. "As slavery is the custom of Africa, there is often no other labor to be had, as the English and Germans have discovered in their attempts to exploit the east-coast region. Whatever abuses are practised by individuals, the system countenanced by the authorities is that followed also in British East Africa, of hiring slaves for fixed terms from their masters and allowing them wages to be applied to buying their freedom. Slave raids are checked wherever the authority of the Congo State is exercised. . . . Lieut. Deschamps meeting a band of 7,000 slaves on the River Sankuru, put them to flight with 200 trained native soldiers, and released 1,000 slaves. . . . In the early summer in 1891, an Arab slave convoy was defeated between the Aruwimi and the Welle, and 2,000 slaves were set free. Captain Ponties [in this same year] led an expedition to the upper Himbiri Roubi with the object of proceeding thence to the northward, and erecting a line of fortified camps as a bulwark against Arab slave traders."

P. 302. "Buccaneers." French settlers in Hayti and Tortugas, whose occupation was to hunt wild cattle and hogs and cure their flesh. The word is derived from the French *boucaner*, to hunt wild beasts for their skins. Then the name came to be applied to the French who combined to make depredations on the Spaniards who had invaded the islands and driven the Frenchmen from their business of buccaneering. Applied now to all piratical adventurers, to freebooters.

"Captain Cook." (1728-1779.) An English navigator, who, it will be remembered, discovered the Sandwich Islands in 1778. Returning to the islands in the following year, he became involved in trouble with the king and in a skirmish was killed.

"CALLIAS."

P. 108. "Alcibiades' castle in Thrace." See text-book on "Grecian History," page 241, where it is stated that Alcibiades retired to his castle on the north shore of the Hellespont. See map. Plutarch says of Alcibiades just before this time, "It was also objected to him that he had fortified a castle near Bisanthe in Thrace, for a safe retreat for himself, as one that either could not or would not live in his own country. The Athenians gave credit to these informations and showed the resentment and displeasure which they had conceived against him by choosing other generals [the ten tribal generals]. As soon as Alcibiades heard of this, he immediately forsook the army, afraid of what might

follow; and collecting a body of mercenary soldiers, made war upon his own account against those Thracians who called themselves free and acknowledged no king. By this means he amassed to himself a considerable treasure."

P. 109. Sam'o-thrace.

P. 112. "Clep'sy-dra." A derivative compounded of two Greek words, meaning to steal, and water. It measured time by allowing water to escape from a small orifice. "The simplest kind consisted of a transparent vase filled with water, graduated, and having a small opening in the bottom. As the liquid gradually escaped, its height in the vase marked the hour. . . . At the beginning of the ninth century, Charlemagne received a magnificent clepsydra from the caliph Haroun-al-Raschid. . . . Clepsydras are frequently referred to in [ancient] writings, like the sands of the hourglass in modern literature."

· Bi-san'the.

P. 116. "The duel between Ajax and Hector." See "Classic Greek Course in English," page 82.

Pol-yg-no'tus.

P. 118. "Pot-i-dæ'a." See "Grecian History," pages 195 and 196.

P. 122. Sen'thes.

P. 142. Pa-sar'ga-dæ.—San-ga'ri-us.

P. 143. "Broached." Tapped, pierced.

Tmolus [mo'lus].

P. 144. "Sumpter-horses." Pack-horses.

P. 148. Timagenes [ti-maj'e-nes].

P. 150. Arcestratus [ar-kes'tra-tus].

P. 154. Sel-la'si-a.

P. 156. "Repertoire" [rep'er-twär]. A list of dramas, operas, pieces, parts, etc., which a company or person has practiced and is ready to give.

Gy-the'um.

P. 157. "*Noblesse oblige*." A French quotation, which, rendered in English, means, "The fact of being a noble creates obligations." Matthew Arnold says, "To feel itself raised on high, venerated, followed, no doubt stimulates a fine nature to keep itself worthy to be followed, venerated, raised on high; hence that lofty maxim, *noblesse oblige*."

P. 160. "Pryt-a-ne'um." "A public hall, typifying the common ritual or official hearth of the community."

P. 180. Ac'ra-gas.—Him'e-ra.

P. 181. "Di-o-nys'i-us." The Elder, tyrant of Syracuse. He began life as a clerk in a public office. Prompted by ambition and possessing talent, he gradually raised himself to distinction; and in B. C. 405, though only twenty-five years of age, he was appointed sole general of

Syracuse with full powers. From this period we may date the commencement of his reign which continued without interruption for thirty-eight years. . . During the last twenty years of his life he possessed an amount of power and influence far exceeding that of any other Greek before the time of Alexander. His character is drawn in the blackest colors by many ancient writers. . . He was himself a poet and repeatedly contended for the prize of tragedy at Athens."—*Smith*.

P. 185. "Gor'gi-as." A celebrated rhetorician and sophist.

P. 187. "*Belles-lettres*" [bel-let'r]. French for fine letters. A word applied somewhat in-

definitely to poetry, fiction, and other imaginative literature, and also to literary studies and criticisms.

Dem-o-ce'/des.

P. 191. Thap'sa-cus.

P. 192. "Cuirasses" [kwe-rass'es]. Pieces of defensive armor covering the body from the neck to the waist.

"Cuisses" [kwis'es]. Written more commonly, cuishes [kwish'es]. Defensive armor for the thighs.

"Scythe-armed chariots." These famous chariots were made with spokes which bore long hooks and sickles, and were chiefly used by the ancient Persians, Bretons, and Gauls.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"GRECIAN HISTORY."

I. Q. Name the real cause of the Peloponnesian War. A. Jealousy on the part of Sparta and her allies, of the triumphant democracy of Athens.

2. Q. What were the immediate causes of the war? A. Many special grievances of the different states against Athens.

3. Q. In what rebellion was a pretense for opening the war found? A. That of Corcyra against its mother city, Corinth.

4. Q. What trouble existed at this time within Athens? A. The aristocratic party hated Pericles and strenuously opposed his government.

5. Q. Through the persecution of what personal friends did the aristocrats rain blows upon Pericles? A. Phidias, Anaxagoras, and Aspasia.

6. Q. An outbreak occurred between what two cities before the formal declaration of war was made? A. Platæa and Thebes.

7. Q. What were the resources of Athens at the beginning of the war? A. She possessed only Attica on the mainland, but was mistress of a maritime empire comprising most of the Ægean coast and islands.

8. Q. Of what did Sparta's equipments consist? A. As the leader of the Peloponnesian confederacy she was rich in men, but poor in money and ships.

9. Q. What tactics did Pericles pursue at the beginning of the war? A. Gathering the whole population of Attica within the walls of Athens, he allowed the enemy unmolested to devastate the surrounding country.

10. Q. What aggressive measures did Peri-

cles undertake? A. He dispatched a fleet to harry the Peloponnesian coast.

11. Q. What disaster overwhelmed the Athenians in the second year of the war? A. They were smitten with the pestilence which swept away one fourth of the population, Pericles himself being among the number.

12. Q. When did Athens gain control of the Corinthian gulf? A. In the third year of the war, 429 B. C.

13. Q. What signal victory did Athens gain in the seventh year? A. The naval battle at Sphacteria.

14. Q. What most effective measure against Athens did the Spartan general, Brasidas, put in operation? A. Leading an army northward overland to the rich tribute cities of Athens, he won their allegiance to Sparta, and so cut off Athens' streams of tribute money.

15. Q. When was the first treaty of peace signed? A. In 421, ten years after the war opened.

16. Q. Through the machinations of what leader did Athens enter upon warlike measures a year after signing the peace of Nicias? A. Alcibiades.

17. Q. What victory in 418 B. C. made Sparta stronger than ever? A. That gained at Mantinea.

18. Q. When did the power of Athens now begin to decline? A. From the time of the high-handed outrage she perpetrated upon the Melians.

19. Q. What event brought about this decline? A. The intervention of the Athenians in the affairs of Sicily.

20. Q. How came Athens to undertake the fatal Sicilian expedition? A. She hoped to insure her own future by aiding the city Egesta in its strife with Selinus and Syracuse.

21. Q. What diverted Alcibiades from his proposed part in this expedition? A. Called home for trial for destruction of the sacred *Hermæ*, he escaped and deserted to the Spartans.

22. Q. Under the direction of what Athenian generals did the expedition then fall? A. *Nicias* and *Lamachus*, and later, *Demosthenes*.

23. Q. What was the final result of the attempt on Syracuse? A. The utter annihilation of the Athenian forces.

24. Q. What marked the reopening of hostilities after this blow which prostrated the resources of Athens? A. The depredations of an Athenian fleet on the Peloponnesian coast.

25. Q. Where did Athens find means for reinforcing her fleet for this third period of the war? A. By using for it the emergency fund of 1,000 talents set apart by *Pericles*.

26. Q. From what place as a naval station did Athens wage constant war against Sparta? A. The island of *Samos*.

27. Q. How did Alcibiades find opportunity to reinstate himself in Athens? A. By persuading the oligarchic party in *Samos* of his power to win *Persia* as a friend for Athens.

28. Q. What inhuman action followed the Athenian victory at *Arginusæ*? A. The condemning to death of six of the ten generals who were appointed to succeed the traitor *Alcibiades*.

29. Q. What proved the crowning disaster of the war to the Athenians? A. Their defeat at *Ægospotami*.

30. Q. What fear of the Athenians now proved groundless? A. That at the close of this twenty-seven years' war their city would be wiped out as they had swept away other cities.

"THE UNITED STATES AND FOREIGN POWERS."

1. Q. When did the United States first attempt relations with Korea? A. In 1868.

2. Q. To what was this attempt due? A. To a series of circumstances growing out of an effort on the part of an American to rob Korean royal tombs.

3. Q. From which side did the proposal of a treaty of friendship and commerce come? A. From the Koreans.

4. Q. How did the first expedition of the Americans to Korea end? A. In failure, after it had met with a hostile attack.

5. Q. With what country did the Koreans first make a treaty of peace? A. Japan.

6. Q. When and with whom was their second treaty made? A. In 1883 with the United States.

7. Q. What concession did *Samoa* readily make to the United States in 1872? A. The harbor of *Pango-Pango* was given as a port of refuge and coaling station.

8. Q. Why did the people of *Samoa* wish to place themselves under the authority of the United States? A. They were wearied of civil warfare and thought by this means to put an end to their troubles.

9. Q. With what European nation did *Samoa* nearly plunge the United States into war? A. Germany.

10. Q. Why did the Americans seek treaty relations with *Siam*? A. To protect their sea men and to extend their commerce.

11. Q. When was the *Congo Free State* constituted? A. In 1885.

12. Q. Why did *Bismarck* so eagerly urge the creating of this new state? A. By making it a foreign market for German manufactures, he hoped to furnish employment to keep Germans from emigrating.

13. Q. Who constituted the first Protestant mission to *Hawaii*? A. Seven American families and three natives who sailed for the islands in 1819.

14. Q. What were the terms of the treaty adopted by the leading powers in 1843 regarding *Hawaii*? A. It was recognized as an independent sovereignty.

15. Q. What is true of American influences in those islands? A. They are so in the ascendant that the country in all but government is under the control of the United States.

"CALLIAS."

1. Q. Where did the hero of the story find a refuge after his friends kidnapped him to save him? A. In the castle of *Alcibiades* in *Thrace*.

2. Q. Why were the Greek cities along the *Propontis* friendly to *Alcibiades* in this retreat? A. They had previously been harassed by the robber bands of the free *Thracians*, but *Alcibiades* held the latter in check, repaying them in their own coin.

3. Q. What insight into *Thracian* social customs is given? A. The wedding festivities of a member of the royal family are described.

4. Q. The result of what battle made it necessary for *Alcibiades* to flee from this stronghold? A. *Ægospotami*.

5. Q. Whither did he make his way? A. Into *Persian* territory.

6. Q. What was the fate of *Alcibiades*? A. Suspected shortly of treachery by the *Per-*

sians, he was attacked in his home by an armed force and put to death.

7. Q. What were the terms of peace offered Athens by Sparta? A. The Long Walls were to be pulled down for the space of a mile and all their ships save twelve to be destroyed.

8. Q. Under what circumstances were the walls destroyed? A. The services of every flute player in Attica were required, and to the sound of the gayest tunes the demolition was made.

9. Q. On the accomplishment of this destruction what was the general feeling regarding Athens? A. That she had suffered a blow from which she could never recover.

10. Q. After Syracuse had defeated the Athenians with what other danger was it threatened?

A. The Carthaginians attacked it and destroyed several towns.

11. Q. Under whose rule was Syracuse at this time? A. That of Dionysius, the tyrant.

12. Q. What other historical character is now brought actively into the scene of the story? A. Xenophon.

13. Q. With what great expedition was he connected? A. That of Cyrus the Younger against his brother, the king of Persia.

14. Q. By what right did Cyrus claim the throne over his older brother? A. That he himself was the oldest son born after his father became king.

15. Q. How did the expedition end? A. In complete disaster and the death of Cyrus.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

AFFAIRS GRECIAN AND AMERICAN.

1. From what event may it be said all other events in Greek history are dated?

2. With what important event in American history is it sometimes compared?

3. Who was the George Washington of the Trojan war?

4. By what nation are the Trojans claimed as "Pilgrim Fathers"?

5. What people of Greece received such treatment at the hands of the Spartans as might be compared to that received by the American Indians from the early settlers of America?

6. In what respect did their treatment differ from that of the American Indians?

7. How did the Spartan method of teaching temperance differ from the American?

8. Who was the Edward Bellamy of the Greeks?

9. How did the Spartan senate chamber compare with the American?

10. How did Lycurgus institute a "Protective Tariff" in Sparta?

PRACTICAL SCIENCE. IV.

1. When and where were the first railways in use?

2. How were they originated and improved?

3. To what new method of traction did the great saving of force by the use of iron rails lead?

4. What is a flange?

5. What shape were the rails when a "train of cars" first ran over them?

6. What important change relating to rails and car-wheels took place soon after?

7. Where and when did the steam engine or locomotive first successfully replace horse power?

8. What was the carrying capacity of this locomotive?

9. Give date and describe first passenger train drawn by a locomotive.

10. To whom belongs the honor of the first high speed locomotive (called the "Rocket") of the standard type? When completed?

11. The "Rocket" possessed the three essential elements of efficiency of the modern locomotive; what are they?

12. Of what use is the sand-box of a locomotive?

13. Mention three kinds of fuel used for locomotives; where is each most popular?

14. By what recent device may the smoke nuisance be mitigated?

15. Describe the plan of the portable railroad designed to transport the German agent Wisemann's steamer to Lake Victoria in Africa.

MATTERS EDUCATIONAL.—IV.

1. In what book did Xenophon advocate the education of women?

2. What other Greek writer held that a mother should be capable of taking part in the instruction of her children even in such high studies as mathematics and philosophy?

3. Who, about the beginning of the sixteenth century, wrote "The Colloquy of the Abbé and the Educated Woman," in which the heroine claims for herself the right to learn Latin?

4. What was Luther's thought regarding the education of women?

5. Who in the seventeenth century wrote a book entitled "The Education of Girls"?

6. In such convents as those established for the Ursulines, what were the girls taught in the sixteenth and seventeenth centuries?

7. What famous educational institution for women was founded by Madame de Maintenon?

8. What book was written by Racine for this school?

9. What reason did Saint Pierre give for demanding for women national establishments for secondary education?

10. In what fictitious character did Rousseau give his idea of an educated, a perfect, woman?

epochs from which to date important and historical events. 7. A truce of a month proclaimed throughout Greece to enable the people to attend the games and return to their homes in safety. 8. That the body of man has a glory as well as the spirit and the intellect, and they believed in the harmonious discipline of body and mind. 9. They maintained in the nation a general respect for a manly and intrepid character and supported a moral dignity and independence which so long resisted the aggressions from without, and were proof against weak and licentious principles within. 10. Pindar, who sang the praises of the victors as no other poet.

PRACTICAL SCIENCE. III.

1. Resistance caused by the tendency of water to adhere to the immersed area (skin area) of a ship. 2. Skin friction and the production of waves. 3. By a difference in the pressure on the bow and stern, caused in pushing aside the water. 4. The excess of pressure on the bow is balanced by the pressure of water closing in behind. 5. By forming a film over the waters it hinders the waves from breaking, thus moderating their violence. 6. Any crude oil, though seal oil is preferred. 7. Lacquering with several different coats of lacquer. 8. It weighed only about half as much. 9. July 19, 1837; "Great Eastern." 10. Baltimore clippers and monitors, both of war renown, the former in 1812 and 1851, the latter in 1862; and the whalebacks, for carrying grain and freight, which although widely known, have scarcely passed the experimental stage.

MATTERS EDUCATIONAL. III.

1. The new birth of literature and art. 2. In Italy. 3. The learned Byzantine Greeks who had lived there fled to different lands. 4. The University of Paris. 5. Entering as a student, he became its most popular teacher. 6. Latin. 7. Languages, history, music, and mathematics. 8. Roger Ascham. 9. The Orbis Pictus or World Displayed. 10. Divisions of students for voting purposes, according to the place of their birth.

WORLD OF TO-DAY.—REPUBLICS.

1. Twenty-two. 2. Switzerland. 3. Seven years, as in France. 4. For six years, four: Argentine, Brazil, Columbia, and Guatemala; for five years, one: Chile. 5. Venezuela. 6. South African Republic. 7. Mexico and Costa Rica. 8. Beggars, persons ignorant of the alphabet, soldiers in actual service, and persons under monastic vows. 9. Chile, Ecuador, and Uruguay. 10. Paraguay.

WORLD OF TO-DAY—GOVERNMENT QUESTIONS.

1. In what body is the legislative power of France vested?

2. What was the French Press bill which recently nearly caused the resignation of the ministry?

3. What question immediately following the Press bill was defeated in the Chamber of Deputies, and caused the fall of the ministry?

4. What question recently caused the resignation of the Hungarian ministry?

5. What International Conference did the Belgian premier welcome to his government lately?

6. When will the new Gladstone ministry resume its councils?

7. What bill recently presented before the German Reichstag has excited great dislike?

8. Who is the new Canadian premier who took the oath of office November 25 of the present year?

9. What recent government action in the colony of New Zealand has anticipated the political development of the United States and England?

10. What reform bills are to be introduced before the present session of the Italian Parliament?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR DECEMBER.

GRECIAN GAMES.

1. The Olympiads. 2. Every fifth year for more than a thousand years, from 776 B. C. to A. D. 394. In July the second full moon after the summer solstice, lasting five days. 3. Chariot races, foot races, wrestling, boxing, throwing the javelin, etc. 4. A crown of wild olive. 5. His name was given to the five-year periods between the Olympiads. 6. They served as

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1882—1896.

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CLASS EMBLEM—ACORN.

THE Class of '93 is to have the distinction of graduating in a great historical year—a year that will be memorable as one of a great awakening in all educational, commercial, and social lines. The thought should inspire every '93 to make this graduating class one of the strongest in Chautauqua's history.

"I AM most happy in being able to forward my papers for the past year. In the spring it seemed rather a gloomy outlook; I was so far behind in my reading, but I would not write myself a failure for that would imply I had given up and that I have not done. I am now ready calmly to meet the requirements of the fourth and last year of the course."

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"Ubi mel, ibi apes."

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CLASS FLOWER—CLOVER.

A CHAUTAUQUA rally was recently held in Steubenville, Ohio, at the home of one of the offi-

cers of '94. The meeting was addressed by Dr. J. T. Edwards, one of the Chautauqua trustees and state senator from New York. Much enthusiasm was aroused and members of the Class of '94 are to be congratulated upon their share in the good work.

CLASS OF 1895.—"THE PATHFINDERS."

"The truth shall make you free."

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CLASS FLOWER—NASTURTIUM.

CLASS EMBLEM—A BLUE RIBBON.

A "HOME CIRCLE" in Missouri belongs to the Class of '95. It consists of father, mother, a brother, and two sisters, one of whom has been an invalid during six months of the year. In this busy household the invalid member is the only one who has found time to fill out the memoranda. We hope the others will follow soon.

THE Chautauqua Extension Lectures on "Greek Social Life" seem to reach a very decided need and far from being confined to small communities they appeal to circles in the large towns as well. Many new circles were organized last year under the auspices of '95 and we hope that the members of our class will give this new Chautauqua plan a fair test.

CLASS OF 1896.—"TRUTH SEEKERS."

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CLASS FLOWER—FORGET-ME-NOT.

MEMBERS of '96 who have not yet sent on their

fees for enrollment at the Central Office in Buffalo are reminded that the membership books have been out for some weeks and contain many helps for the students. Among others a table for the pronunciation of Greek proper names, a pocket outline of Greek History, a list of books recommended for the supplementary reading and a brief statement of some of the more famous mythological characters of Greece.

THE first month's work under a new plan is generally a somewhat severe test both of the person and of the plan. If one keeps abreast of the other during that time success is pretty sure. If the individual has lost courage because his first attempt seems only a partial success, let that only spur him on to further endeavor. His chances of success in the second effort are far better than the first; for he knows now his own strength as well as the full requirements of the plan which he vain would carry out. Let no '96 drop out of the ranks after a single effort.

THE Class of '96 already numbers its membership by the thousands, and each week sees many hundreds of new names placed upon the roll. We hope that every new reader of the Chautauqua course will not fail to enter the ranks of our class. The annual fee for membership is only fifty cents and the pleasure and inspiration which come from comradeship in study keep many an otherwise solitary reader from dropping out by the way.

'96 may congratulate itself upon having in its ranks its share of undaunted heroes. Word comes from one in Indian Territory, "My first year of work was with the Class of '93, but my work was too arduous and I failed to keep up. I tried again last year but heavy work and ill health interfered and again I failed to finish. So now I propose to try again and you may enter my name for '96. My health is poor and my work arduous, but I propose to keep on trying. I have charge of a small school among the Cherokee Indians. We are miles from any town, in a sparsely settled district—hence I read entirely alone."

A LITTLE circular designed especially to reach persons who might become interested in the C. L. S. C. as individual readers has recently been issued by the Central Office. A small cut of a "Chautauqua Corner" stands at the head of the circular, which presents very clearly the simplicity and the workings of the C. L. S. C. Members of '96 or of other classes who can use these circulars can secure them from the C. L. S. C. Office at Buffalo.

A MEMBER of '96 in Utah in ordering her books for the year says, "Please send in pack-1-Jan.

ages of not more than three books, two are better, for the mail bags are carried on a buckboard one hundred and forty-five miles, and said bags are used as footstools by the passengers!"

A MOTHER whose son entered college soon after she had begun the work of the C. L. S. C. writes, "Among the loving messages that came to me during the four years, were 'Keep up the reading so that you can keep step with me,' and this year from a distant land he writes again, 'I hope you will graduate.' I am now over fifty years of age and had very few advantages in youth, so that the C. L. S. C. has been an inspiration."

GRADUATES.

THE many C. L. S. C. graduates who are interested in the subject of missions will welcome the two new courses announced both in the membership book and in THE CHAUTAUQUAN. These courses present a general view of mission work in the leading fields and include also some delightful biographies of famous men and women.

A '92 graduate from Great Britain acknowledges the receipt of his diploma and adds, "The course has given me much pleasure and brightened up the college lore of years gone by; for I am now fast approaching sixty years."

THE new course in Art History is finding many enthusiastic supporters. Several clubs are doing admirable work and individual members also are finding much help from the carefully prepared outlines.

C. L. S. C. graduates who are especially interested in economic questions (and who is not in these days?) will be interested in Dr. Ely's plan of Chautauqua Political Economy Clubs. The scheme offers great advantages for club work as Dr. Ely furnishes each member with a letter of printed directions for study, and each club has also a carefully prepared constitution and a charter. A club of this kind can be organized at any time as no particular month is designated for the beginning of the year's work.

A GRADUATE of '87 upbraids himself as an "unprofitable servant" because he has put forth no aggressive effort this year in behalf of the C. L. S. C. He sends for twenty-five circulars, and though he has placed the Chautauqua books in the public library each year and presented the work through the local press, feels that Chautauqua has a continual claim upon him. It is this spirit among Chautauquans which helps to carry the work forward every year.

CLASSMATES OF EIGHTY-NINE:—Standing on the threshold of another year with the portal flung wide open, we look down the long vista, lined on either side with bright anticipations, and wish with you that the journey just beginning may end in happy realizations. Among the former do we not see the Chautauquans' Mecca, beside the lake, where we all hope to meet next August? There, too, behold our Class Building looming up! But just one

shadow falls across the path—that debt not yet paid. Twelve dollars only have been received by our treasurer (Mr. O. M. Allen, 824 Main St., Buffalo, N. Y.). If you have not received the circular setting forth our plan for next summer, forward your address and I will send you one. Wishing you a happy New Year, I remain

Fraternally yours,

LAURA A. SHOTWELL, President,
51 Tompkins Place, Brooklyn, N. Y.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
PERICLES DAY—January 17.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
EPAMINONDAS DAY—February 16.
LONGFELLOW DAY—February 27.
SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

NEW CIRCLES.

ENGLAND.—At Beckenham, Kent, two enterprising young ladies have made a good beginning toward the realization of their day-dream, to graduate at Chautauqua in the C. L. S. C.

NEW HAMPSHIRE.—Nine young people who joined Chautauqua ranks at Goffstown Centre are having a pleasant time getting ready a circle entertainment.

MASSACHUSETTS.—East Saugus has a circle that meets weekly for study.—A circle of three young ladies at Hyde Park and one of eight members at Mattapan have entered upon the year's work.—About twenty members compose the circle at Waltham, which is connected with the Y. W. C. A. They meet monthly under the guidance of an ambitious and experienced Chautauquan.

CONNECTICUT.—From Bridgeport comes the cheerful report of one who last year pursued the course alone. This year he secured the co-operation of several friends with the result of a good circle of fourteen actual and six prospective members.—The twelve members composing the Vincent C. L. S. C. of East Windsor hold their meetings biweekly.—At Trumbull seventeen persons celebrated Halloween by organizing into a society.—A new circle reports from Wapping.

NEW YORK.—Epworth Circle of Brooklyn has

a membership of twenty-three.—A class of Columbians has enrolled from Delaware Ave. Baptist Church, Buffalo.—A small circle at Canton, Shehawken Circle, of a dozen members, at Hancock, Columbians of Rochester, circles at Rushford and Valley Falls, and one which meets in the Tabernacle Baptist Church of Utica, are among those entering upon the new work.—Woodlawn, New York City, has a bright circle of twenty-eight members.

NEW JERSEY.—The following report comes from Chautauquans at Ocean Grove: "Guided by a notice printed in the paper on Friday evening we found a large attendance of Ocean Grove people, young and old, assembled in the hall of the Association building. It was a 'Whittier meeting' from beginning to end, and right faithfully did every one perform his part for the evening. Under the general arrangement of a Chautauqua Reading Circle a large class has taken up the prescribed course for the present year. We were pleased to notice as the leaders of the movement and most active promoters of its grand purpose, the graduates of former years. It gives them pleasure to continue the readings of every year, and encourage younger members to identify themselves heartily with the Chautauqua idea. This circle proposes to meet every second Friday evening and will prove one of the most beneficial and popular

institutions, outside of the church, which is fostered at Ocean Grove, to keep up social and intellectual interest during the winter months. It is our intention as far as possible not to miss a single meeting."—A good-sized class at Springfield constitutes the Columbine Circle, whose meetings are interesting, the members all participating creditably in the work. C. L. S. C. songs are used. The following plan of study, as adapted by this circle to suit its own requirements, deserves careful perusal: I. Read each week the required portions, marking with pencil, or noting on paper, the more important, striking, or interesting parts. II. Go over the marked or noted parts again, and write out at least one note for each chapter or article, noting: (1) An important fact mentioned, (2) an idea that is new or interesting, (3) something you wish to remember, (4) a thought suggested by the reading, (5) a question raised by it, (6) a related idea or fact from elsewhere. III. At the weekly meeting compare notes and talk about them.—A reading society for the Chautauqua Christian Endeavor course has been organized with bright prospects at Westfield. It admits students of the regular C. L. S. C. course to its ranks, and indeed is intended as a preliminary to the regular course.

PENNSYLVANIA.—A class of twenty-two members organized at Aldham, some of whom, not being able to pursue the studies, joined for the enjoyment the meetings afford.—Butler has a thriving circle, faithful in individual work and ambitious to popularize C. L. S. C. interests.—The Class of '96 is glad to welcome a reinforcement of several members from Highspire.—Quite a class has clustered about the home readers at Lewisburgh.—A local circle of a half dozen readers hails from Rawlinsville.—The electric C. L. S. C. of Scranton has begun operations with officers duly elected. It has for its motto, "May the current of knowledge complete its circuit in our minds," and for its symbol, a trolley, both piquantly suggestive.—The Stewartstown Chautauqua Literary and Scientific Circle has a membership of eleven.—York Circle enrolls twenty-four.

MARYLAND.—A double quartet is harmoniously at work at Centralia.

WEST VIRGINIA.—A home reading circle at Huntington asks to be duly enrolled.—Sutton has a band of good workers.

FLORIDA.—Bright prospects are the happy reward of organization at Sanford.—Variety is the spice of life! At Melbourne is a circle of fifteen members representing at least eight different states. They expect more members

and more variety a little later when northern tourists arrive.

OHIO.—Apprise of new circles has been received from Arcanum, Ashtabula, Clyde, Fair Haven, Jeffersonville, West Elkton, and Canton; the latter place being credited with eight circles whose names, with the exception of the Baptist Circle, are not yet reported.—A new circle is begun at Cleveland. Impetus was given to the Chautauqua movement there by a well-attended meeting held under the auspices of the Cleveland Chautauqua Union, in the parlors of the First M. E. Church. The various phases of the Chautauqua system were explained; several addresses and other exercises followed, and an official board was appointed to look after Chautauqua interests in Cleveland.—An earnest Chautauquan at Painesville is slowly but surely building up a circle in that vicinity.—Wapakoneta Circle is earnestly engaged in study.—Akron has two circles; one, the Dakotah Plow Circle, being composed entirely of relatives.

MICHIGAN.—Whittier Circle at Bay Mills and a circle at Benton Harbor are beginners in Chautauqua work.

INDIANA.—The Worth Literary Club at South Bend, an outgrowth of the Dr. Rettring Circle of the S. H. G., is doing very good work in the special course in Shakespeare. Its object as expressed in its constitution is, "the attainment of a liberal culture by a study of the minds and art of the world's great authors."—Classes are formed at Kolomo and Indianapolis (the Columbians).

WISCONSIN.—The Chrestomatheans of La Crosse rejoice in the possession of good musical talent to vary their programs.—There is a new circle at South Milwaukee.

ILLINOIS.—A very interesting circle has arisen at Blue Island, of nineteen energetic persons representing a great variety of business talent.—At Braidwood the local circle has met three times, evincing much pleasure in the studies.—At Chicago the New England C. L. S. C. recently formed rejoices in twenty members and a bright outlook; Tegner Circle holds a social meeting the first and third Wednesday of every month; the Radiance finished the required readings Halloween; the latter passes its pleasant meetings around to the homes of the various members.—Columbus Day was observed with interesting exercises by the new circle at Griggsville.—A large circle has been formed at Moline under the direction of the Literary Department of the Rpworth League of the First M. E. Church.—Circles at Sullivan (the Callias), Turner, Mt. Carroll, and Washburn report for the first time.

ALABAMA.—A circle at Hurtsboro enlists for the Class of '96.

MINNESOTA.—Circles have entered upon a hopeful career at Graceville, Herman, Slayton, Worthington, and Minneapolis (Olivet Chautauqua Literary and Scientific Circle).

IOWA.—From Des Moines comes the news: The Columbia Chautauqua Circle organized in North Des Moines, in September, with about thirty enthusiastic, earnest members. "Very satisfactory work is being done and the prospects for a successful year are excellent." Also a P. M. class of ladies has organized with the name Isabelle. About two hundred persons of Des Moines attended the Chautauqua meeting convened to form a "General Local Union," so-called because local unions had already been formed in various parts of the city. The meeting was zestful and instructive. Chautauqua interests were ably set forth by several speakers, and vocal and violin music added to the general enjoyment. "Several classes were reported as already organized, equipped, and at work; others as still in a formative period and still others prospective."—Two sisters, both valiant Chautauqua workers, send the two following reports: "At present there are ten Chautauqua Circles in Oskaloosa; seven doing the regular work; one circle of twenty-eight registered members taking the graduate course in American History; another with twenty-seven registered members doing the special Shakespeare work, and a class of fourteen registered members taking the special course in Art History." The sister at What Cheer says: "There is a club here of about thirty men and women; great interest has been manifested and very good work is being done. We have also a fine Shakespeare club."—At Otho a circle is beginning the year's work.—Stewart has two thriving circles, one of more than forty members, the other restricted to ten, between which there is considerable rivalry to demonstrate whether a large or small circle is better for Chautauqua work. Their progress will be eagerly watched by those hesitating between one large, and several small but closely related, circles.—Short reports are received from Barnes City C. L. S. C., Colfax, Burnside, Glenwood, Perry (Columbians), and Logan.

MISSOURI.—The name Aristotelian suggests appropriately the high ideal and earnest purpose of the class at Marshall.—Large classes are at work at Monroe City and Odessa.—The circles of Sedalia, most of which are connected with some church there, unite once a month as a Union Circle. Much benefit will no doubt accrue from this excellent plan.—Small cir-

cles have enrolled at Warrenton and St. Louis.

ARKANSAS.—A growing circle at Ozark sends its greeting.

SOUTH DAKOTA.—The correspondent from Hot Springs says: "A large C. L. S. C. was organized in this city. As the members lived so far apart it was thought best to have meetings in the four directions. Four vice presidents were elected, one for each locality, to preside over the weekly meetings. All meet together once a month in the college chapel, under the leadership of the president. Besides this we have a circle of four taking the post-graduate course."—There is a circle at Ashton and one at Lennox (Whittier).

NEBRASKA.—Encouraging letters come from Beatrice, DeWitt, and Lincoln.

KANSAS.—Similar reports come from Long Island and Onaga of lone readers who have attracted a circle about them.

UTAH.—At Salt Lake City a circle has organized.

OREGON.—A score of energetic persons constitute a circle at University Park.

CALIFORNIA.—This year one circle of Pasadena has been replaced by three, one of which, the Lake Circle, has a dozen new members.—The Y. M. C. A. Circle of Los Angeles organized with twenty-eight members and expects soon to increase the number.

OLD CIRCLES.

MEXICO.—Seven applicants from Pueblo are gladly received into the central circle.

CANADA.—A number of new readers lately joined the circle at Belleville, Ont.—Pleasant Hour Circle of Brantford, Ont., has a large constituent of local members, who, it is hoped, will soon register in the central circle and enjoy the benefits to be derived therefrom. As several in this circle are taking the Shakespearian course, the programs are agreeably adjusted to include Shakespearian work.—Pierian Circle at Clinton, Ont., has renewed study.—The class at Dundas, Ont., enjoys a large per cent of new members.—Work is resumed at Point de Bute, N. B.

MAINE.—Bimonthly meetings of the Wayfarer Circle of Augusta continue to attract new members. The circle's work is progressing in a manner to make pleasant the memory of its motto, "Who goes not forward goes backward."—Anabasis Circle at Biddeford Pool and the circle at Skowhegan announce reorganization.—From Damariscotta the following is received: The Skidompha Club is in a very prosperous condition. It has been organized eight years and consists of thirty-five members, among

whom are three of the clergymen and many of the teachers of the town. They own a well-selected library of nearly seven hundred volumes to which additions are being made weekly. The library is accessible to all on payment of two dollars per year. Meetings of the club are held weekly. It supplies a needed means for social enjoyment and literary advantages. Most of the members have previously taken a Chautauqua course.

NEW HAMPSHIRE.—Sunapee C. L. S. C., though not able to go into elaborate programs, is a good working circle, and its meetings are highly satisfactory; they could not be otherwise, as each member makes it his pride to maintain the circle's high average of scholarship.—A small circle, the Attias, reports from Wakefield.

VERMONT.—Live circles are heard from at Montpelier and West Randolph.

MASSACHUSETTS.—The circle at Bridgewater and Budleigh Circle of Beverly have renewed their relations with the C. L. S. C.—Notwithstanding the modesty of the report from Rowley Circle, the circle record seems to unite brilliancy with thoroughness. The class has bought a wall map of Greece, also all members are provided with outline maps to be filled in during the term of study; when the history is finished there will be an exhibition of maps, and a prize awarded to the one who has the best. At one meeting the circle was favored by selections from Homer and Xenophon's *Anabasis* first read in Greek, then translated. Its latest plan is an excursion through Greece with the stereopticon.—River-Parker C. L. S. C. at Byfield, composed of sixteen regular members and twenty-three others who read some or all of the readings, says: "Chautauqua meant a great deal to us last winter, we had grand meetings; the outside world looked on and wished they were in it." Their outlook at present is brighter than ever.—The Epworth League C. L. S. C. of the First M. E. Church in Lynn reports rapid growth in membership and meetings well attended.—Circles at Manchester-by-the-Sea, Peabody, Springfield (Golden Rod), Sunderland (Excelsior), Winthrop, and Woburn (Central Square), are in progress of a series of pleasant and profitable meetings.

RHODE ISLAND.—What Cheer Circle of Providence had a basket picnic for its last meeting and voted to change the circle's name to Goodier Circle. It is small in number, but enthusiastic, and hopes to do good work this winter.

CONNECTICUT.—Messages of good purport come from circles at Bridgeport (Vincent), New

Britain, South Norwalk (Chautauqua Union), and Waterbury (Teachers' Circle).

NEW YORK.—Hawthorne Circle of Andover, The Originals of Auburn, Janes and Lowell of Brooklyn continue their meetings with success.—Brooklyn Chautauqua Union is a well-organized and flourishing society to foster a spirit of congeniality.—Buffalo Chautauqua Union now embraces nine active circles. Circles Hope, Wilbor, Nurses' Progressive (of the State Hospital) of Buffalo have made a good beginning, as have also Irving Circle at Chittenango, and classes at Castle Creek, Canandaigua, Candor, Marathon, Crescent Circle of Hornellsville, and Epworth C. L. S. C. of Jamestown.—Fairport's three circles have organized auspiciously. They are the Kensington, the North Side, and the Post Graduate.—The circle at Jamaica, L. I., has re-enlisted.—In New York City, the circle at Alexander Avenue Baptist Church, circle of Highbridge, and Garfield and Irving Circles have resumed Chautauqua work; the 43rd St. Cosmopolitan Circle with its increased numbers expects to do more work.—Readers at Northville are at study again.—The interest of West Side Circle, Ogdensburg, is denoted by the addition of six new members.—Sunny Side Circle of Tarrytown reorganized with full membership.—From the circle at Stockbridge comes a good letter full of youthful enthusiasm.—Tonawanda C. L. S. C., circles Lakeside at Tilly Foster, Columbian at Stan-fordville, Lowell at Rochester, Columbia at Port Byron, Accrescent at Oswego, and readers at Potter report favorably.—Good Will Circle of Sherman "is prospering, and all its members say the work is the best and the pleasantest they ever tried."—The special course in Shakespeare is the theme of the study club of Rhinebeck.—C. L. S. C. Alumni Association of Syracuse is paying its attention this year to the Garnet Seal Course.

NEW JERSEY.—Whittier Circle of Camden reports "reorganization this year with the old membership of sixteen. As this is the sixth year of the circle, we simply take up the magazine work and have begun German with a paid teacher."—Asbury Park Circle, Elizabeth C. L. S. C., the Palisades Circle of Englewood, Bergen Circle at Jersey City, Robert Street C. L. S. C. of Union, and classes at Perth Amboy, Passaic, and Newark are industriously pursuing the year's study.

PENNSYLVANIA.—Hyperions of Coleraine are pursuing the Garnet Seal Course.—Verona and Oakmont Circles of Oakmont have united, with the name of Emanon.—Circles are in progress at the following places: Allegheny,

Altoona (Adams), Bethlehem, Chandler's Valley, Ercildoun (Almoyck), Greenville, Johnstown (Kalmia Klub), Kennett Square (Life Builders), Lewistown (Juniata), Monongahela City (Whittier), Miles' Grove, Philadelphia (Vernon), Punxsutawney, Steelton, Swarthmore, Taylorstown, Waterford, and White Haven.

MARYLAND.—A trio of readers have bravely tackled their fourth year at Baltimore.

DISTRICT OF COLUMBIA.—Several readers at Georgetown are continuing the reading.

WEST VIRGINIA.—Avalon Circle reports from Holliday's Cove.

GEORGIA.—Uniformly active interest is sustained in each of the three independent circles of Atlanta: the Mizpah, the A. R. Holderby, and Edgewood.

OHIO.—The C. L. S. C. at Geneva has opened its regular meetings, having extended an invitation to all country readers to be present thereat. —The Hawthornes of Zanesville, Bryants of Toledo, the River View C. L. S. C. of New Richmond, the Oakdales of Cleveland, Longfellow Circle of New London, Alpha Circle of Newark, Croghan Circle of Fremont, Defiance Local Circle of Defiance, Warren C. L. S. C. of Columbus, Carroll Circle of Carrollton, Epworth League Circle of Canton, Alphas of Bryan have reorganized for the season; also circles at Bellaire, Bridgeport, Cincinnati, Hartwell, Lithopolis, Marietta, Medina, Middletown, Old Fort, Paulding, Savannah, and Wilmot. —The Chautauqua Union of Cleveland scores a meeting of unusual interest, also Omic Circle has begun the year auspiciously, priding itself on its success thus far.

MICHIGAN.—Forty-five persons comprise the class at Otsego. —Few in number but earnest and determined is the word from the circle at Three Rivers. —Truth Seekers of Battle Creek form an interesting and progressive circle. —Circles have resumed work at Salem, Plainwell, Midland, Litchfield, Howell, and Dowagiac.

INDIANA.—The Philomatheans of Butler have had their ranks recruited and are all equipped to enter the battle for knowledge. —There are thriving circles at Elwood, Crown Point, Fort Wayne, Evansville (Trinity Circle), Knightstown, Michigan City (Lew Wallace), Mishawaka (Gillespie Kimball), Tipton, and Valparaiso. —In Indianapolis the Old Hall Peace Circle held its first meeting as a circle for this season, with promising result. Chautauqua interest in that city seems to be contagious and several large new classes have been formed.

WISCONSIN.—Brief messages have been received from circles at Hillsboro, Horicon, and Viola.

ILLINOIS.—The scribe of Danville writes as follows: "The Lindisfarm Chautauqua Circle launches out on the third year's work under most favorable auspices. Owing to the inconvenience of entertaining a large circle at private homes in the cold weather, we have decided to limit the membership to twenty; but are trying with some success to interest others in forming a new circle, hoping that in the near future all the literary and musical clubs in the city will unite in the project to erect a club building which will prove the 'Lindisfarm' of our prosperous city." —Florence Circle, a large class at La Harpe, is in a flourishing condition. One of the members who is awaiting her diploma says her mother who is eighty years old has read with her and enjoyed the four years' course. —Virden has a highly interesting circle of young people. —There are live circles at Arenzville, Aurora (Vincent), Bloomington (Prairie), Ashton, Austin, Canton, Chicago (Willard and Minerva circles), South Chicago, Delavan (Beta), Dundee, Evanston (Hawthorne), Fairfield, Hampshire (Norris), Hunda (Sunset), Genoa, Huntley, Jerseyville, Lacon, Milford, Naperville, Onarga (Harmony Alumni), Princeville, Prophetstown, Springfield, and Duquoin.

KENTUCKY.—Chautauqua classes are in good running order at Hickory Grove, Louisville (Consonants), and Newport.

ALABAMA.—Augusta Evans Chautauqua Circle of Mobile has begun the second year of its existence with regular semimonthly meetings, at which the members read, debate, and quiz upon subjects suggested by the daily reading. At the end of each annual course prizes will be awarded. Many applications for membership encourage the circle.

MINNESOTA.—Circles at Owatonna and Crookston, are anxious to begin their study. —Readers at Minneapolis are endeavoring to finish the last two years' work so that they may graduate in their respective classes. Linnea Circle at Minneapolis starts with seventeen members of whom more than half are novices in the work. Dainty printed programs are issued to members and to those who are invited to attend the meetings. —Silver Lake Literary Society of North St. Paul is following the regular Chautauqua studies, with a growing membership.

IOWA.—Twenty-one members constitute the Magellan Circle at Wellman. —Ruskin Circle at Shenandoah has revived study with its limited number of thirty members. —Frances E. Willard Circle of LeClaire finds its second year's work new and inviting, inspiring all its members with the ambition to master the scheduled studies. —An eight-year-old circle at Dunlap

has just finished the English History and Literature course and wishes something new.—Brief words come from circles at Corydon, Des Moines (Vincent's of Univ. Place), Fort Dodge, Griswold (Accrescent), Marion (Laurel), Mt. Ayr, Olin, (Habberton), Rolfe, Sheldon (Wild Rose), Victor (Round Table).

MISSOURI.—The '92 graduates comprising the Mary De La Virgne C. L. S. C. at Clinton are eager to begin the English course.—In Sedalia, besides Vernon Circle there are three prospective active circles. A Union meeting has been instituted to meet once a month.—The year's work has been begun by circles at the following places: Schell City, Oregon, Lawson, Kansas City (Pickwickian C. L. S. C.), Brookfield, and Bowling Green.

ARKANSAS.—Graduates at Van Buren will read the English History and Literature Course.

SOUTH DAKOTA.—The circle at Yankton and Nonpareil C. L. S. C. of Custer City have re-organized with full membership.

NORTH DAKOTA.—A class of '95's report from Wahpeton.

NEBRASKA.—The year's roll call is responded to by the following: Ascendants of Independence, Santa Marias of Emporia, and classes at Adams, Herington, Hutchinson, and Louisville.—The Stewart St. C. L. S. C. of Omaha opened its fourth year with a banquet, to which those interested in Chautauqua work were invited. The affair was a most enjoyable one, fifty persons being present. The following toasts were responded to: The Education of Later Life, General Mottoes, Class of 1893, Class of 1894, Class of 1895, Our Officers, Our Last Year's Work—"The Trail of the Pathfinders"—Our Good Friend, Our Literary Fellow-Workers, Our Guests, Our Hostess. Of these, all of which were a credit to the circle, "The Trail of the Pathfinders" found special favor. The meetings, held every two weeks, are conspicuous this year for the large number of young people interested in them. The enrolled attendance is thirty, and visitors always attend. The circle is doing exemplary work.

TEXAS.—The Athenian of Tyler is a thorough-going circle which keeps its membership list up to the fullest limit.—The Mosaics of Hearne have re-enlisted.—Names are received for enrollment from Lampasas.

COLORADO.—Deep interest is shown by the Garden of the Gods Circle at Colorado City. It has adopted the clover for its emblem.—'95's are busy at Idaho Springs.—Graduating exercises of the Silver Queen Chautauqua Class of

Georgetown which occurred at the home of one of the members was a most enjoyable event. About fifty persons were present. The parlors were beautifully decorated, and especially beautiful was an embankment of flowers, reaching to the ceiling. The graduates were dressed in costumes representing the Greek, Roman, English, and American years. Prominence was given the class motto, "Seek and ye shall obtain," and at the close of the very pleasant program, refreshments were served. The class enrollment for the year will be about twenty-six.—Omicron Circle of Denver has adopted the plan of appointing one member to prepare a program at one week's notice to be submitted in time to allow two weeks' preparation for its execution. Excellent program blanks allowing space for notes have been provided, a full set of which for the year have been bound together into a neat book to be filled out and kept as a circle record. The circle's plan of criticism is to take notes of all points prompting praise, censure, or interrogations, which are then reserved for the time specially devoted thereto shortly before the meeting closes.

NEW MEXICO.—Albuquerque has a class of readers.

UTAH.—At Mt. Pleasant the Pioneers of San Pete have secured new members to replace those who have moved away.—Enthusiasm runs high at Nob Hill C. L. S. C. of Ogden.

NEVADA.—Sagebush Circle, Reno, is again heard from.

WASHINGTON.—An enthusiastic Chautauquan at Seattle wishes he could duplicate himself in order to attend all the circles which chanced to meet on the same evening. Reorganization has taken place in circles Weewyck (the Queen), Fremont, Queen Anne, Tyee, Columbian, and the Lake Union Ladies' Circle.—In Tacoma three circles have revived, and at Olympia in addition to the old circle, a new one is in progress.

OREGON.—Si-wock-ti Si-mox, of Salem, has admitted many new local members.—The little class at Astoria is still active.

CALIFORNIA.—An interesting and profitable public session was held by the Marengo Avenue Circle at Pasadena.—Circles Houghton of Oakland, Gleaner of San Diego, Revera of Williams, and Sacramento (Vincent) have again directed their attention Chautauqua-ward.—Five members of Jacinto Circle of University have finished the Golden Seal Course.

ARIZONA.—New members have swelled the list of the class at Prescott.

THE LIBRARY TABLE.

THE SEASONS.

LASTLY came Winter, cloathèd all in frize,
Chattering his teeth for cold that did him chill;
Whilst on his hoary beard his breath did freeze,
And the dull drops that from his purple bill
As from a limbeck did adown distill;
In his right hand a tippèd staff he held
With which his feeble steps he stayèd still,
For he was faint with cold and weak with eld,
That scarce his loosèd limbe he able was to weld.

—From Spenser's "*Faërie Queene*."

THE NEW YEAR.

IN this season of festivity the gate of time swings on its hinges and an honest rosy-faced New Year comes waddling in, like a jolly fat-sided alderman, loaded with good wishes, good humor, and mince pies. At this joyous era it has been the custom; from time immemorial, to tender the compliments of the season; I will take this opportunity to salute my readers with as many good wishes as I can possibly spare.

The honest gray-beard custom of setting apart a certain portion of existence for the purposes of cordiality, social merriment, and good cheer, is one of the inestimable relics handed down to us from our worthy Dutch ancestors. In perusing one of the manuscripts from my worthy grandfather's mahogany chest of drawers, I find the New Year was celebrated with great festivity during that golden age of our city, when the reins of government were held by the renowned Rip Van Dam, who always did honor to the season by seeing out the Old Year. In his days, according to my grandfather, were first invented these notable cakes, New-Year cookies, which originally were impressed on one side with the honest, burly countenance of the illustrious Rip; and on the other with that of the noted St. Nicholas, vulgarly called Santa Claus, of all the saints in the calendar the most venerated by true Hollanders, and their unsophisticated descendants. These cakes are to this time given on the first of January to all visitors. It is with great regret, however, that I observe that the simplicity of this venerable usage has been much violated by modern pretenders to style, and our respectable New-Year cookies elbowed aside by plum-cake in the same way that our worthy old Dutch families are out-dazzled by modern upstarts and mushroom cockneys.

In addition to this divine origin of New-Year

festivity, there is something exquisitely grateful, to a good-natured mind, in seeing every face dressed in smiles; in hearing the oft-repeated salutations that flow spontaneously from the heart to the lips; in beholding the poor, for once, enjoying the smiles of plenty, and forgetting the cares which press hard upon them, in the jovial revelry of the feelings; the young children decked out in their Sunday clothes and freed from their only cares, the cares of school, tripping through the streets on errands of pleasure; and even the very negroes, those holiday-loving rogues, gorgeously arrayed in cast-off finery, collected in juntos, at corners, displaying their white teeth, and making the welkin ring with bursts of laughter,—loud enough to crack even the icy cheek of old winter. There is something so pleasant in all this, that I confess it would give me real pain to behold the frigid influence of modern style cheating us of this jubilee of the heart; and converting it, as it does every other article of social intercourse, into an idle and unmeaning ceremony. 'Tis the annual festival of good humor; it comes in the dead of winter, when nature is without a charm, when our pleasures are contracted to the fireside, and when everything that unlocks the icy fetters of the heart, and sets the genial current flowing, should be cherished, as a stray lamb found in the wilderness; or a flower blooming among thorns and briers.

It is a time to resolve to enjoy life with the genuine relish of honest souls; careless of riches, honors, and everything but a good name, among good fellows; and with the full expectation of shuffling off the remnant of existence, after the excellent fashion of that merry Grecian who died laughing.—From Washington Irving's "*Salmagundi*."

IN RUINS.

HERE let me sit upon this massy stone,
The marble column's yet unshaken base!
Here, son of Saturn, was thy favorite throne!
Mightiest of many such! Hence let me trace
The latent grandeur of thy dwelling-place.

It may not be: nor even can Fancy's eye
Restore what Time hath labor'd to deface.
Yet these proud pillars claim no passing sigh;
Unmoved the Moslem sits, the light Greek
carols by.

But who, of all the plunderers of yon fane
On high, where Pallas linger'd, loth to flee,
The latest relic of her ancient reign—
The last, the worst, dull spoiler, who was he?
Bluah, Caledonia! such thy son could be!

Cold is the heart, fair Greece, that looks on thee,
Nor feels as lovers o'er the dust they loved;
Dull is the eye that will not weep to see
Thy walls defaced, thy mouldering shrines removed.

And yet how lovely in thine age of woe,
Land of lost gods and godlike men, art thou!
Thy vales of evergreen, thy hills of snow,
Proclaim thee Nature's varied favorite now;
Thy fane, thy temples to thy surface bow,

Commingle slowly with heroic earth,
Broke by the share of every rustic plow;
So periah monuments of mortal birth,
So periah all in turn, save well-recorded worth.
—From Byron's "*Childe Harold's Pilgrimage*."

COUSIN COCOA.

MEVROUW LOSSELL's cousin came to see Elias. She was very self-confident and important, and that seems only natural, for her husband's chocolate was the very best in the world, as is the chocolate of everybody who manufactures chocolate at all. Chocolate and cocoa are just like sweethearts. Each is better than all the others. Mevrouw Lossell did not fully appreciate Mevrouw van Bussen's sterling qualities. Her great merit consisted in knowing better than all her neighbors what was good for them and their children, and this admirable characteristic Mevrouw Lossell had never succeeded in finding out.

"I shall go and call on Judith Lossell this afternoon," said this good lady to her husband at breakfast. "There are a hundred other things I ought to do, undoubtedly, but I shall leave them all and go."

"I should do what I ought to," remarked her husband quietly.

He was a very worthy man. He had never looked farther than the tip of his own nose; and it was a short one.

"I mean 'ought to,' if I consulted my own convenience," retorted Mevrouw van Bussen; "but I rarely find occasion to do that."

"Can't always neglect it," said the chocolate-maker, with his mouth full.

"If you mean to insinuate, Titus, that I do not look after my own household," flashed out his wife, "I can only advise you to go and stay for

three days with the Lossells. I only advise you to. And she with her two children and a half to my ten!"

"Why should I go and stay with them when we live in the same town, Amelia?" asked Titus. "And, if you are going, you might take Elias a box of chocolates. I'll send you one up from the office."

"Never!" cried Mevrouw, energetically pouring out the tea. "That woman would say—behind my back—that I had poisoned the child. I know she sent for a tin of Van Houten's cocoa the other day from the grocer's."

"Never mind," said Van Bussen good-naturedly. "Ours is the best. Van Houten's is well enough when you can't get ours."

By the by, a strange misfortune befell our good friend Van Bussen the other day. He had paid the Koopstad Tramcar Company a swinging price to have boards put up outside all their trams with "Van Bussen's Cocoa is the best" in enormous letters. And when the contract had been signed and sealed, and made hard and fast for a twelvemonth, there came his hated Rotterdam rival, and he paid the company a still swinginger price to have his boards put up just under the other man's. And on these boards was written in yet more enormous letters: "When you can't get Van Swink's."

"Well, how do you do, Elias?" said "Cousin Cocoa," as the little Lossells called her. She had just been ushered into the room where the child sat alone with his dog. In spite of all her cleverness, Mevrouw van Bussen constantly forgot either the boy's deafness or his blindness in her occasional intercourse with him. Now, however, in the unaltered silence, she realized and blushed over her mistake. She stood hesitating near the door. There was a strange dog on Elias' lap, and this creature, a bundle of odds and ends of brown untidiness, sat up and growled at her. Mevrouw van Bussen had nerves of iron; it was something else in her that lived in constant terror of little dogs.

"Who is there?" said Elias. "Come and feel my hand, please."

He could always perceive the entry of some one into the room—the opening and shutting of a door, or any other sudden displacement of air being felt by him, though he could not hear it.

Mevrouw van Bussen shrank back before Tonnerre's redoubled growls, and Elias vainly repeated his question. Then suddenly frightened by the unexpected continuance of silence, smitten by one of those panics which complete helplessness is apt to produce, he started from his chair, crying out: "To the rescue! Danger! Thieves!"

and fell over a footstool in his haste to get away, bringing down with him in his fall a column with a favorite statuette of his stepmother's. Tonnerre flew straight at Mevrouw van Bussen, who, skipping back all too rapidly, with her skirts drawn tightly round her, sat down suddenly in a bowl of flowers. Upon this confusion entered Judith Lossell, as placid as concealed vexation can manage to be, terribly placid.

"Yes; the child's condition is a great affliction," she said smoothly, as she helped up her dripping cousin out of the pool of water and broken glass. "I am sorry you could not help frightening him, as you say, for that flower basket was given me by my sister who is dead, and the statuette had been my mother's. Not that it matters; only, of course, one gets attached to these things. Oh, no, I should not say your mantle was entirely spoiled, not if you take out the stained part, and put in another piece, although I fear you will not be able to match the color exactly—it is such a—peculiar color. Be quiet, do!"—here she turned fiercely on Tonnerre who had never left off barking. "Oh, yes; he certainly bites! but I don't fancy he will bite you, Amelia; but if he does, you must bear it."

"Judith!" cried Amelia in disgust and admiration. She was whisking round and round in futile efforts to get a full view of the damage to her mantle, and Tonnerre, who believed she was attempting to amuse him, was whisking after her in jumps and snaps. Not till Tonnerre had been turned into, and a cane-bottomed chair had been fetched out of, the hall did Mevrouw van Bussen resume her efforts to enter into communication with little Elias. Then she sat down by his side, and guided his hand over her face. Mevrouw van Bussen had the bulbousness of bulbous noses. As soon as the blind child's hand reached it, he exclaimed in accents partly of vexation and partly of amusement:

"Why, it's only Cousin Cocoa, mamma!"

The reaction from the alarm he had just experienced threw him completely off his guard.

The chocolate-makeress appreciated neither the contentment of the "only," nor the humor of the nickname thus suddenly flung in her face. She was smarting with the humiliation of her cousin's broken crockery, and sprang delightedly at the retaliation of a grievance of her own. She let go little Elias' hand.

"I am sorry to perceive, Judith," she said, bristling up, "that you encourage your children to speak disrespectfully of me. I have always considered such matters from a very different point of view. When my children began to speak of Elias here as 'Deafy,' I put it down at

once with a high hand, though he could not even hear it. I see now that I might have spared my wrath—for it is evident that you do not consider it necessary to punish your children for the faults of mine, or rather, I mean, that what is a punishment for my children should be a fault in yours, I mean that the faults of my punishment—"

"Exactly," said Judith in her clearest voice.

Mevrouw van Bussen preferred to scramble out of her muddle as quickly as possible.

"And even this afternoon," she went on excitedly, "I came here, only actuated by the sincerest interest in that child's welfare, though I am no cousin of his, whether Cocoa or otherwise! I had better go, Judith, since I am an object of derision and a source of amusement. Do not, pray, think I am vexed with Elias; I pity him far too much for that, but I certainly am of opinion that your children—"

"Of course, if you wish to go, I shall not detain you," interrupted Mevrouw Lossell, as her visitor rose while speaking, "but I should advise you to consider the desirability of waiting till your dress is dried. The stain shows, you know, when you get up."

Mevrouw van Bussen sat down again with great rapidity, and said:

"I cannot understand, my dear cousin, why you have never tried the experiment of treating Elias' case homeopathically."

"You remember, dear cousin," replied Judith, "that I experimented on Henkie's chilblains homeopathically at your request. I gave the child sips of *vox populi* and *belladonna* alternately every half hour for a week, and somebody was always upsetting the tumblers with their paper covers, and making messes all over the room."

"Not '*vox populi*,' '*nux vomica*,'" said Mevrouw van Bussen, with a great air of superiority. "Besides, the chilblains got better."

"Yes, when the warm weather came round, but we had left off the medicines long before that."

"After all, the homeopathic system is the only rational one," said the chocolate-makeress. "'*Simile syllabubs*,' as my doctor always says, which, you know, means, 'cure like with like.' Now, the reasonableness of that must strike every one immediately. It 'jumps to the eyes!'"

"Why?" asked Judith.

"Oh, because,—because—of course, it is a law of nature, like gravitation, and all that, you know! And I think—not that I wish to give you any advice on the matter—that the system might well be tried on Elias."

"I can't make him blinder," said Mevrouw

Lossell, with a half-suppressed yawn. "You could only put it into practice on a one-eyed person. Elias hasn't got any eyes left to put out, poor boy!"

"You willfully misapprehend me, Judith. You ought to give him phosphorus for his brain, and aconite for his—well, at any rate, certainly aconite."

"Oh, undoubtedly, aconite!" said Judith.

"It is your business, after all, not mine, if the child gets better. Not but that I would do anything in my power, anything—for I have ten of my own—only I am afraid of appearing to meddle. I have spoken to my homeopathic doctor about the case, but he refuses to give an opinion until he has seen the patient. So I thought you might step down to his house with Elias one of these days. His hours are from one to three."

"Thank you," replied Mevrouw Lossell negligently. "I will put him down on my list. I shall hardly be able to get to him this week, because I already have nine physicians previously recommended, and a magnetism-man and a somnambulist, not to speak of Holloway's pills, and a family ointment. But as soon as your man's turn comes round, I shall give Elias his dose of aconite. Do you think I might give it him before the doctor says he is to have it, or do you deem it absolutely necessary to wait till after?"

"Judith," replied Mevrouw van Bussen, "I will trouble you to ask your man to get me a cab. When you feel sorry, you had better come and tell me so."

"I feel sorry already," said Judith—"very sorry," and again her eyes wandered toward the dark stain on the floor.

"I know all about your goings on, Judith," continued Amelia, again making for the door. "If you think Elias' health will improve upon inaction and Van Houten's cocoa, you will find out your mistake when it is too late."

"I know," said Judith, "Van Bussen's is the best."—*From Maarten Maartens' "God's Fool."*

THE FREEBOOTER.

No door has my house,
No house has my door;
And in and out ever
I carry my store.

No grate has my kitchen,
No kitchen my grate;
Yet roasts it and boils it
Both early and late.

My bed has no trestles,
My trestles no bed;
Yet merrier moments
No mortal e'er led.

My cellar is lofty,
My barn is full deep,
From top to the bottom,—
There lie I and sleep.

And soon as I waken,
All moves on its race;
My place has no fixture,
My fixture no place.

—Goethe.

THE CHARIOT OF THE SOUL.

OUR soul, which has a triple nature, is as a charioteer riding in a chariot drawn by two winged steeds—one of a mortal and the other of an immortal nature. Their wings are the divine element, which, if it be perfect and fully nourished on the pastures of truth and beauty, lifts the soul heavenward to the dwelling of the gods. There, on a certain day, gods and demi-gods ascend the heaven of heavens—Zeus leading the way in a winged chariot—to hold high festival, and all who can may follow. The gods and the immortal souls, whose steeds have full-grown wings, are carried by a revolution of the spheres into a celestial world beyond, where all space is filled by a sea of intangible essence which the mind—"lord of the soul"—alone can contemplate; and here are the absolute ideas of Truth and Beauty and Justice. And in these divine pastures of pure knowledge the soul feeds during the time that the spheres revolve, and rests in perfect happiness, and then returns to the heavens whence it came, where the steeds feast in their stalls on nectar and ambrosia.

But only to a few souls out of many is it granted to see these celestial visions. The rest are carried into the gulfs of space by the plunging of the unruly horses, or lamed by unskillful driving; and often the wings droop or are broken, and the soul fails to see the light, and sinks to earth "beneath the double load of forgetfulness or vice." And then she takes the form of a man, and becomes a mortal creature; and, according to the degree in which she has attained to celestial truth, she is implanted in one of nine classes—the highest being that of the philosophers, artists, poets, or lovers—and the lowest stage of all, the tyrant.

But from the souls of those who have once gazed on celestial truth or beauty the remembrance can never be effaced. Like some divine

inspiration, the glories of this other world possess and haunt them; and it is because their souls are ever struggling upward, and fluttering like a bird that longs to soar heavenward, and because they are rapt in contemplation and careless of earthly matters, that the world calls the philosopher, the lover, and the poet, "mad." For the earthly copies of justice or temperance, or any of the higher qualities are seen but through a glass dimly, and few are they who can discern the reality by looking at the shadow.

And thus the sight of any earthly beauty in face or form thrills the genuine lover with unutterable awe and amazement, because it re-

calls the memory of the celestial beauty seen by him once in the sphere of eternal being. The divine wings of his soul are warmed and glow with desire, and he lives in a sort of ecstasy, and shudders, "with the misgivings of a former world." Often, indeed, a furious struggle takes place between the charioteer and the dark and vicious horse that wishes to draw the chariot of the soul on to unlawful deeds, and can only be curbed by bit and bridle. Happy are they who, with the help of the white immortal steed, can win the victory in this struggle, and end their lives in a peaceful and genuine friendship.—*From Plato's "Phaedrus."*

TALK ABOUT BOOKS.

Holiday
Publications.

A collection of those charming sketches for which the author has won wide fame, forms "The Foot-Path Way."* They are mostly studies of bird life as made in his rambles through various parts of the country, with an occasional chapter on trees and flowers. In close sympathy with all forms of life, this naturalist is one of nature's best and best received interpreters.—Four unique and delightful sketches are contained in the volume bearing the name "In Gold and Silver."† From a hunt through the Orient in search of a certain beautiful rug, the subject of the first sketch, the reader is brought back home to follow the author in his outdoor expeditions for fish and game. Subtle fancies and delicate suggestions abound in the narratives, adding greatly to the pleasure they give.—Hamlin Garland's touching story "A Little Norsk,"‡ which first appeared as a magazine serial, now forms an attractive book. In its pages great-hearted, strong, uncultured humanity is made to express through forbidding surroundings, the tenderest and truest of sentiments and sympathies.—Uniform in size and design with the preceding volume, varying only in the color of its covers and the edges of its leaves, is "The People of Pisgah."|| It also is largely a dialect story; but here all likeness ceases. The latter is a humorous sketch, rather strained in its conceptions, but presenting some extremely ludicrous situations. The imagination of this author frequently leads him

too far, and some of the overwrought scenes mar rather than add to the enjoyment of its fun.

"Mr. Billy Downs and his Likes"* is the first in a volume of short tales written by Col. Johnston. A reader unacquainted up to this time with the works of this author would soon discover from this book that he possesses that rare knack of telling a story in such a way as to entirely absorb the interest from the beginning. There is a marked power of stamping individuality upon the characters, who are all representatives of southern states.—"By Subtle Fragrance Held"† is the enticing title of a particularly felicitous novel by Mary Fletcher Stevens. Its prose, written as guardedly as if it were poetry, suggests that the author is conversant with classic literature; its vivacious narrative shows her to be a keen observer of human character. Situations not overdrawn and humor not embittered afford a broad and optimistic view of life among refined people. The book is remarkable for revealing in high light so much as it does that is pleasant with so little emphasis on the contrasting shadowy, unpleasant phases of life.—"Save Your Minutes"‡ is the rather forbidding title of a story which is interesting and not oppressively wholesome. The author shows himself an acrobat in getting people into and out of perplexing situations, and the present volume on the average is very readable.—A perusal of the little book "The

*The Foot-Path Way. By Bradford Torrey. Boston and New York: Houghton, Mifflin and Company.

†In Gold and Silver. By Geo. H. Ellwanger. \$2.00.—

‡A Little Norsk, or Ol' Pap's Flaxen. By Hamlin Garland. 75 cts.—||People at Pisgah. By Edwin W. Sanborn. 75 cts. New York: D. Appleton and Company.

*Mr. Billy Downs and his Likes. By Richard Malcolm Johnston. New York: Charles L. Webster and Co. 75 cts.

†By Subtle Fragrance Held. By Mary Fletcher Stevens. Philadelphia: J. B. Lippincott Company. \$1.00.

‡Save Your Minutes. By Omer T. Gillett, A.M., M.D. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. 90 cts.

*Las' Day** perhaps will tune the jangle out of some discordant lives. Simple and full of tenderness it is a country man's story of how love lost from his home was found, divorce averted, and happiness insured.—A bitter wrong done to a young girl by crafty relations for the sake of retaining possession of the large fortune which was hers by right, is the theme of "*The Snare of the Fowler*."† In the end all things are explained, justice triumphs, and a happy marriage crowns all. The characters are commonplace, there is no high talent shown in the writing, and nothing to be gained by the reading of the book.

"*Half Brothers*"‡ is weird in its fascination, harrowing in its pathos, complicated in plot, and well written. It has not a tame chapter in it, and a triumph of description is reached in the mountain scene, where Philip finds that the outcast peasant, a man now of thirty years, oppressed, ignorant, and half savage, is his own half brother. The leading argument of the story is fascination versus love.—All who have read "*Fishin' Jimmy*" will need no words of eulogy on a new sketch by the same writer to awaken a desire to read it. "*Aunt Liefy*"|| is a fine piece of character painting. A strange mistake, never explained, proved the means which touched the motive springs of action and changed a hard, unlovely, selfish life into one the exact reverse.—The author of "*Miss Toosey's Mission*" has given to the world of fiction another of those sweet, strong characters who move as beautiful models for real people to imitate. Dear,§ who obtained her name through her father's queer blunder of using it at her baptism instead of the real name agreed upon, was in character to every one whom she met just what the name implied.

A new version of three of Shakespeare's plays for young readers forms one of the interesting books¶ of the season. "*A Midsummer Night's Dream*," "*As You Like It*," and "*Julius Cæsar*" are retold in most delightful manner. A full historical setting is given to the play; all obscurities are explained; and with these are interwoven long selections from the original writings. With

such a treatment as this no child could fail to acquire a love for the great dramatist's works. The book is fully illustrated.—A treasure house of the fiction and the facts of Roman history for young people is "*Little Arthur's History of Rome*."** No one knows better how to win his way directly to the attention of the children than Mr. Butterworth. The stories are told in that captivating, "Once upon a time" style, and the history is made as interesting as a story. The book is profusely and finely illustrated and with its beautiful red covers is as attractive in form as in matter.—"*The Warriors of the Crescent*"† contains brief, spirited sketches of numerous famous Mohammedan leaders. Young people, for whom there lurks a special fascination in all things pertaining to the caliphs, sultans, and great moguls, will be particularly interested in its pages.—Child life in New England is very charmingly described in "*More Good Times at Hackmatack*."‡ Showing emphatically that the children were made to mind and to work after the manner of "ye olden times," it also points out as clearly that this condition of affairs was no drawback to the rollicking fun they used to have. The blending of these elements, duty, work, pleasure, into the formation of strong useful characters, will leave a healthful impression on the minds of the interested little readers of the book.—A Christmas story which will move sympathetic little hearts to their depths and will thoroughly satisfy them with the beautiful way in which everything ended, is "*A Slumber Song*."|| What a young girl may do to brighten the lives of others is effectively shown; and if the reward which came to her far exceeded that which falls to the lot of common mortals the lesson is no less impressively taught.—The title "*In Mother's Place*"‡ is suggestive of the contents of the large volume. The sorrow of a mother's death and the accompanying cares bring into action all the tact and managerial qualities of a young girl upon whom as eldest daughter devolves the responsibility of a house full of children and several servants. The book will fill an honored niche in a Sunday-school library.—"*Wendover House*"¶ is a good story for young

* *The Las' Day*. By Imogen Clark. Illustrated. New York: Anson D. F. Randolph & Co. 60 cts.

† *The Snare of the Fowler*. By Mrs. Alexander.—

‡ *Half Brothers*. By Hebea Stretton. New York: Cassell Publishing Company.

|| *Aunt Liefy*. By Annie Trumbull Slosson. New York: Anson D. F. Randolph & Co. 60 cts.

§ *Dear*. By the author of *Miss Toosey's Mission*. Boston: Roberts Brothers. \$1.00.

¶ *Typical Tales of Fancy, Romance, and History from Shakespeare's Plays*. Edited by Robert R. Raymond. New York: Fords, Howard, and Hulbert.

* *Little Arthur's History of Rome*. By Heseekiah Butterworth. New York: Thomas Y. Crowell & Co. \$1.25.

† *The Warriors of the Crescent*. By W. H. Davenport Adams. New York: D. Appleton and Company.

‡ *More Good Times at Hackmatack*. By Mary P. Wells Smith. Boston: Roberts Brothers.

|| *A Slumber Song*. By Nina Lillian Morgan. Chicago: Searle & Gorton. \$1.00.

‡ *In Mother's Place*. By Kate Neely Festetics. \$1.25. —¶ *Wendover House*. By Adelaide L. Rouse. Philadelphia: American Sunday-School Union. \$1.00.

people. Its leading characters are all actuated by high impulses, and through their influence those who are represented as having grown hard and cold, are melted and led back to earnest, loving, helpful lives.

To one interested in the newest poetry, "*In the City by the Lake*"* offers a peculiar charm as being strangely new in many respects. It includes two stories whose heroines start in life at opposite ends of the social scale, both stories impressing special lessons of human sympathy. The scenes representing city conditions and the characters true to life, the best and most lovable of them possessing no impossible virtues, form a clear reflection of real life; but while adhering closely to common sense and the practical side of being, the narrative often rises to beautiful and daring flights of thought.—The first part of the volume entitled "*Thought Throbs*"† is inclined to be heavy or else frothy, lacking in substance, but this can be largely forgiven for the sake of parts of the book, especially "*Halcyone*," a charming romantic drama. All the characters of "*Halcyone*" are taken from Greek mythology. It revels in happy turns of fancy which often are expressed with graceful skill and ease, as for instance the following quotation, by the Zephyr, selected at random:

"I whisper of love,
I playfully hum
To the bees with the breeze,
As I come, as I come!"

The parts are well sustained and form an interesting whole.—A beautiful volume ‡ in cover of green and gold, illustrated with soft-toned woodcuts drawn and engraved by favorite artists contains in verse some somber reflections of old age. In sentiment the poems are plaintive throughout, and written in musical measure which reminds one somewhat of Walt Whitman when he deigned to rhyme.—"*Rhymes and Ballads*"|| by Susan Coolidge will equally delight girls and boys. The lines are bright with childhood's own sunshine, and the many quaint and debonair fancies will amuse the idle reader and instruct the apt. Several of the subjects touch upon history, such as *Little Alix*: a story of the children's crusade, *The Marble Queen*, and *Charlotte Brontë*. The illustrations are dainty

and profuse.—A small volume* of not small interest appears in dainty white cover, containing songs, sonnets, and ballads, on a variety of themes.—An epic poem having for its fabric all that pertains to the inspiring subject, "*The Song of America and Columbus*,"† presents to the extent of nearly three hundred pages, a judicious selection from this vast wealth, of all that is most picturesque and at the same time historically most important. The material possessing in itself the elements of adventure, scenic beauty and patriotism, here loses nothing by being rendered into verse. The poetry is very good and its value is enhanced by historical accuracy in every particular.—A pleasing acquisition‡ to descriptive and legendary poetry claims the legends and scenery of Alaska as its reasons for being.—The edition of Wordsworth's poems|| chosen and edited by Matthew Arnold yields more pleasure than usually is gained from this author's works, due in large part to a different arrangement of the poems. Adhering to the old Greek plan of classification by kind, Mr. Arnold groups the poems according as they are of ballad form, narrative, lyrical, poems akin to the antique, and odes, sonnets, and reflective and elegiac poems. This is a more natural poetical order than that given by Wordsworth, whose grouping into poems of the fancy, poems of the imagination, of reflection, etc., while offering an interesting psychical study, is not conducive to appreciation of the author's genius as revealed in his writings. The volume is of good, fine paper and illustrated with exquisite etchings by Edmund H. Garrett.—Best loved poems and characteristic selections from a great host of American and British contributors to poetry and song comprise *Charlotte Fiske Bates'* new compilation called "*The Cambridge Book of Poetry and Song*."‡ In it are represented as well as standard authors, some not recognized in other compilations and some whose productions are the very latest acquisitions to the poetical world. Culled from so many different sources it seemingly offers some sentiment to fit every phase of human emotion or lack of it and something suitable for every occasion, though so great diversity necessitates a rather tantalizing brevity.

* *The Queen's Quire*. By Elisabeth Dupuy. St. Louis: St. Louis News Co. Cloth, 50 cts.; paper, 25 cts.

† *The Story of America and Columbus*. By Kinahan Cornwallis. New York: Office of the Daily Investigator.

‡ *Alaskana*. By Prof. Bushrod W. James, A.M., M.D. Philadelphia: Porter & Coates.

|| *Poems of Wordsworth*. Chosen and Edited by Matthew Arnold.—‡ *The Cambridge Book of Poetry and Song*. Selected by Charlotte Fiske Bates. New York: Thomas Y. Crowell & Co.

* *In the City by the Lake*. By Blanche Fearing. Chicago: Searle & Gorton. \$1.25.

† *Thought Throbs*. By Creedmore Fleenor. Louisville: John P. Morton and Company.

‡ *Gleams and Echoes*. By A. R. G. Philadelphia: J. B. Lippincott Company. \$2.00.

|| *Rhymes and Ballads for Girls and Boys*. Susan Coolidge. Boston: Roberts Brothers. \$1.50.

Historical,
Economic, and
Financial.

THE work of writing the constitutional and political history of the United States* undertaken by Dr. Von Holst in 1875 is brought to a close with the recent publication of the eighth volume. It was a huge task for any scholar to assume but the result has clearly shown what profound scholarship, and of a foreign type at that, can accomplish. Instead of being a historical narrative or an attempt to construct a historical work by a simple chronicle of events, the author has produced a treatise which from beginning to end is a critical analysis of our living Constitution and political development. From the colonial days and the making of the Constitution the history of American politics and the development of political ideas is traced with admirable keenness of perception. Throughout the work there is everywhere to be found new evidence of the honesty of purpose with which the author labored in arriving at conclusions well balanced and remarkable for their accuracy. The elaborate and exhaustive treatise ends with the Thirty-sixth Congress, a fact which will be regretted by many. Perhaps it is not too much to hope that Professor Von Holst, who is now permanently located at the new University of Chicago, will add to the series. Should this be done the author's estimate of the government and men during the heroic period of the civil war will be read with renewed interest.

One of the best American text-books of political economy† is that written by Francis A. Walker. The advanced course is a book of more than five hundred pages, in which the author considers the subject in three divisions, viz., production, exchange, and distribution. There is a chapter on consumption in which the principle of population is discussed at some length. The practical value of the science of economics generally is shown in the concluding chapter in which eighteen timely questions are analyzed and some economic principles applied. This book will introduce political economy to the student, as it is a science in the modern sense. From the careful exposition of the many phases of economic science and the scientific reasoning throughout, the book is accorded a prominent place in our literature relating to this subject.

Outside the field of economics pure and simple, it is as a writer on public economy that Professor Walker exhibits his superior ability. In

this forcible book* money is not alone treated in its various phases but in addition as it relates to trade and industry. The question of bimetallism is emphasized and the political aspect of the question discussed. In the chapters on government paper money the author succeeds fairly well in maintaining the position of many economists who stand in opposition to government issues of inconvertible paper money. The book is, in the main, soundly logical and will be a real help to students of the money question everywhere.

The author of a new volume † in the Questions of the Day Series, which deals with the cause of high wages and their effect on methods and cost of production, was appointed to a position in the United States Consular Service during the first administration of President Cleveland, and was commissioned by the Department of State to inquire into the economy of production and the state of technical education in Europe. It is maintained that high wages are the most economical because they command the most intelligent and best credited labor. A proposition long ago laid down by John Stuart Mill is that "no remedies for low wages have the smallest chance of being efficacious, which do not operate on and through the minds and habits of the people." The author forgets this governing principle in the progress of his rather hasty inquiry. The economic worth of the discussion is lessened very considerably by the author's strong partisan opinions, which continually appear in the progress of the argument.

A book of real value to the student of economic history is that compiled by Dr. Benjamin Rand of Harvard of which a revised and greatly improved edition has recently been published. The first five hundred pages contain no less than seventeen selections from the best authorities illustrating various phases of economic history since 1763‡ which are followed by five appendixes in which the chief subjects considered are, the Navigation Acts of England and America, the American Civil War, the growth of Canada and the United States in 1890, and the indebtedness of the state and federal governments of the United States. A valuable bibliography and index complete the remaining pages.

A new book || is that by Mr. Edward Atkinson which is made up of a series of articles lately

*Constitutional and Political History of the United States. By Dr. H. Von Holst. Chicago: Callaghan & Company.

†Political Economy, Advanced Course. By Francis A. Walker. New York: Henry Holt & Co.

* Money, Trade, and Industry. By Francis A. Walker. New York: Henry Holt & Co.

†The Economy of High Wages. By J. Schoenhof. New York: G. P. Putnam's Sons. \$1.25.

‡Economic History since 1763. By Benjamin Rand, Ph.D. Cambridge, Mass.: John Wilson & Son. \$3.00.

||Taxation and Work. By Edward Atkinson. New York: G. P. Putnam's Sons. Price, \$1.25.

written for several prominent journals so revised that they present to the reader the theoretical and practical sides of the tariff question in chapters consecutively arranged. The thesis of the book is that the principal need of the country to-day lies in a radical reform of our system of national revenue. The book deals with the distribution of the nation's wealth and those who produce it, the sources from which revenue is collected, tariff reform in England, the inconsistencies of a protective policy as the author sees them, methods of tariff reform, high wages and the cost of production as they relate to each other, and, finally, a survey of the free trade and protective policies as they relate to the people

and nation generally, and, particularly, as they affect the business and industries of the country.

Good reading indeed is the late edition of *Economic Essays** written by Horace Greeley in 1869. The thought of the book is largely given over to an explanation and defense of the policy of protection to home industry as a system of national co-operation for the elevation of labor. This book first published more than twenty years ago and originally intended for a popular reading, will be made doubly interesting in view of the subsequent development of economic science and the recent history of tariff legislation.

* *Essays on Political Economy.* By Horace Greeley. Philadelphia: Porter and Coates.

SUMMARY OF IMPORTANT NEWS FOR NOVEMBER, 1892.

HOME NEWS.—November 1. The British government notified by Secretary Foster that President Harrison assents to the plan for the suppression of the liquor and firearm traffic with the Pacific Islanders.—Resignation of Dr. William M. Taylor as pastor of the Broadway Tabernacle in New York City.

November 3. Cotton manufacturers of Fall River advance the wages of their operatives 7 per cent on an average.

November 6. Colonels Hawkins and Streator found not guilty of assaulting private Iams.

November 8. Soldiers in Arizona in pursuit of Yaqui Indians on the warpath.

November 12. Professor Jacob Gould Schurman inaugurated as president of Cornell University.

November 13. A heavy earthquake shock felt throughout California.

November 15. Closing session of Methodist General Missionary Committee at Baltimore; over \$100,000 appropriated for missions.

November 20. The strike at Carnegie's Homestead steel works declared off by the Amalgamated Association of Iron and Steel Workers.

November 21. Opening in New York City of the Continental Congress of the Salvation Army of the United States.

November 23. Meteoric displays witnessed in various parts of the United States.

November 25. Destructive floods in the northwest cause great suffering, especially among the miners and railroad men.—The Sons of the Revolution celebrate Evacuation Day in New York City.

November 29. Death of the Rev. Dr. John Witherspoon Scott, father-in-law of President Harrison.

FOREIGN NEWS.—November 1. Cholera raging in China; number of deaths estimated at from 30,000 to 40,000.

November 3. The long strike at Carmaux, France, ended, and the miners return to work.

November 4. The king of Denmark pardons the American ex-consul, Henry B. Rider, sentenced there recently to eighteen months' imprisonment.

November 5. Great strike among the cotton operatives of England.

November 9. Death of the duke of Marlborough.

November 11. Alarming increase of cholera in France.

November 12. Death and burial of Theodore Child at Julfa, near Ispahan, Persia.

November 13. Dr. Koch says Chicago need have no fears of cholera contagion from German exhibits.

November 15. The French government decides to prosecute the directors of the Panama Canal Company.

November 18. The Socialist Congress in Berlin rejects a resolution binding all Socialists to cease work on May Day and adopts a resolution of opposition to state Socialism.

November 22. Meeting in Brussels of the International Monetary Congress.

November 25. Sir John Abbot resigns the premiership of Canada and is succeeded by Sir John Thompson.

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Robert Burns.

From a painting by P. Kramer.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE AMERICAN SCHOOL AT ATHENS.

BY PROF. MARTIN L. D'OOGHE.

Of the University of Michigan.

SECOND ARTICLE.



Bas-relief found at
Icaria.

THE American School of Classical Studies at Athens was organized under the general auspices of the Archæological Institute of America, to whose council the managing committee make their annual report. The original charter, so to say, of the school makes it a branch of the insti-

tute, and states part of its mission to be "to co-operate with the institute in conducting the exploration and excavation of classic sites." For this purpose certain appropriations have annually been made from the funds of the institute. The results of these explorations have been briefly given in the Annual Reports of the directors, and more at length in the volumes of Papers, six of which have appeared, and in several numbers of the *American Journal of Archaeology*.

Before we summarize the results of these researches it may be of interest to state the conditions under which excavations in Greece are conducted. Unlike the Italian and the Turkish, the Greek government has been generous in its attitude toward other nations that have sent out its scholars and explorers to make archæological researches. Italy in particular has pursued a dog-in-the-manger policy by refusing to others the opportunities

which she herself was unable or unwilling to improve. The Greek government usually gives an *adeia*, i. e., a permit, to excavate a site for one year or more, on the following terms: The excavator is to be responsible to the owner for any injury done to the property, or is to purchase it from the owner, in which case the government may buy it from the excavator if it should possess any historic or archæological interest. The objects found on what was private property belong in part to the state and in part to the owner of the land who has the right to retain them for himself, provided he will agree not to sell them except to the government. The objects found on state property belong to the government, but the excavator may, as a special favor, receive a certain number of duplicates.

The government appoints an *epistates*, i. e., overseer, who is in constant attendance and who appropriates the objects of ancient art to which the state is entitled, to be placed in the National Museum. While the excavator defrays all the expenses of the excavation, he has the exclusive right for five years of publishing and reproducing by photograph, engraving, or cast, any object that he finds, and any copies made during that time may be sold by him for his own benefit to whomsoever he pleases.

The day for carrying antiquities out of Greece, except in a surreptitious way, is past, and the Greeks claim with entire justice that the treasures of ancient art and the relics of their ancient glory, which are about all that

their poor land produces, should never again be carried away by foreigners, but should remain in their own environment and under their native sky, where alone they can be appreciated at their true worth. The actual work of digging is done by means of spade, pickax,

a journey to Assos and Tralles in Asia Minor undertaken in 1883. On this expedition many inscriptions were found which have been published in the first volume of the Papers of the school. In this connection it is not impertinent to add that Dr. Sterrett



Thoricus. General view of theater.

and a peculiar kind of hoe. The oriental method of carrying away the dirt by means of baskets borne on men's shoulders has been supplanted by the more expeditious way of cart and horse. The funds at our command being slender, it was necessary to get laborers at the lowest possible wages. On one occasion we succeeded in reducing the hire from two and a half to two drachmas per day without a strike. A drachma is nominally twenty cents in our currency, but the Greek currency is usually paper and was depreciated from 20 to 30 per cent. One or two members of the school commonly direct the work in person and keep a record of its progress.

The excavations and explorations conducted by the school may most conveniently be described in chronological order. The first exploration was made by Dr. J. R. S. Sterrett, who has recently been called to the chair of Greek in Amherst College. This consisted of

was enabled through the liberality of the late Catherine L. Wolfe of New York to carry on his researches in Asia Minor the following year, and that on this expedition he gathered material for constructing the map of large districts heretofore imperfectly known, and discovered the sites of a number of ancient towns formerly in dispute, among which are to be named the Lystra of the New Testament and Isaura.

The first excavation was undertaken in 1885, and consisted in laying bare the remains of a theater at Thoricus in Attica, near Laurium, the site of the ancient silver and lead mines. This theater was found to be of irregular shape and of rude construction. The excavation of it was valuable chiefly as an experience in such work and as an effort to interpret certain departures from the normal arrangements of an old Greek theater. It may well be called a kind of ancient *café chantant*, in which the rough miners of Lau-

rium used to assemble to be entertained by the performance of rustic plays and farces that resembled in some respects the "horse-play" and coarse jests of *opéra bouffe*.

The school's next undertaking was the excavation of the great theater at Sicyon, a town picturesquely situated a few miles south of the Corinthian Gulf and in full view of Mt. Parnassus and Mt. Helicon. This theater was exhumed for the purpose of gaining new light on one of the most interesting questions that have of late engaged the attention of archaeologists, and that bears directly upon our interpretation of the plays of the Greek dramatists. Dr. Dörpfeld of the German Institute was led some time ago by his study of the Dionysiac theater of Athens to the belief

scholars, and is believed to favor, on the whole, the view of Dörpfeld.

On this theory many of the difficulties connected with the position of the actors and their contact with the chorus have been explained away.* The theaters at Epidaurus and at Oropus recently exhumed, it is claimed, show the same arrangement. The excavations at Sicyon brought to light an interesting structure. But the stage itself had undergone so many alterations that it was impossible to determine its original arrangement. Beneath the mass of earth that covered the floor of the orchestra there were found an interesting head and torso of a statue belonging to a good period of Greek art. This piece of sculpture is now regarded as a youthful Apollo, of a pronounced femi-



Thorikos. Ruins of arch in theater.

that the usually accepted ideas of the Greek stage building are essentially Roman and not Greek, and that in the palmy days of the Greek drama there was no stage at all, as we understand that term, but that the actors stood upon the same level with the chorus in the orchestra. The evidence to be drawn from the plays themselves has recently been sifted and discussed by German and American

nine type. It is preserved in the National Museum at Athens.

The next and thus far the most note-

* Those who are interested in this question are referred for a full discussion of it to a paper of Prof. John Williams White printed in the *Harvard Studies in Classical Philology*, Vol. II., and to a paper of Edward Capps entitled "The Greek Stage according to the Extant Dramas," published in Vol. XXII. of the *Transactions of the American Philological Association*, 1891.—*M. L. D'O.*

worthy discovery made by our school was the finding of the site of the Attic deme* of Icaria, the birthplace of Thespis and of the drama. This locality had been searched for in vain by the scholars of Europe, and its positive identification by an American scholar is certainly an achievement in which we may well take pride. Among the sculptural remains found on this spot may be singled out the following: (1) A part of a colossal head or mask of the bearded Dionysus of the finest archaic work. It is thought to be one of the most ancient bearded heads that has been found on Greek soil, and to bear a striking resemblance to the heads from Cyprus, now in the Metropolitan Museum at New York. (2) A fragment of a relief probably representing a female divinity seated and holding in the

ing resemblance to the famous stele* known as the "Warrior of Marathon." This slab shows faint traces of coloring, and may possibly be a reproduction of the "Warrior," which is properly called the stele of Aristion.

The most important architectural remains exhumed on this site are the foundations of the temple of Pythian Apollo, and the ruins of a monument of semicircular form, used in later times to form the apse of a Christian church, but originally intended to commemorate the victory of a certain Hagnias as the furnisher of a chorus that bore off the prize in a dramatic contest. These are, to be sure, the most interesting of the finds that have been made, but they by no means include all the important ones for the student of archæology. Nor has any mention been made of



Sicyon. Orchestra and west half of seats of theater.

hand a "phiale," or vessel for sacrificial offering. The graceful attitude and the delicate treatment of the drapery remind one of the figures in the Parthenon frieze. (3) A sepulchral slab of a warrior, bearing a strik-

the inscriptions found on this spot. For these and other more strictly scientific material the reader is referred to the fifth volume of the Papers of the American School. We pass on to other discoveries with the sin-

*A subdivision of ancient Attica, also of modern Greece; a township.

*Stèle. An upright slab or pillar, sometimes bearing elaborate sculpture or a painted scene.

gle remark that the explorations of the school at Icaria have been regarded by all the archaeologists of Europe as among the most valuable of the present day.

We have next to record a most interesting discovery by Dr. Waldstein, the director of

tions and the remains of unidentified buildings have been found in these localities.

The following year the site of Platæa was carefully explored and new light gained on the topography of the famous battlefield which decided the struggle between the



Sicyon. Stage buildings of theater.

the school. The Greek government had nearly brought to a close the successful excavations that have been carried on during the last few years on the Acropolis at Athens, when a fragment of marble not more than a foot square was discovered built into the southwest wall of the Acropolis. This bit of marble was seen at once to be a part of the slab of a frieze. Upon careful examination Dr. Waldstein pronounced it to be the missing head of Iris from the east frieze of the Parthenon, the slab to which it belongs having for many years been among the Elgin Marbles in the British Museum. The cast of the newly found head has been placed on the figure in the British Museum and the identification is settled beyond all dispute.

In the winter of 1888-89 excavations were carried on at two sites in Bœotia, Anthedon and Thisbe. Aside from a quantity of bronze tools and implements, only inscrip-

Greeks and the Persians. The most interesting discovery on this site was a marble stele bearing an inscription in Latin which proved to be the preamble to the Emperor Diocletian's edict to regulate the price of grain and other commodities. This discovery was later supplemented by that of another slab of the same character containing an edict in Greek fixing the prices of textile fabrics and articles of dress. As an illustration of the venerableness of the iniquitous business known to us moderns as *options* and *corners*, and *bulling* and *bearing* the market, we quote a passage from this imperial edict :

"For who has so dull a breast, or is so alien to the feeling of humanity that he can be ignorant? Say rather that he has not seen with his own eyes, that in commodities which are bought and sold in markets or handled in the daily trade of cities, extravagance in prices has gone so far that the unbridled lust of plunder could

be moderated neither by abundant supplies nor fruitful seasons. So that there is clearly no doubt that men of this sort are always mentally calculating and even anticipating from the motions of the stars, the very winds and seasons, and by reason of their wickedness cannot bear that the fruitful fields be watered by the rains of heaven, so as to give hope of future crops, since they consider it a personal loss that abundance come to the world by the favorable moods of the sky. And to the avarice of those who are always eager to turn to their own profit even the blessings of God, and to check the tide of general prosperity, and again in an unproductive year to haggle about the sowing of the seed and the business of retail dealers; who, individually possessed of immense fortunes, seek private gain and are bent upon ruinous percentages;—to their avarice regard for common humanity persuades us to set a limit."

The next scene of exploration was Eretria in the island of Eubœa. Here amid many,

other peculiarities an underground passage, with steps leading down to it from the inside of the stage, running toward the center of the orchestra, and probably intended for the use of actors who had to vanish or appear suddenly. The tombs yielded a goodly number of objects of art, among which may be mentioned some articles of jewelry and white sepulchral vases of singular perfection. Dr. Waldstein, who conducted these excavations in person for the most part, discovered a tomb which he believes to be the family sepulcher of the philosopher Aristotle.

The latest excavations undertaken by the school were made on the site of the ancient temple of Hera near Argos. Foundations of the second temple, consisting of massive blocks of masonry, of a portico, of baths and other buildings have been brought to view. A large number of vases and sherds,* especially interesting because of their geometric decorations, have been found here. The



Athens. Acropolis and Temple of Jupiter.

though not unusual, hardships incident upon such work, the ancient theater and many tombs have been exhumed, and a survey of the old walls and of the Acropolis of the city has been completed. The theater proved to be one of much interest, showing among

most valuable find in the way of sculpture is a female head of fine workmanship and well preserved. It is regarded by Dr. Waldstein as belonging to the school of Polycletus, hav-

* Also written sherds. Fragments.

ing the severity and grace characteristic of this artist.

From this sketch it is apparent that our American School has already gained an enviable reputation in the field of exploration and research, and has made no slight contribution to the material for archæological

study. That it will bear in the future an equally honorable and important part in the explorations still to be made on the classic soil of ancient Hellas cannot be doubted, if its founders and the friends of classical learning in this country will continue to give it their hearty support.

(*The end.*)

EXHIBITS OF THE NATIONS.

BY RICHARD LEE FEARN.

THE bare enumeration of the marvels shown by a single great nation at the Columbian Exposition would fill a volume exceeding this magazine in size. It is evident therefore that in the limits of this article a view of the display made by the whole world must be extremely superficial, the eye in its rapid glance dwelling even momentarily upon but few of the most conspicuous features.

As a world's fair literally, the Chicago exhibition is exhaustively complete. The nations have prepared for the great competitive international dress parade as never before attempted or contemplated. There had never appeared so auspicious an occasion for taxing every resource to excel. The highly civilized countries of the Old World were aware that extraordinary effort was required to show their superiority in the arts and sciences to the New World giantess, conceding her incomparable strength in natural resources, and at the same time determined not to relinquish the great markets of South America and other non-manufacturing nations without a desperate struggle.

England, with her almost boundless colonial possessions whose commerce had begun to slip away, undeterred as she was in 1876 by sentimental reasons for not entering heartily into the celebration, has advanced in all her strength, driven to participation perhaps by the enthusiasm of the very colonies upon which her commercial supremacy most depends.

Germany, after virtually abstaining from participation in exhibitions since her unification as a powerful empire, aggressively pressed forward to contend in the commercial arena with Great Britain and the United States, while France, the greatest of all ex-

hibition givers, aware of the extensive preparations made by her conqueror at arms and recognizing her duty to a sister republic, entered the race with avowed purpose of emphasizing her ascendancy in the beautiful arts, in the luxuries of life, and in the things that above all delight the senses.

Russia, inspired by gratitude to Americans and appreciating that many of her interests are common with those of the United States, her imperial dominion almost touching our own territory of Alaska, and moved as well by pride to exhibit the vastness of her natural resources; Norway, Sweden, and Denmark, affected by the presence in the country contiguous to Chicago of thousands of their prosperous emigrants and seeking further outlets for useful products; Austria, sensible of the incalculable benefits of international exhibitions as evidenced in her own of 1878, which marked the turning point in her material and moral wealth; Spain and Italy, vying with each other in exalting the son whose achievements are celebrated and desirous of leaving nothing undone to improve their unstable financial condition; and even Greece, the mother of arts and sciences, proud of her past glories—all these, confident of justice in a competition removed from the political complications incidental to an exposition held in any European country, have spared no effort to secure worthy representation.

The republics of South and Central America have contributed enthusiastically to honor the memory of the pioneer to this hemisphere and unaffected by the selfish motives which took them to Paris in 1889 responded readily to the desire of ethnologists to display side by side with the summation of modern achievements the state of American civilization four hundred years ago.

From every uncivilized nook and corner of Asia and Polynesia curious products have been collected; from Greenland and Patagonia, from Iceland and New Zealand and every habitable region on the globe, products of natural forces, artisan, and artist have been sent until the Chicago Exposition of to-day stands incomparably superior in every respect to all the great fairs that have preceded it.

Neglecting the marvelous display of our own country, astonishing in its infinite wealth and variety, and scanning the bewildering concourse of nations, the eye cannot fail to be arrested by the rare and beautiful contributions from the land which Columbus imagined he had reached when he set foot on the outlying islands of a new world. At the Centennial the products of the Mikado's Empire, hitherto almost unknown, became the fashionable craze to such an extent that it has scarcely now been supplanted. From the experience of seventeen years ago the Japanese know the value of presenting the *bizarre* for popular approval and this year their exhibit shows how fully prepared they are to create and, at the same time, fill a new demand.

On the Wooded Island, the one spot of nature remaining in Jackson Park, surrounded by dwarfed trees a few feet in height, some of them hundreds of years old, stands the Hoöden.* One wing represents the architecture of the Fuziware period, eight hundred years ago, the other, the period of Ashikaga, the time of Columbus, and the main portion, the Tokugawa, corresponding to the time of American independence. The structures are faithful reproductions of famous Japanese temples. The furniture, decorations, and collections in each are in conformity with the period represented. The main material of construction is wood, but so deftly have all the parts been joined that the building should last a thousand years. The floors are covered with thick mats except in the Fuziware wing, where tiles are used. Ceilings and walls throughout are treated in the highest style of Japanese art, mythology and history giving the motives. The rooms are filled with articles selected by the Imperial Museum authorities. Most of the interior wood work has received as many as twenty coats of lacquer† and some panels have had

fifty coats, each one followed by laborious polishing. The building, which cost over \$100,000, and its contents have been presented to the city of Chicago as a permanent Japanese museum. In the great departmental buildings the Japanese sections are intensely interesting. Unique *cloisonné*,* lacquers, gold embroidery, delicate carvings, and tapestry abound, while throughout the grounds the teas of the country may be tasted. In the Gallery of Fine Arts Japan gives the rest of the world the greatest surprise of the Exposition by a collection of painting and sculpture of the highest order, creating wonder that such priceless gems of art could so long have escaped the notice of travelers. Until now most of these treasures have been guarded in the private apartments of the emperor's palace. In the Midway Plaisance there is a village of Japanese shops stocked with various curios.

China makes no official display but her shrewd merchants have combined to show collections of silks and matting besides erecting a great theater of stone, brick, and iron, in which four thousand persons may witness a Chinese drama whose several hundred acts may not be completed before the Exposition closes. This building also contains a large restaurant where choice celestial viands, including Yon Wo Gong† and Chow ob Jun‡ may be eaten. Siam has brought with all its indigenous products an artistic and intricately carved royal pavilion, the personal property of the king, which attracted such attention at Paris in 1889.

The tea planters of Ceylon have spent nearly half a million dollars to excite interest in their island "garden spot of the world." Their official pavilion facing the lake shore is a reproduction in ebony, sandal, and jak woods of a famous temple, its roof supported by uplifted trunks of sculptured elephants, the entire structure being richly carved, with jeweled windows and glittering doorways, while, within, natives in gaudy costumes dispense delicious teas. Ceylon's spaces in the

*[Kiwā-so-nā.] "Applied specifically to a kind of surface decoration in enamel in which the outlines of the designs are formed by small bands or fillets of metal bent to shape and fixed to a ground either of metal or porcelain. The interstices between the metal fillets are filled with enamel paste of appropriate colors which is vitrified by heat." In this exhibit gold wires soldered to silver bases form the outlines.

† Birds' nest soup with boiled pigeon eggs.—R. L. F.

‡ Ducks' feet.—R. L. F.

* Palace of the Phoenix.—R. L. F.

† [Lak'er.] The tough solid varnish used by the Japanese.

departmental buildings are similarly decorated providing gorgeous settings for captivating collections.

Java, Sumatra, and Borneo, with all the islands of the South Pacific, combine to erect a Polynesian village in which natives depict their life at home, manufacturing trinkets and curiosities and serving coffee and native fruits.

But one colony of Australia is officially represented. New South Wales is however able to show the wealth of the great southern continent. It is an exhibit of natural resources. Wool, minerals, animals, agricultural and horticultural products, all in great profusion, with some antipodean phenomena, and interesting evidences of educational improvement, constitute the total participation of a country which has been likened to our own Far West of twenty years ago.

Capé Colony reproduces a great diamond mine showing how the precious pebbles are found in "blue earth" and their career to the state of jewels, while the ostrich plume industry is traced from the nest to the bonnet.

All the people and products of Africa south of Sahara, find representation in villages similar to that of the Polynesians, even the pigmies of the Congo and the Arabs of the Sudan having been induced to participate. The little republic of Liberia has an excellent display of the skins and bones of hippopotami, native houses, coffee, fibers, metals and minerals.

The countries of Northern Africa attend in all their barbaric splendor. Egyptian and Tunisian streets, an Algerian village, and a Moorish palace cover several acres with handsome buildings, gilded domes, multicolored minarets and gaudy tents, wherein Kabyle [kā-bēl'] jewelers, embroiderers, and spinners, Arab horsemen, donkey boys, and camel drivers, musicians, dervishes, dancers, snake charmers, and singers, following their vocations, provide adequate pictures of life along the borders of the great desert.

The exhibit of Turkey is similar. A portion of Constantinople at the time Constantine I. entered the city is reproduced. A miniature copy of the famous mosque of St. Sofia has been erected by special order of the sultan to provide for the religious welfare of his subjects who attend the Exposition. None but Mohammedans are permitted to enter this edifice but the rites are visible through the windows to others than the faithful. A na-

tional hospital is also provided for the three hundred Turks connected with the exhibit. Every product of the Ottoman Empire is shown as well as the daily life of all classes. One section of the display is devoted to the Holy Land as it is to-day, the collections being thorough and instructive. From Persia come richly wrought fabrics of gold and silver and Khorassan wool, rare rugs, mosaics, antiquities, tapestries, arms and armor, richer than those of Turkey yet not in such great variety.

The empire of India has a pavilion constructed of uniquely carved native woods, filled with the highest examples of Hindu art work, Cutch silver and gold wares, pottery, shawls, carpets, Benares brass work, toys, idols, Tanjore copper ware, Koftgharry armor, ivory carvings, furniture of Padouk, black and sandal woods, woolen, cotton, and silk fabrics and hangings, with costumed natives serving tea, and jugglers giving exhibitions of their wonderful skill. All the products of Cashmere and the feudatory states are in the main exhibition buildings. A complete boudoir in that of Forestry, shows the remarkable capabilities of Indian woods and carvings for luxurious decoration, its ceiling, parquet flooring, dado paneling, frieze, doors, and furniture having been wrought from the woods of the Andaman Islands.

Passing from the oldest civilization of the world to the most cultured peoples of to-day, our attention is first arrested by the brilliancy of the French display, representing as it does the highest achievements of modern advancement in the arts and sciences. Space forbids more than the briefest possible mention of the finest collection of paintings and sculpture ever made by a single nation at a world's fair. From over three thousand masterpieces offered by the two great schools, five hundred paintings, one hundred water colors, and one hundred and fifty examples of sculptures, representing all the famous artists of France, have been selected and sent here by the government. Facing Lake Michigan stands the French National Building, two pavilions, one Corinthian, the other Ionic, connected by a semicircular colonnade inclosing a section of the Garden of the Tuileries. One pavilion contains the Hall of Hercules, a facsimile of the apartment in the Palace of Versailles in which Benjamin Franklin in 1778 signed the first treaty made by the United States with a for-

sign power. Here are assembled all the souvenirs presented to Lafayette when he revisited America seventy years ago, as well as the collection of relics of the great friend of Washington which have been religiously preserved by his family. The Ionic pavilion is devoted to the exhibition of views of the City of Paris, its churches, boulevards, monuments, parks, schools, cemeteries and hospitals, and its model municipal system.

In the Manufactures Building the entrance to the French section is through a monumental structure one hundred feet high, inclosing a court where are hung the most precious tapestries of the Gobelins forming harmonious backgrounds to the vases and other products of Sèvres. Radiating passages lead to courts of jewelry and silverware; to the Hall of Bronzes, containing an almost endless array of statues, chandeliers, clocks, and every conceivable production of the *genre Barbedienne*; to the Ceramic Parlor crowded with creations of Limoges, Baccarat, and St. Gobain, and to courts filled with luxurious furniture, with woolens, silks, costumes, musical instruments, church ornaments, regalia, scientific instruments, etc. In the galleries above is the demonstration of France's importance in the liberal arts, education, literature, engineering, public works, music, and the drama.

In the Agricultural Building, supplementing the general display of peas, mushrooms, oils, vermicelli, cereals, and implements, there is a miniature farm showing how rural property in France is democratically divided.

In Machinery Hall the great establishment of Creuzot has erected a hundred-ton hammer for demonstrating the forging of guns and armor plate. In electricity France proves that she is without an equal in the artistic and useful application of the subtle current; her powerful search lights almost supplanting the light of the sun, her multiplex telegraphic systems shown in operation by experts sent from Paris, while the cook, the laundress, the seamstress, the maid, and domestics in general are replaced in a twentieth century model house by electrical contrivances.

Victoria House, a typical English half timber residence erected for the headquarters of the royal commission, is one of the centers of attraction on the lake shore. Near by are anchored the yachts of Europe and America

while within all the hospitality of a British home is afforded to the queen's subjects gathered from her territory in every portion of the globe. Not far away is an exact duplicate of Shakespeare's house at Stratford, and beyond is Burns' cottage. In the Midway Plaisance is an Irish village, with Blarney Castle and Muckcross Abbey wherein twenty peasants make laces and linen and carve bog oak, while in a model dairy building cheese and butter making are illustrated.

In the Manufactures Building several of the great windows exhibit English stained glass, a floor space exceeding a hundred thousand square feet being filled with the varied productions of the United Kingdom. Doulton [dōl'ton] and other well-known potters have prepared for Chicago such a display as never was made before, textile fabrics abound in distracting profusion, woolens, cottons, linens, silks, delicate weavings and carpets, watches, matches, telescopes, maps and educational paraphernalia, chemicals, furniture, and loan collections of musical instruments including famous manuscripts, ancient Greek scores, old harpsichords, and even Queen Elizabeth's lute, fill a section in which every visitor will be delighted to linger.

In Agriculture and in all the departmental buildings Great Britain is thoroughly represented, in Machinery Hall, furnishing even the engines and boilers to drive her numerous machines.

In Transportation Exhibits is installed a group with which those of other countries in this department are not to be compared. Here stands a London and Northwestern Railway flying express train unequaled for speed and comfort the world over, here are models of all England's famous ships of war and of peace, models of English carriages and harness for the past two hundred years, bicycles from the most famous makers, and Maxim's aeroplane, the latest advance in the problem of human flight.

In the Woman's Building there is a marble bust by Princess Louise and other works by members of the royal family. In the main art gallery the collection of British painting is surpassed by those of few countries.

Germany's representation is characteristic of her aggressive young ruler. Her official house is the most imposing of the foreign edifices, from its tall spiked tower to its stone foundations blending ancient and modern architectural motives and showing here and

there the lines of noted Rhine castles and decorations from imperial palaces. The Kaiser, anxious to show his liking for America, has had placed in the building all the gifts received by German emperors constituting perhaps as valuable a collection of articles as ever placed on public view. Here also are the models of German ships of the fifteenth and sixteenth centuries. In the Plaisance a German village of the middle ages, with its peasants of Westphalia, of the Bavarian Alps, of the Black Forest, and other parts of the empire, surrounds a medieval castle and Hessian town hall. Mailed knights of the Gothic, Merovingian, and later periods guard the castle, the town hall being given over to representations of German customs for the past hundred years.

The Krupps have erected a fortress on the lake shore in which is mounted a monster gun weighing one hundred and twenty-two tons and throwing a shell twenty-five inches in diameter. This firm exhibits all sorts of heavy engines of peace and war intended to impress the world with the capacity of Germany's greatest workshop. Hagenbeck of Hamburg has erected an amphitheater where ten thousand persons may sit and view the performance of a thousand trained animals in a vast caged arena. Over three thousand firms are found in the German sections of the Exposition buildings. Siemens has a fine display of the ingenious uses of electricity; skillful Nuremberg printers provoke unbounded admiration by their beautiful publications, and paintings and sculpture from all the state galleries bear testimony to the force and technique of German artists. German music is rendered near the official building in the morning by an infantry band of forty pieces and in the afternoon by thirty cavalrymen.

The wide Russian Empire has been searched from Bering Sea to the Baltic with gratifying success. Among manufactures the justly celebrated malachite appears in artistic designs of great variety, enameled silver, *papier mâché* figures, hand-wrought rugs, carpets and hangings, samovars, hammered iron and copper goods, glass, porcelain, and terracotta wares from the Caucasus, embroidered leather, Orenberg shawls fifteen feet square that may be drawn through a finger ring, furs from Kamchatka and Lapland, wines from the imperial vineyards of Crimea and Bessarabia, church robes and decorations, all

most carefully selected, form a section of exceptional interest. Russian women have dressed a hundred dolls in the peasant costumes of the provinces, the government officials have prepared collections of military and naval objects, and of educational and prison systems, and in one of the lagoons there is a model of the boat built by Peter the Great. Many of the great paintings of the Exposition, notably these of Verestchagin [va-ra-shä-geen'] and Makovsky as well as the scenes from the life of Columbus by Aivassovsky, are in the Russian section.

Norway sends a model of the viking craft in which Leif Ericsson sailed to the Vinland centuries before Columbus, and some characteristic exhibits.

Sweden has a large building in the style of a Scandinavian cathedral which was shipped from Stockholm to Chicago in sections. In it treasures from the state museums illustrating the dwellings and costumes, manners and customs of the Swedes for nearly eight hundred years are arranged in chronological order.

Denmark's courts compare well with those of greater nations. Particularly interesting displays are her porcelains from the royal potteries and copies of many of Thorwaldsen's [tor'wäld-sen] sculptures.

Austria succeeds in establishing her claims as a great industrial and artistic nation. Her courts are inferior to none in architectural treatment, and her glassware, majolica, crystal, faience, Tyrol stained glass, leather metal work, jewelry, furniture, wines, beers, and other products are entitled to unstinted praise. "Old Vienna" is destined to be remembered as one of the popular features of the Exposition. This is an acre of the Austrian capital as it was one hundred and fifty years ago, with its restaurants, theaters, concert gardens, and shops, its inhabitants taking part in daily fêtes and hospitably devoting themselves to the entertainment of visitors.

Switzerland has confined her participation exclusively to the representation of watch making, wood-carving, and music boxes.

Greece has sent one hundred and fifty casts of her incomparable ancient sculptures and exhibits of all that she produces at the present day.

Bulgaria has quantities of attar of rose and extracts of other flowers, and Roumania, wines and gaudy fabrics.

In the extensive lagoon and canal system about the great buildings of the Exposition, gondoliers propel their graceful craft laden with sightseers past numerous suggestions of Venetian architecture and Pompeian restorations, giving the finishing touch to the Italian picture sketched by the designers of the Fair. Italy has charming courts in all the buildings, replete with artistic manufactures of metal, wood and stone, ceramics, silks, velvets, Carrara marbles, Roman and Florentine mosaics, paintings, sculpture, and wines. Her contribution of Columbian relics is especially fine, including as it does numerous articles associated with the great navigator's youth which have never before been gathered in one place.

Several months ago Spain celebrated the voyage of Columbus by fêtes and impressive ceremonies culminating in a great historic exhibition at Madrid for which every obtainable souvenir of the discoverer was secured and this splendid collection will be transferred intact to Chicago to be placed in a reproduction of the Lonja [lon'ya] at Valencia, a fine specimen of old Spanish architecture. Three caravels, facsimiles of the *Santa Maria*, *Pinta*, and *Nina*, the vessels which formed the squadron of Columbus, after attending the naval review at New York will be anchored in the main lagoon. In the classified departments of the Exposition, Castilian resources are prominent, the live stock pavilion containing fighting bulls and sheep bred by the Duke of Veragua, a lineal descendant of Columbus.

From Tierra del Fuego to the Rio Grande del Norte every Indo-Latin-American people, their past and present civilizations, their handiwork, and the products of their countries may be studied. Tribes of the aborigines with their dwellings have been brought to Chicago, their primitive methods of conveyance by land and water, grinding, molding, and daily life being depicted as never before at an exposition.

There are Venezuelans from tribes whose villages are miles out in the lakes built after the manner of the ancient pile dwellers of Switzerland; Guaranians from Paraguay weaving their fine laces from vegetable fiber

and serving *yerba maté*, the native tea; Mayas from Yucatan molding clay figures and potteries, and natives as interesting.

Argentina, Paraguay, and Uruguay make manifest their remarkable advantages for cattle raising; Peru, the magnitude of her guano and nitrate beds and the utility of her alpaca; and Ecuador, Bolivia, Venezuela, and Colombia strongly present their inducements to capital seeking investments.

Brazil has erected a building costing \$600,000 wherein is shown her progress in the liberal and fine arts, while in the surrounding grounds coffee is displayed in all its stages from the blossoming plant to the beverage, sugar, from cane to crystal, and a diamond field is reproduced in operation.

The Peruvian ethnological collection includes looms, spindles, textiles, and silver work of the modern Indians, ceremonial garments of the wild inhabitants of the sources of the Amazon and antiquities from prehistoric graves.

Mexico's endeavor has been to exhibit evidences of her present prosperity rather than her distant past, but she nevertheless brings a priceless collection of Aztec relics in gold, silver, and stone.

Costa Rica has a typical house filled with mining trophies, woods, cocoa, coffee, and three thousand native birds.

Nicaragua's most noticeable exhibits are models of the interoceanic canal, and aquaria of fish from her great lake, these including sharks, sword fish, and other ocean varieties not found elsewhere in fresh water.

Guatemala has a large *há-ci-en'da** which with its contents gives a fair idea of the country.

Hayti has a special building containing a historical display relating to the fact that she was the second American country to throw off European rule; Dominica furnishes many relics of Columbus found near the site of the ancient city of Isabella; and all the West India Islands have instructive courts, those of Cuba and Jamaica being particularly interesting.

* A manufacturing, mining, stock-raising, or other establishment in the country; an isolated farm, or farmhouse.

(To be concluded.)

THE POPULATION OF THE EARTH.

BY J. S. BILLINGS, M. D.

Surgeon U. S. Army.

HOW many people are now living on the earth? How are they divided in regard to the great geographical divisions of the world, to the great political subdivisions or nationalities, or as to races? Where are the most densely and the most sparsely settled countries? At what rate are the various great groups of population increasing in different parts of the world?

To the first three of these questions we find answers given in the publication by H. Wagner and A. Supan entitled, *Bevölkerung der Erde*,* the eighth edition of which appeared in 1891. For a large part of the earth these answers do not pretend to scientific accuracy because they are not founded on an accurate census, or counting of the people, but the estimates have been carefully made after comparing all the information available from various sources, including especially the careful study of this subject made by M. Émile Levasseur of the Institute of France and published in the Bulletin of the International Institute of Statistics in 1887 and 1888.

According to Levasseur, the total population of the earth in 1886 was 1,483,000,000, according to Wagner and Supan it was in 1891 about 1,480,000,000, the difference being mainly due to differences in the estimates of the population of China and of Africa. The figures of Wagner and Supan include 836,000,000 people actually counted or registered, or a little over 56 per cent of the total mass.

The numbers in each of the great geographical divisions of the world, and in some of the more important countries, are as follows:

Europe (including Ireland, Nova

Zembla, and Atlantic Islands), . . .	357,379,000
Asia (without the Polar Islands), . . .	825,954,000
Africa (without Madagascar), . . .	163,953,000
America (without the Polar Regions), . . .	121,713,000
Australasia,	4,000,000
Oceanic Islands,	7,420,000
Polar Regions,	80,400
United States,	62,622,250
Canada,	5,075,855
Mexico,	11,395,712

Brazil,	14,600,000
Argentine Republic,	3,203,700
Chile,	3,165,300
Colombia,	3,100,000
Venezuela,	2,238,900
Peru,	2,980,000
Bolivia,	1,434,800
Ecuador,	1,204,400
Uruguay,	711,700
Guiana,	373,900
Russia,	117,736,331
China,	361,766,000
Turkey,	21,075,000
Afghanistan,	4,000,000
Japan,	40,072,000
Korea,	10,519,000
Persia,	7,500,000
Arabia,	2,272,000
Beloochistan and Afghan-Indian Frontier,	1,020,000
North America,	79,656,000
Central America,	3,231,400
West Indies,	5,482,800
South America,	33,342,700
South Sea Islands,	2,454,600
Islands in Indian Ocean,	4,139,900
Atlantic Islands,	825,357
German Empire,	49,424,135
Austria-Hungary,	41,284,966
France,	38,095,156
Great Britain and Ireland,	37,888,152
Italy,	30,158,408
Spain,	17,246,688
Belgium,	6,093,798
Sweden,	4,774,409
Portugal,	4,306,554
Netherlands,	4,558,095
Switzerland,	2,933,334
Denmark,	2,172,205
Norway,	1,999,176
British India,	286,136,000
French Further India,	18,914,000
Siam,	9,000,000
Ceylon,	3,038,000
East Indian Islands,	39,458,000
Morocco,	8,000,000
Egypt,	6,818,000
Congo State,	14,100,000
Angola,	12,400,000

* German for Population of the Earth.

Over half of the people of the world, then,

live in Asia, and nearly one fourth of them in China, which slightly exceeds the whole of Europe in population. India contains a little over one fifth, and Africa about one ninth of the world's people. Less than one fourth belong to what are ordinarily known as civilized nations, and of these nearly one third, or about one thirteenth of the total population of the world, belong to the English-speaking peoples.

The density of the population of different parts of the world varies greatly in different countries—being greatest in Belgium where it is about 535 to the square mile. The number of persons to the square mile in different regions and countries is as follows: Europe, 95; Asia, 48; Africa, 14; America, 8; Australasia, 1.3; Belgium, 535; England, 480; Netherlands, 357; Great Britain and Ireland, 311; Italy, 272; German Empire, 236; Japan, 271; China, 226; India, 187; Switzerland, 186; France, 184; Austria-Hungary, 170; Denmark, 146; Portugal, 124; Spain, 89; European Russia, 49; Sweden, 27; United States, 17; Mexico, 15; Norway, 15; Canada, 2. A large part of the world is not crowded yet. If it came to close packing, the entire population of the earth could stand on an area of about 250 square miles, in fact it might be possible that they could be compressed to within the limits of the city of Chicago, which includes 160.54 square miles and has a population of about 6,850 per square mile.

In the United States in 1890 there were 592,037 square miles which had a population of from 2 to 6 per square mile, 701,845 square miles with a population of from 18 to 45 per square mile, and 24,312 square miles with over 90 persons to the square mile. The most densely populated city was New York with 37,675 per square mile, and, in the most densely populated ward, i. e., ward 10, there were 474 persons to the acre.

The most densely settled state was Rhode Island with 318.4 persons per square mile, and then come Massachusetts with 278.5, New Jersey with 193, Connecticut with 150.4, New York with 126, and Pennsylvania with 116.9. At the other extreme are Nevada with 0.4, Arizona with 0.5, Wyoming with 0.6, Montana with 0.9, Idaho with 1.0, New Mexico with 1.3, Utah with 2.5, and Oregon with 3.3 per square mile. The center of population has been moving westward nearly on the parallel of 39° north latitude for the last hundred years, and in 1890 it had moved about nine

and a half degrees in longitude, and was a little west of south of Greensburg, the county seat of Decatur County in southern Indiana.

The following table shows for each census the total area which the country had at the date of the census, together with the average number of inhabitants to the square mile:

Census years.	Area.	Density.
1790,	827,844 . . .	4.75
1800,	827,844 . . .	6.41
1810,	1,999,775 . . .	3.62
1820,	1,999,775 . . .	4.82
1830,	2,059,043 . . .	6.25
1840,	2,059,043 . . .	8.29
1850,	2,980,959 . . .	7.78
1860,	3,026,500 . . .	10.39
1870,	3,603,884 . . .	10.70
1880,	3,603,884 . . .	13.92
1890,	3,603,884 . . .	17.37

In Australasia the density of population is only 1.30 per square mile.

In Europe there are more females than males—1,019 females to each 1,000 males; in the United States there are but 952 females to each 1,000 males. The difference in this case is mainly due to the fact that more males migrate than females. In the older states there are more females than males; thus the total percentage of females in the total population in Massachusetts is 51.42; in Rhode Island, 51.37; in Connecticut, 50.48; while in Montana it is 33.50; in Wyoming, 35.19; Nevada, 36.16; and in Washington, 37.73. This unequal division of the sexes greatly affects the birth rates of the different states if they are calculated as rates per 1,000 of total population instead of being calculated, as they should be, per 1,000 of women between the ages of 15 and 50. In all countries there are born more boys than girls in the proportion of about 105 to 100, but the boys die much faster than the girls in the earlier years of life. Of the proportions of males to females in savage and barbarous tribes we have little definite information, but the number of males appears to be, usually, greater than that of females.

In those nations which have a fairly accurate registration of births, the birth rates vary in different years, ranging from 21.8 per 1,000 in France in 1890 to 45.3 per 1,000 in Hungary in 1884. Taking the averages for the 20 years 1871-90, the birth rate was, for England and Wales, 34; for Scotland, 33.6; for Ireland, 24.9; for Denmark, 21.7; for Austria,

38.6; for Switzerland, 29.4; for the German Empire, 38.1; for the Netherlands, 35.2; for Italy, 37.3; for Belgium, 31; and for France, 24.6 per 1,000. The birth rate for the United States during the same period was probably about 34 per 1,000. In almost all civilized countries the birth rate is diminishing; thus for 1890 the following figures representing these ratios may be compared with those given above as the average of the last twenty years, viz., England and Wales, 30.2; Scotland, 30.3; Ireland, 22.3; Denmark, 30.6; Austria, 36.7; Switzerland, 26.6; German Empire, 35.7; Netherlands, 32.9; Italy, 35.9; Belgium, 28.7; France, 21.8.

The death rates are also diminishing, but not so much as the birth rates—they vary from 18 to 36 per 1,000. The high birth rates and the high death rates usually go together; high death rates are chiefly due to excessive mortality among infants, and the sooner a nursing infant dies the sooner another one is produced. This brings us to what are the really interesting questions with regard to the population of the earth, namely, at what rates are the different groups increasing, how are they migrating and mixing, and what are the probabilities as to their future development? Taken as a whole, the population of the world has increased considerably during the last hundred, and especially during the last fifty years, but we have no accurate knowledge as to the rate of increase.

In 1660 Riccioli [rēt-cho'lee] estimated the total population at 1,000 millions; in 1810, Malte-Brun [mawl-te-brun'] gave it as 640 millions; in 1840, Bernoulli [ber-nool'ye] gave it as 764 millions; in 1858, Dieterici [de-teh-ree'tsee] estimated it at 1,283 millions; and in 1868, Kolb gave it as 1,270 millions. In 1872 Behm and Wagner issued the first of their reports on this subject, estimating it at 1,377 millions. In 1880 they reached the figure of 1,556 millions. In 1882 they rejected the result of the so-called census of China in 1842, taking 350 instead of 405 millions as its population, which reduced the total result to 1,434 millions, equivalent to 1,401 millions in 1880. In the figures of Wagner and Supan for 1891, a further reduction is made of 46 millions, 38 millions being dropped from Africa alone. According to these revised estimates, the population of the earth increased in eleven years from 1,355 millions to 1,480 millions, giving an average annual increase of 0.84 per cent. With this we may compare

Bodio's figures for the yearly rate of increase in certain countries, considering such increase as being in a geometrical progression, which figures are as follows: United States (1860-80), 2.36; Russian Poland (1867-79), 1.84; England and Wales (1861-84), 1.32; Russia in Europe (1867-79), 1.29; Holland (1859-83), 1.02; Scotland (1861-84), 1.02; Denmark (1860-83), 1.01; Prussia (1861-83), 0.94; German Empire (1861-83), 0.84; Belgium (1860-83), 0.83; Austria (1860-83), 0.77; Italy (1861-84), 0.70; Spain (1860-83), 0.33; France (1861-81), 0.25.

The ratio of increase in the United States for the years 1880-90, as shown by the census, was 2.48 by an arithmetical, and 2.24 by a geometrical progression formula such as is used by Bodio. In Australasia it has been about 3.7, in the Argentine Republic the same, in Cape Colony and dependencies 2.9, in Brazil 2.5, and in Canada 1.79. These rates, however, are considerably affected by migrations, which increase the rate for the United States and diminish the rate for Europe. If we take the average annual increase due to excess of births over deaths for the period 1871-80, we find that it was in England and Wales, 1.5; in Sweden, 1.3; in Prussia, 1.3; and in France, 0.5. Taking into consideration the fact that excessive death rates prevail in semicivilized and barbarous nations, it seems probable that the average annual increase by excess of births over deaths is certainly less than 1 per cent of the population of the earth, and that 0.84 per cent is a reasonable figure for it.

During the ten years 1877-86, Sweden and Norway lost over 50 per cent of their natural increase by emigration, Great Britain and Ireland 32 per cent, Germany 20 per cent, and Italy 22 per cent,—and the greater part of these emigrants came to the United States. During the ten years ending June 30, 1890, about 5,250,000 immigrants arrived in the United States, and, as the total increase in the population of this country during that period was about twelve and one half millions, it follows that about 40 per cent of this increase was due to immigration, and hence that the average annual increase by excess of births over deaths was about 1.5.

The important migrations which have been going on for the last ten years, and which still continue, are toward the United States, or Canada, Australasia, South Africa, and the central portions of South America, chiefly

to Brazil, and are mainly from Great Britain and Ireland, Germany, Austria-Hungary, Scandinavia, Russia, and Italy. The average numbers of emigrants from each of these countries annually are—from Great Britain and Ireland, 248,000; from Germany, 130,000; from Austria-Hungary, 40,000; from Scandinavia, 62,000; from Russia, 75,000; and from Italy, 80,000. France, Belgium, Holland, and Spain furnish very few emigrants; Portugal 15,000, and Switzerland 8,000.

The greater part of all these emigrants, except those from Portugal, go to the United States, which now has over 65,000,000 of inhabitants, or more than any country in Europe except Russia. The census of 1890 gives as its population 62,622,250, of which 9,249,547 were foreign born, or a little over 17 per cent; 7,470,040 were colored, or about 13.6 per cent.

The United States is the great mixing ground for races in modern times, yet this mixture does not take place indiscriminately, and is a slower process than many people might suppose. Between the white and colored it is now comparatively slight. The great bulk of the colored population are in the south, and in three states they exceed the whites in number, namely, in South Carolina, which has 1,491 colored to 1,000 white; Mississippi, with 1,362 colored to 1,000 white; and Louisiana, with 1,001 colored to 1,000 white. The Russian and Polish immigrants belong mainly to the Jewish faith and keep in separate communities, chiefly in our large cities; the Scandinavians form comparatively distinct settlements in the northwest; the Italians congregate together; and the Germans also tend to occupy special districts. The chief mixing of bloods is occurring between those of English and Scotch and those of German and Scandinavian descent, all being branches of one race—producing fertile marriages and healthy offspring.

Emigration is not always a loss to the mother country, nor is immigration always a gain to the receiving country. Taken as a whole, the present migration to the United States will probably injure rather than benefit the great mass of the people of this country, while it is undoubtedly beneficial to the countries from which the migration occurs.

Speculations as to the future increase of any great mass of people for any considerable number of years are of little value. Probably the best formula for predicting the popula-

tion of the United States in the near future is that of Prof. H. S. Pritchett, which is as follows: Commencing at 1840, let t equal the number of decades or periods of ten years which have elapsed, then at the end of any complete decade the population will be, in millions and fractions of a million, as follows: $17.47969 + 5.0988t + 0.634506t^2 + 0.0307275t^3$. For 1890 this would give $17.47969 + 25.4940 + 15.86265 + 3.84093$, or 62,677,280, while the actual figures, according to the census count, were 62,622,280, the difference being unimportant. By this formula we find that in 1900 the population will be 77,472,000; in 1910, 94,673,000; in 1920, 114,416,000; in 1950, 190,740,000; in 2,000, 385,860,000; and for the year 2500 A. D., 11,856,000,000, or about eight times the present population of the earth.

Very probably this formula may hold good for the next twenty or thirty years, but the rate of increase which it involves will almost certainly become less within fifty years, and perhaps much sooner if immigration is checked by legislation.

During the last fifty years, in connection with the use of steam as a means of transport by boat and rail, there has been in this, as in most other civilized countries, a strong tendency to the aggregation of population in cities. In the United States between 1880 and 1890, the population living in cities of 10,000 and upward increased more than twice as fast as the population of the rest of the country. This increase will probably continue until the price of coal begins to rise decidedly in consequence of the exhaustion of those supplies which are easily accessible, and then, unless some new means of storing the force of the sun's rays, or of the tides, be discovered, the growth of large cities will be checked—and ultimately they will begin to diminish in size owing to the excessive cost of providing their inhabitants with food and fuel brought from a distance. This probability does not, however, concern this generation, and the chief question of interest to the people of the United States at the present moment are—Do we want the tide of immigration to continue at its present rate and of its present character? and—if it be agreed that we do not, is there any way in which it can be checked without running the risk of doing more harm than good? The future of the colored race in this country probably depends upon the answers given to these questions within the next twenty years.

WOMEN IN GREEK LITERATURE.*

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IT is usual to divide Greek literature into three periods whose boundaries are marked by great historic events. The first pictures to us the youth of the Greek world in Homer and the lyric poets; the second, from about 480 to 323 B. C., marks the supremacy of Athens, and is the golden period of the drama; the last extends from the death of Alexander to the final extinction of Hellenic genius. To the first we give the name of Heroic or Legendary; and in the transition time between it and the second, lie the beginnings of lyric poetry and satire. Then comes the flower-time when, in the span of little more than a half century, Attic genius, in the works of three men, reached perfection in the drama. These three were almost contemporaries, for Æschylus, at thirty-five, fought at Marathon, Sôphocles, at fifteen, led the dance of thanksgiving after Salamis, and on the day of that great victory, Euripides was born. With these must be counted Aristophanes, and then there is a long break till, in Menander, contemporary of Epicurus, comes the New Comedy with its realism, and its refined philosophy of life.

The guiding stars of the dawn of Greek literature are Homer and Hesiod; and as the *Chansons de Geste* † give us, despite all their poetic exaggerations, a true picture of feudalism, so the Greece of the Heroic Age is sketched for us in Homer, and the mordant of genius has bitten it deep into the world's memory. Like the medieval epics the *Iliad* was meant for the court of kings. It treated of high matters and was addressed to high society. But though, for this reason, the picture it gives of that society may be flattered, it is no more so for the women introduced than for the men. Yet, the impression given as to woman's place and influence is no mean one.

In the court of Men-e-la'us at Sparta, Helen rules, and her tact and social grace are noted as its greatest charm. She is a model

housewife, weaving at the loom, seeing to the comfort of her husband's guests, and talking with them as freely as the king. So we have the charming picture of Queen A-re'te, the mother of Nau-sic'a-ä, whose husband, it is said, "honored her above all women," whose people "greeted her kindly when she went through the streets," for "she was not wanting in good sense and discretion, and acted as peacemaker, allaying the quarrels of men." Clyt-em-nes'tra rules the kingdom in Ag-a-mem'non's absence, with full powers; she receives embassies, discusses public affairs, and acts according to her own judgment in all matters. Pe-nel'o-pe has the same power in Ithaca, and it is only when the war is over and U-lys'ses does not return that the suitors come declaring Ithaca must have a new king. And though much is said of their spinning and weaving and washing, of preparing of beds and baths for guests and liege lord, a free and equal intercourse with the men of the house and their friends is constantly implied. There is a very modern sound in the advice of Agamemnon to husbands, "Take care not to speak your whole mind to your wife."

Clytemnestra is the sister of Helen, but while Helen, as the victim of Aph-ro-d'i'te is everywhere honored despite her light conduct and all the woes it brings, no such charity is given Agamemnon's wife. But beside these, the unfaithful, we have the exquisite portraits of Penelope and An-drom'a-che. The first is, above all, the home-keeping, home-loving wife. "The words constantly on her lips are, 'The home of my wedded years, exceeding fair, filled with all the goods of life, which even in dreams, methinks I shall remember.'" She is not beautiful. "As far as looks go," Ulysses tells Ca-lyp'so, "Penelope is nothing beside thee." But as he feels, she is better than beautiful,—prudent, loving, constant. When the suitors gathered in her palace would hear the song of Troy, she leaves her loom to beg Phe'mi-us not to sing. It is more than she can bear to be thus reminded of her wandering lord. She deceives her suitors, her prudence fitly match-

* Special Course for C. L. S. C. Graduates.

† French epic poems, romances of chivalry. Literally, songs of exploits, because they treated of the great deeds of the olden heroes.

ing the subtlety of Ulysses ; and when she wins rich gifts from them by well-guarded promises, he, watching, quite approves. And she makes very sure that the wanderer who claims her hospitality is indeed Ulysses before she greets him as her husband.

But the most pathetic of all Homer's women is Andromache, and Hector's love of her is the seal of his own nobility. When he goes to battle and death his last thought is of her and their child. When she reminds him that all her family are slain, "thou art father to me, mother, and brother, and the husband of my youth," he answers worthily, "Full well I know that Troy will fall, and I foresee the sorrow of my brethren ; but for these I grieve not. To think of thee, a slave in Argos, unmans me almost ; yet even so I will not shrink the fight." All too soon comes the news of his death. Andromache drops the shuttle and flies from the loom to the wall only to see his body dragged at A-ch(k)il'les' chariot wheels. Even in that hour her first thought is of their child. He who "ate choice morsels on a father's knee, is now," she mourns, "without a friend." "I shall be widow and slave and he slaughtered by the Greeks," cried her prophetic soul ; and then comes the pathos of her lament over Hector: "For dying thou didst not reach to me thy hand, nor say to me words of wisdom, which I might have aye remembered, night and day with tears." In Euripides' play we have the same type portrayed, loving devotion to a husband's memory, utter self-sacrifice for her child ; and across the long break of time, the same exquisitely tender and pathetic figure reappears in Racine's *Andromaque*.

Beside these wives let us put the type of Greek maidenhood given in Nausicaä. Her mother is the wise Arete, and the palace where she dwells is bright with bronze and silver, set in endless orchards of pear and fig and apple, olive, vine, and pomegranate ; where winter never comes and the youths take delight in song and games. But there is plenty of work for the women, and the princess comes on the scene as the chief of wash-women. In the early morning she goes to her father asking for cart and mules that she may provide fair, clean raiment for her five brothers. Her mother gives food and wine, and oil for the bath which shall follow their labor, and down through the olive-gardens to the sea the maidens ride, Nausicaä driving. There the great washing is done,

bath and luncheon taken, and then comes the game of ball when the laughter and cries of the maidens rouse Ulysses in the cave where, after his shipwreck, he lies sleeping. They flee at sight of the naked man rough with brine and bruised from his long struggle with the sea. But Nausicaä stands her ground, questions him like a princess, and gives him graceful hospitality. So goodly appearing is he after the transformation of bath and lunch, that in her heart the innocent girl wished he might be the husband promised by Pallas. But there is neither coquetry nor prudishness in her. She is as simple and sincere as the pure daughter of good parents must be, and her parting words to Ulysses come from an honest heart : "Be thou mindful of me when thou art in thine own land again, for to me, the first, thou dost owe the price of life."

Hesiod is no court singer. The people—unregarded in Homer—are his theme, and it is the homely life of the fields he describes. So, in "Works and Days," the wife, as on many a farm to-day, is a part of the needed machinery. "You must start," he says, "with a house, a wife, and an ox to plow." But he does not propose hitching wife and ox together, as in modern Germany.

It is usual to think of Homer's women as, like our own foremothers, a primitive and noble type lost afterwards. But across the transition period the type must have persisted, else where could the dramatists have found their models? Passing to this greatest period of Greek literature, we find it centered in Athens. As she is supreme in Greece after the Persian wars, so her drama is the supreme flower of her poetry. But the conditions of life had changed since Homer's day. Instead of cities ruled by kings who were really chiefs of the tribe and owed their power, in part, to a supposed divine descent, we have democracies. There are no more princesses to sit by the husband in hall and council and give tone to society. In a democracy a common man with a vote is of more importance than a noble's wife, and it is plain that the place of women in Athens in the time of her glory was inferior to that held in Homer's day.

Æschylus called his dramas "fragments picked up from the mighty feasts of Homer." But indeed the three masters all took their themes from Homer and the ancient myths, so that it is the easier to compare their work. Of all Æschylus' characters the greatest are Prometheus and Clytemnestra, but the one is

a demigod, the other a sinning, suffering woman; and his conception of her shows that he, at least, gave woman a full share in the affairs of the great world. She is a far stronger type than any of his men, self-centered, self-sufficing, superb in crime. And, as often happens, this superior woman is in love with a very inferior man, a cowardly braggart who leaves her to do the murder and then insults the body of his greater rival. She is often compared to Lady Macbeth; but Clytemnestra knows no remorse, and the blood on her soul does not break her sleep. She defends herself to her people and finds excuse for her crime in Agamemnon's sacrifice of their daughter Iph-i-gé-ni'a; in the mistress he brings home with him from Troy,—hapless Cas-san'dra. She counts up the weary years she has ruled in his stead and all the tension of hope deferred. And finally she falls back on heredity; she is only fulfilling the curse that is upon the house, and so is not responsible for her deed. But while at the base of all Æschylus' teaching lay the old conception of the sins of the fathers on the children, he shows plainly enough here that free-will, not fate, is responsible for the tragedy. "Whatsoever a man soweth, that shall he also reap." The fruit of adultery has been murder, and she cannot throw the blame on fate.

Sophocles was essentially a man of the New Age, that of ruling Athens, of Pericles and Phidias and Thucydides. In physical beauty, as in long and healthy life—for he lived ninety years—he is almost the ideal Greek. If his conception of woman is less high than that of Æschylus, it may be partly the fault of environment. All his life was spent in or near Athens, and the City of the Violet Crown* gave little chance for heroic virtue among its women, kept, as most of them were, in almost oriental seclusion. Yet to him we owe Antigone, whom Symonds called "the most perfect female character in all Greek poetry." Here again we have a family cursed for the crimes of its founders; but as plainly as Æschylus, the poet shows that the fulfillment of the curse is due to reckless disregard of divine warnings. Laius [la'yus], king of Thebes, is warned that a son of Jo-cas'ta will cause his death. He does not thereupon put his wife away;

but when the son is born, gives it to a shepherd to expose,* and he, pitying the hapless infant, has him adopted by the childless king of Corinth. Grown up and taunted with his obscure birth, Œd'i-pus goes to Delphi and is warned lest he kill his father and wed his mother. Whereupon the heedless youth goes to Thebes, slays a man near the city, asks no questions as to who he is, but, entering the town and solving the riddle of the sphinx, weds the widowed queen,—a woman, as he might see, old enough to be his mother—as in fact she is. But the gods are slow, and prosperous years follow. Two sons and two daughters are given him and the oracle is all forgotten when the plague strikes his people. Then comes the revelation of himself as, by his sin, the cause of the curse; and Œdipus, blind, goes forth into self-appointed exile, cast off by his sons, forsaken of all except his daughters. Crime begets crime: the two sons contend, presently, for the kingdom, and, as warned by the oracle, slay each other. From first to last in the long tragedy the oracle is consulted, as a form, and then the divine warnings disregarded. Praying to be led by providence, each goes his own way and prepares his own doom. But in the guilty household two are pure—Is-me'ne and Antigone; but while Ismene is but the gentle, loving, commonplace woman, her sister has the strength and self-sufficingness of Clytemnestra, only in the path of good. She comes before us as the guide and comforter in all these weary years of her blind and vagrant father. On her, instead of her brothers, has been the burden; yet, absolutely unselfish, her one thought, after him, is for these unnatural brothers. The struggle between them has begun. "Send me to Thebes," she cries to Theseus, as soon as her father dies, "that I may stay, if possible, my brothers' strife." And on her father's ashes she registers her vow to help her brethren. But her intercession is useless; all she can do when brother has slain brother, is to lay down her own life that the dead may be fittingly buried, and so saved from long wandering in Hades. Alone of all her family she falls an innocent victim, dying in the cause of divine charity, and so, like Iphigenia, purifying her house. Remission comes through the death of the innocent. Well may Symonds say of her, "She is purely Greek, unlike any woman of modern fiction except per-

* So called probably from its location in the central plain of Attica surrounded by hills which on the rising and setting of the sun take on purple tints.

* To leave to die in some deserted place.

haps the Fedalma* of George Eliot. To the modern mind she appears a being from another sphere. A strain of unearthly music seems to announce her entrance and her exit on the stage."

But it is Euripides "the human" who has given us the noblest of Greek women. Antigone is almost beyond humanity, sublime, but unapproachable. But Al-cēs'tis the noble wife, Iphigenia and Po-lyx'e-na, the pure maidens sacrificed to a cruel oracle, come nearer to our hearts; and as Euripides confessedly drew his characters from real life, they show us what might be found even in the Athens of Pericles' day, waxed rich and wanton. Euripides has sarcastic flings at womankind, he is sometimes called the woman-hater; but, like Sophocles, his greatest characters are women. In Me-de'a and Phæ'dra he painted the guilty, enduring the consequences of crime with stoic fortitude; and it was perhaps these characters which won him his bad name. But none of his women are frivolous or contemptible. They can do and suffer great things in good as in evil.

Take Alcestis, devoted wife and mother, happy in her home, yet calmly giving up her life to save her husband's. She is not like Antigone, who, sacrificing herself for her brother, can say, "Father and brothers are dead, and in their death I died to life." She has everything to live for, and her heart is torn at thought of leaving her children to a step-dame's care. Moreover her sacrifice is deliberate and the agony of death, long-protracted, tests her resolution:

"For when she felt the crowning day was come,
She washed with river-waters her white skin,
And taking from the cedar closets forth
Vesture and ornament, bedecked herself
Nobly, and stood before the hearth and prayed:
'Mistress, because I now depart the world,
Falling before thee the last time, I ask—
Be mother to my orphans! wed the one
To a kind wife, and make the other's mate
Some princely person; nor, as I, who bore
My children, perish, suffer that they too
Die all untimely, but live, happy pair,
Their full, glad life out in the fatherland.'
So every altar thro' Admetos' house
She visited and crowned and prayed before. . .
Her children, clinging to their mother's robe,
Wept meanwhile; but she took them in her arms,
And, as a dying woman might, embraced

Now one and now the other; 'neath the roof,
All of the household servants wept as well,
Moved to compassion for their mistreas; she
Extended her right hand to all and each,
And there was no one of such low degree
She spoke not to, nor had an answer from."

—*Browning's translation.*

Such love and devotion might have grown a soul into a weaker man than her husband, and so we find when Hercules brings her back from Hades, that Ad-me'tos has risen to something like her own nobility. He has found out that the death he so dreaded was after all a less evil than her loss.

Two maiden sacrifices mark the beginning and end of Troy's siege. Polyxena, child of Hec'u-ba, must be given to the shade of Achilles to ensure safe home-voyage to the victor Greeks. She accepts her fate, for what has she left to live for?

"Lo! if I should not seek death, I were found
A cowardly, life-loving, selfish soul. . .
For now I am a slave; this name alone
Makes me in love with death."

And she dies so bravely, giving herself not as a captive, but of her own will to the stroke, that the Argive host are constrained to honor her and mourn her untimely taking off.

Iphigenia's case is far harder. Coming to her bridal as she thinks, and greeting her father with girlish tenderness, she learns that she is there for sacrifice. At first she pleads for life,—she is so young, she has so much to live for.

"I was the first who called you father, the first who sat upon your knees and took and gave a daughter's kisses."

Agamemnon answers, "Hellas requires this of us both, my daughter," and in all her misery and terror this new thought stirs the nobleness within her. Her determination is taken; even while her mother and Achilles are devising means to save her she enters.

"Mother, listen to my words! The whole of mighty Hellas looks to me for her salvation and her freedom. How, then, should I be so life-loving as to shrink? And you, you did not bear me for yourself alone, but for all Greece. I give this my body for our land."

But she is withal exquisitely gentle. She begs her mother to forgive her father; she thinks of her young brother and of her lover. Well may Achilles cry, "I deem Greece happy in thee; nobly hast thou spoken."

In "Iphigenia in Tauris" the same woman

* The heroine in the poem, "The Spanish Gipsy."

reappears. Long captive on a barbarian shore whither Artemis bore her from the altar of Aulis, she bewails her exile, and prays for return, not for herself alone, but that she may purify the blood-stained threshold of her home. When O-res'tes and Py-la-des come, we have the exquisite outpouring of a sister's love, to which, happier than Antigone, there is full return. But the device by which she deceives the barbarian king is unworthy of her. The treacherous heart of a race is in it, for, from Homer down, the Greek fashion of lying out of difficulties

is painfully frequent. Goethe painted a higher type when in treating the same theme he makes Iphigenia say, "Nay, I cannot deceive," and lay her fate and that of the dearly-loved brother in the hands of the barbarian king.

Well may Mahaffy say of this long line of noble women, "These are they who across many centuries join hands with the ideals of our religion and our chivalry, the martyred saints, the chaste virgins, nay more, with the true wives and devoted mothers of our own day."

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[February 5.]

"And He said unto her, Thy sins are forgiven. . . . And He said to the woman, Thy faith hath saved thee ; go in peace."—St. Luke, vii., 48, 50.

THE journey of life, offering many things that are bright and joyous and which foretell the real greatness and beauty of the destiny of man, is also beset with difficulties and surrounded by sorrows. It does not need the Christian revelation to inform us of what is an evident although mysterious fact—our fallen state. Man needs a careful education that he may guide the steps of his life wisely and rightly on the journey, and he is furnished, as we have seen, with all those forces which may be described as the "moral life."

Christianity, however, although it lays stress upon this, although it interprets and extends it, although it is rich in moral principles and moral examples, and sufficiently emphatic as to the supremacy and seriousness of conscience, goes a great deal further in the help it offers to us all. If it were not so it could only take its place as one among many of the philosophies of life which various teachers have put forward from time to time as suggestions, more or less tentative, to assist their fellow-men. Christianity is either more than philosophy, or is nothing at all.

Christianity is a religion. There is, we know, a tendency very prevalent in our own day to try to make Christianity do duty as a forcible, practical philosophy without being a religion at all. The effort is in vain. You

cannot get the full blown rose, or the tender beauty of the rosebud filling the air with sweet scent on a summer morning, if you have deliberately cut the roots away. The historical Founder of the Christian Church must have been, must be, what He professed Himself, what His disciples believed Him when first He came, what His Church believes Him still to be, or the mistake or the imposture must be so vast and far-reaching that the consequences can hardly be dwelt upon as being likely to assist man in his journey of life. Man needs a religion, and the Christian Church asserts that he has a Friend in his need.

Religion we cannot fail to feel is a deeper thing than morality. Morality suggests to us rules and principles. It is noble, it is true, it is necessary, but it is hard. It requires a keen eye to detect its meanings ; it requires spiritual vigor to translate them into practice, and our eyes are not keen ; they are dimmed with sin or blinded by tears, and our strength is not vigorous ; we are often tottering along a difficult path, rather than walking firmly upon an even road.

Morality applies itself first to one point and then to another point of duty ; we are apt, even if we are its fairly good disciples, to be unbalanced, to lay so much stress upon one duty that we forget another. Duty is indeed a noble word, but fallen man is often apt enough to interpret it as applying to what most immediately seems to arrest his attention ; he is not inapt to do his duty by his family, but forget it, perhaps, to his

neighbors, or to do it to society, but neglect it at home. Morality is hard and active; it has got its eye outside, and from the outside carries messages in. It holds up a high ideal indeed, but there is hardness about it, and want of human help. By itself it reminds man of failure.

Religion, on the contrary, applies itself not to a point here or a point there, but to the whole life; it is a harmonizing power, it carries the soul forth into action with forces stronger than its own; it is morality with life and power thrown into it from a living Presence. It is a felt relation between the creature and his God, and it does not lay down a rule here and there to guide conduct, but it sweeps through the whole being with a breath of life which gives to moral rules the energy and beauty of the thoughts and will of One who can be known and loved. Looked at from one aspect, it seems to be a great emotion, for it undoubtedly clasps and stirs the emotional nature of man, wakening up the very springs of affection, setting all chords of being in vibration, and penetrating even to the fountains of tears. Looked at from another point of view, it is a stirring enthusiasm; the mind is illuminated by it, as well as the affectionate nature warmed. It is an "enthusiasm of humanity," because it is an enthusiasm from and for God. Looked at from another point of view it is an increasing knowledge, coming from without, and poured into the human soul, with a corresponding trust and sense of dependence possessing the creature as he looks up toward God.

But more. There are natural and necessary relations between man and the Being to whom he owes his life—the relation of a living creature to its reason, its object, and to the end of its life—the relation, Christianity teaches us, more tender and perfect, of a child to its father. From these relations there results a tie or bond between man and God. To know and feel that bond or tie, to strengthen it as it should be strengthened, to maintain it in the energy that is necessary for practical results, to fix it in living activity so that it shall not be broken,—that is to have a religion. To neglect or ignore all this is to be missing the true aim of life. To recognize and act upon this is to be a religious man.

We know too well how much that tie has been weakened or broken by the mysterious fact of sin—by the abuse, that is, of the gift of free will and the surrender to unregulated

desire. Man yearns, at least in his better moments, to feel the closeness of that tie, and it is the contention of the Christian Church that it has been, that it can be, reformed or strengthened only by One, whom, therefore, in the journey of life we may call our Friend in need—reformed or strengthened only by Jesus Christ.

[February 12.]

Of His place as a Friend in our journey, one of the most beautiful revelations and illustrations is that contained in the text. The life of Christ in the New Testament is, after all, only a selection from among the abundant incidents which were at the disposal of the writers of the Gospels, such as were seen to be sufficient by the Divine Spirit who guided them to show to man the course of action which he needs to know, of the Eternal Word. Few of the incidents recorded are more beautiful than the scene in the house of Simon the Pharisee.

Of our Lord's host on the occasion we know little, except that he seems to have been a wealthy Pharisee. Although for some reason or other—perhaps to be in the fashion at the moment, perhaps by a secret drawing toward the great Teacher that he could not himself explain or understand—Jesus of Nazareth was his invited Guest, yet he seems to have treated Him with scant courtesy. The various omissions which our Lord enumerates were omissions of ordinary duties of hospitality which would have been recognized by any host in the East. There would appear to have been just a touch of high-bred scorn in Simon, as of one who is condescending to a Guest not holding a recognized position, and to whom he would scarcely take the trouble to be more than rather insufficiently civil. Besides the person of the host and of Jesus Christ Himself, the evangelist calls our attention to the broken-hearted woman who was, from the expression used of her in the narrative, evidently a notorious person for her beauty and her fall. Christian tradition has assured us for many centuries that this was Mary the Magdalene.

We need not waste our time by discussing here and now whether or not she was the same person as Mary of Bethany. What we are quite sure of is that she was a sinner. In the journey of life her feet had stumbled, and her fall had been great. To the mass of those around her, and above all to the

highly respectable, scornful, and self-satisfied Pharisee, she was an object of loathing and contempt. But to Mary—whose sin unquestionably deserved the reprobation of good men—a strange thing had happened. She had come face to face with the holiest and noblest, the best Man who ever lived. She had met One to whom her sin must have been infinitely more repulsive than to any of her fellow-creatures; but she could not fail to feel that along with that repulsion toward her sin, there was unfathomable love and pity toward herself. In Jesus Christ, amid all the darkness and ruin of her life, she had seen the real beauty of goodness, the beauty of holiness, the attractiveness of God.

She had not shut her eyes to the vision. Her whole being stretched out to clasp that revelation with a living faith; her heart was moved with the deepest emotion; she loathed her sin; she felt too sad at the dreadful downfall to have any anger in her at the scorn of men; self was lost in devotion to the highest goodness; there was real repentance, because there was real turning from everything that could separate her from that glorious Life. She could scarcely feel herself fit to approach Him; she could not find it possible to be absent from Him; she loved God in Jesus Christ.

How the scene has sunk into the heart of Christendom! For how much we all of us need what changed the life of the Magdalene—a true sense of the nearness and beauty and goodness of the "Friend of sinners"! Of course Mary had not been called to the Pharisee's feast; but, in the free-and-easy eastern fashion, she was able to enter the open house and watch the banquet. To be near Jesus—near the one living Being who wakened in her a sense of the beauty of goodness, a sense of the horror of sin—that was all she wanted.

Some of the greatest painters have vied with one another in making efforts to represent the Magdalene; but no genius expressing itself even in a high work of art can bring that scene more home to us in its essential features than can our own hearts if once in sin and in repentance we have felt the need of a Savior. We can well imagine the cool banqueting-chamber in the hot eastern weather at Magdala. We can well imagine the guests reclining by the table, and we can picture to ourselves the graceful figure of the

beautiful woman who flitted in and stood silently behind the guests by the bared feet of the Savior. We can see her with her pain-stricken but love-illuminated eyes gazing on Him who had been to her a revelation of a new life. Then come the hot, burning tears falling upon His feet; then the hasty wiping off of them with her long beautiful hair, which hung down unbound and uncovered because of her fall and her sin; then the eager kisses of reverent affection and anointing of the travel-stained feet with the precious ointment. Still she bends over, still her tears fall, raining silently upon his feet, for her heart is breaking, and still she wipes them away. Wonderful moment! He, the spotless Purity, does not reprove her, does not repulse. As He has awakened her by His goodness to a sense of her sin, so He has drawn her by that perfection of manhood and tenderness, all athrill with sympathy for the fallen and the lost, which seemed to say by every action, every motion, every look, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

Then, more astonishing still, with gentleness and courtesy, but perfect frankness and decision, the self-satisfied Pharisee is re-proved, and she, the lost, the despised one, is recognized for the gift she has given and the love that has prompted it, and receives His benediction of peace. Is it to be wondered at that she could never lose sight of Him, never forget Him? Is it to be wondered at that she stood in anguish by His cross on the day of His passion, that she joined with others in seeing to it that His sacred body was laid tenderly in the sepulcher, and that she was the first to see Him in His resurrection-life on Easter Day? No, it is not to be wondered at; for He had wakened her soul from the deathly sleep of sin by the one real force that can ever move a hardened and death stricken life—by the love of God passing through the heart of man. It is not to be wondered at; for had He not revived in her that one great force which alone can make us happy? In spite of her sin, He had taught her what seemed so impossible for a heart so corrupted and shattered—

"Softer than silent, penitential tears,
Sweeter than nard upon His sacred feet,
Fell His dear pity on her shame and fears,
Calming the heart that once so wildly beat.
Oh, tender Savior, how Thy heart was moved
Because so very, very much she loved!"

[February 19.]

The Church reminds us of that which Scripture constantly witnesses to, the many ways in which our blessed Master meets the special needs of the soul.

Religion is the passion of humanity, for man cannot but feel that he is a dependent creature, and that he desires to know Him from whom he comes. The tie between man and God is felt effectively only when man is able to approach his Creator, not merely with a sense of awe and reverence and fear and wonder, but with a certainty that he is approaching a loving Heart. Can we know what God's nature is? Will God be patient with us? Does He care for us? Will He support us in our weakness? Can we hope for guidance from Him in perplexity? Is He very near to us, or very far away, as He sometimes seems? In the last and darkest disaster of all—in death—will He stand by us? In the life beyond the grave is there a hope for us as for those who are going home?

These questions, and such as these, will insist on rising in our minds. There is plenty to scare us if without faith and without hope we survey the many difficulties in the path of our pilgrimage. There are plenty of serious and severe sayings in the Gospel as to the consequences of unrepented sin. The life that we are living is constantly put before us there as a life of probation, a life given to us for the purpose of learning to be obedient and do our duty and prepare ourselves for another life closely connected with this. There are solemn sayings as to the judgment which succeeds our journey. There are serious reminders of a great division between those who are finally fixed in sin and those who have conquered it through the grace of Christ. There are mysterious things hinted at which set us thinking and asking questions, which do not leave us although they cannot be fully answered. There are regions of mystery and difficulty in the history of man and of God's dealings with His creatures. But anyhow this is plain to those who hold the Christian faith, that God is love—love the most engaging and tender and helpful, because He, our Father, is revealed to us by Jesus Christ.

Jesus Christ, so to speak, went out of His way to accumulate the most tender and persuasive images. He calls Himself the Good Shepherd, illustrating by that the perfection

of His sympathy, the minuteness of His care, and the completeness of His devotion to His people. He calls Himself the Door of the sheep, to indicate to us the safety and peace and security of our place as members of His Church. Only to live the life of the Church, only to use her means of grace, only to exercise her practices of devotion—that simple, straightforward, if I may say so, common-sense view of the teaching and practice of religion which we call the Catholic faith—only this, and not some great thing, is required of us in order to grow in grace, to remain in union with Christ, and so to be saved. He calls Himself the True Vine, to indicate to us our union in Him with others who are living and with others who are gone, and the astonishing power of fruitfulness which comes from that union. We often feel that life is dark, and that we are surrounded with perplexities; He calls Himself the Light of the world, so that if we walk in Him we shall not “walk in darkness.” But besides these descriptions of Himself and His office, we have the narratives of the actions of His life, showing His unflinching goodness and His unwearying care. And then, then we reach the point for which the Catholic Church has contended with such earnestness. In all these things He reveals to us the Father; He is the Eternal Son; He and His Father are one. Whosoever “hath seen Him hath seen the Father”; the longing need of the soul is satisfied. We know our God for what He is when we study the life and character of Jesus Christ.

[February 26.]

And again, in the journey of life we need—need I repeat it? an example, an ideal. It is impossible to read the New Testament without being struck by the fact that there is before us a character the great lines of whose life are meant for imitation, although the details are wholly unlike the lives of modern times. In our sincerest moments we really want to know what is the standard of life by which we are to try to shape our own. We want to see our way amidst the many difficulties of choice, which are not diminished for us, but in some respects even increased, by civilization, notwithstanding the real blessings it has brought. We want to know what is true prudence: we do not want to deceive ourselves, and make false compromises, nor, on the other hand, to evapo-

rate our religion away in unmeasured enthusiasms or unbalanced fanaticism; we want to be robust and real religious people, placed by Divine Providence under the special circumstances of the age to which we belong. And we have before us one figure, and only one in the whole reach of history, who impresses us with the beauty and necessity of effort toward sincere and deep harmonious reality.

Things may be very different between our age and the age in which Christ came, but one thing is not different, we feel, under the sanction of a Divine example, viz., the beauty of a life of sincerity and truth. We are carried up in our better moments to high thoughts of another world. Our spasmodic enthusiasms at another time may carry us away into the seeking for large schemes and noisy undertakings, so congenial to the spirit of the present age. We look to Christ, and in Him, and alone in Him perfectly, we have the example of One who was ready for great things or small things, just as they came; who seemed most to do His work by His careful efforts for men or women, soul by soul, but who, whether He acted on human beings individually or in large multitudes, always did the work of time earnestly, diligently, carefully, with a temper of mind saturated, so to speak, with eternity.

We are perplexed sometimes as to how to act toward others; as to how, as a final principle, to guide our lives. We turn to Christ; He reads a lesson in our journey: we see in-

finite purity and deep humility and active self-denial, but we see also our all really summed up in His own new commandment, "That ye love one another as I have loved you." The circumstances of our lives, indeed, are very different from what were the circumstances of His. "But," to quote another's words, "for the soul wherever it is, Christ our Lord has one unchanging call, 'Be perfect'; and He has one unchanging rule for its fulfillment, 'Be what I am, feel what I felt, do as I should do.' How shall we? How but by looking steadfastly at Him, and trying to see and know Him?" This we can do by the study of the Gospels. This we can do in quiet thought. This we can do, with whatever failures, in our efforts to fulfill what we believe He would approve, above all, and certainly by keeping bright in the soul the sense of the beauty and the value of a loving and unselfish life.

Need I add that He who reveals the Father, who supplies a true ideal for the human life, who is at once the Redeemer and Absolver for human sin, has not left us without strength to carry out the lessons that He Himself has taught? Jesus Christ is the Giver of grace. He makes Himself an inward gift to the soul that seeks Him. Utterly, unutterably weak as we are in ourselves, we "can do all things through Christ that strengtheneth us." "As thy day, so shall thy strength be," is His unfailing promise to His children who seek Him.—*W. J. Knox Little, M.A.*

SOME PRACTICAL PHASES OF ELECTRICITY.

BY FRANKLIN LEONARD POPE.

IT is now some thirty years since Joseph Henry, a philosopher whose name stands second to none in the annals of American science, in an address before the Metropolitan Mechanics' Institute in Washington, gave a brief but masterly exposition of the nature and attributes of power. At that date, one of the most fruitful of current sources of error, and of deception with regard to inventions, was that which originated in a misconception of the nature and application of mechanical power.

"Power," said Henry, "is always the product of nature. God has not vouchsafed to

man the means of its primary creation. It is found in the moving air and the rapid cataract—in the burning coal, the heaving tide; man transfers it from these to other bodies, and renders it the obedient slave of his will—the patient drudge which in a thousand ways administers to his wants, his convenience, and his luxuries, and enables him to reserve his own energy for the higher purpose of the development of his mind and the expression of his thoughts. . . . There is no more prevalent and mischievous error than that which ascribes to what are called the 'imponderables' a principle of spontaneous activity.

Heat is the product of chemical action, and electricity manifests power only when its equilibrium is disturbed by an extraneous force, and then the effect is only proportional to the disturbing cause. It was for this reason that the existence of electricity remained so long unknown to man. Though electricity is not in itself a source of power, yet from its extreme mobility and high elasticity, it affords the means of transmitting power with scarcely any loss and with almost inconceivable velocity to the greatest distance."

In this statement, the relation of electricity to the domain of modern industry was prophetically foretold and accurately pointed out. But it was nevertheless many years before the full significance of this great truth, so clear to the mind of the philosopher, began to be apparent to the world. The manifold applications of electricity in the modern industrial arts, the succession of brilliant achievements which have marked the progress of the past fifteen years, are all based upon the discovery of the possibility of economically transforming mechanical energy, produced by the combustion of coal or the fall of water, into electricity, and of retransforming electricity either into heat or into mechanical energy, without material loss. The chronological annals of the discovery, or, rather, sequence of discoveries, which have led to this result, may be briefly outlined as follows :

In 1820, Oersted [ér'sted] of Copenhagen discovered that a suspended magnetized bar is caused to move when in the neighborhood of an electric current, thus establishing the great fundamental fact that electricity is convertible into mechanical power. It had already been discovered, at least as early as the year 1803, by the German chemist, Johann Trommsdorff, that thin leaves of metal were fused when traversed by the current from a voltaic battery of large plates, thus proving the possibility of the conversion of electricity into heat. The converse proposition, that magnetism is convertible into electricity, or more correctly, that either chemical or mechanical force is convertible into electricity through the medium of magnetism, was independently demonstrated, first by Henry in Albany, and afterwards by Faraday in London, within a few weeks of the same time in 1831. The possibility of the direct conversion of heat into electricity was demonstrated by Seebeck of Germany in 1828, but the com-

mercial utilization of the process is still among the hoped-for developments of the future.

It was not, however, until Joule of Manchester, England, published, beginning in 1840, that masterly series of experimental researches by which he succeeded in establishing the precise quantitative relations existing in nature between mechanical, chemical, calorific, and electrical energy, that the foundation was laid for any positive and permanent advance in the industrial uses of electricity. It was only with a full knowledge of the fundamental work which had been done by himself and others, and in the light of the new significance attaching to these isolated facts, as grouped and interpreted by Joule, that Henry could have felt himself justified in making the prophetic utterance which has been quoted, with reference to the future relation of electricity to the domain of the useful arts.

Fundamental principles having thus been discovered, and their truth proven beyond the possibility of doubt by patient experimental research, it remained to invent and apply the necessary apparatus and machinery for their practical application to the use and convenience of mankind. The basis of the electrical industry of to-day is the dynamo-electric machine, and the essential element of this machine is the electro-magnet. The electro-magnet of modern science is due to the fertile genius of Henry, although his work is founded upon the prior discovery—a logical deduction from the discovery of Oersted—due to Sturgeon of England, that a soft iron bar could be rendered temporarily magnetic by the proximity of a conductor traversed by an electric current. The dynamo-electric machine may be defined as a machine for converting energy in the form of mechanical power into energy in the form of an electric current (or *vice versa*), by the movement, with reference to each other, of an electric conductor and a "magnetic field," which the scientific phrase designates the sphere of influence of a magnet.

The dynamo-electric machine is capable of serving two functions, the converse of each other. When supplied with mechanical power from an external source it yields electric currents; when supplied with electric currents from an external source it yields mechanical power.

The history of the dynamo-electric machine

shows that it has been gradually evolved from the first crude apparatus of Pixii, familiarly known to us as the "electric-shock machine," in which electric currents are produced by rotating a small electro-magnet by a hand-crank, and which still finds a sphere of usefulness not altogether unimportant as a signaling apparatus for the telephone. In these little machines the magnetic field is supplied by the presence of a permanent magnet. The substitution, in machines of this kind, of the electro for the permanent magnet, suggested by Wheatstone in 1845, was first applied in the construction of large machines, by Wilde, who worked at the subject from 1863 to 1867, attaining results incomparably in advance of all previous attempts to obtain electricity by mechanical power. The final step in the development of the dynamo-electric machine was made independently and almost simultaneously by Farmer, Varley, Wheatstone, and Siemens. This was the grand conception of utilizing a portion of the electrical energy derived from an electro-magnetic generator to reinforce the intensity of its own magnetic field. This most fruitful idea was seized upon by scores of enthusiastic workers in Europe and America; improvement rapidly succeeded improvement, ultimately resulting in that masterpiece of human handiwork, the dynamo-electric machine of to-day; admitted by all competent judges to have reached a condition of perfection and efficiency which leaves but the narrowest possible margin for future betterment.

The greater number of the industrial uses of electricity at the present day will be found upon consideration, to group themselves into four classes, viz.: (1) The instantaneous transmission of intelligence, as in telegraphs, telephones, alarms and signals of various kinds; (2) the transmission and distribution of mechanical power to considerable distances, or over considerable areas; (3) the transformation of mechanical power into light and heat, and (4) the reduction of metalliferous ores and the electro-deposition of metals. Within the necessarily brief limits of the present paper, it is scarcely possible to do more than briefly touch upon the present state of the world's progress in each of these departments.

The extent to which electricity has been made useful for the transmission of intelligence is so familiar to all that it is unneces-

sary to dwell upon it. Even the most recent marvel, that of direct and intelligible conversation interchanged between persons separated by a thousand miles of distance, is scarcely sufficient to elicit comment, much less surprise, in the ordinary mind. Another and less familiar application of electricity under this general class ought not, however, to pass without mention; the automatic block-signal for controlling the movements of trains on crowded railway lines, in which the rails of the track serve as the electric conductors, the position and indications of the protecting signals being thus automatically and absolutely determined by the position of the train upon the track. The already extensive and rapidly increasing employment of this system upon our principal railway lines, has of late years, without question, largely contributed to the safety of railway travel.

The transmission and distribution of power through the agency of electricity is a most interesting branch of electrotechnics, and one respecting which may justly be affirmed, that which is frequently, but far less truthfully, said of electrical science in general, that it is "still in its infancy." Perhaps the first serious attempt to utilize electrically transmitted power for manufacturing purposes was that made in 1887, between Kriegstetten and Solothurn [*sō'16-toorn*] in Switzerland, a distance of about five miles. The power transmitted is about 50 horse-power and is derived from a waterfall. The total loss of power in transmission was found, by elaborate and precise tests, after the plant had been some months in operation, to average less than twenty-five per cent. A number of notable examples of power-plants of this character are in successful operation in the western mining regions of the United States. A mere enumeration of the electric power plants now at work would occupy too much space, but it may be remarked that perhaps the most interesting one of all is at the Virginus mine near Ouray, Colorado. Here 250 horse-power is transmitted a distance of four miles, over wires stretched far above the timber-line in almost inaccessible regions of perpetual snow. The subtle energy is conveyed by cables down into the mine, where it is used among other things for pumping, hoisting, ventilating, and ore-crushing. At Aspen, Colorado, an electric plant is driven by eight water-wheels of 175 horse-power each, working under a head of 876 feet. Instructive exam-

ples of a different method of utilizing electric power especially suited to the needs of small industries may be found in Rochester and in Johnstown, N. Y., where electricity from large generators driven by water-power is distributed to a large number of small motors scattered over a considerable area, and used in light mechanical operations, as in driving sewing machines, lathes, and the like.

By far the most important system of electrical power distribution of this character will be that at Niagara Falls, which is now rapidly approaching completion. A power-station is to be fitted with two turbines of 5,000 horse-power respectively, each of which will be coupled directly to the armature of an enormous dynamo-electric machine of equivalent power. The ultimate capacity of the entire plant is designed to be 50,000 horse-power, all of which will be subdivided and distributed, in large or small quantities as needed, to manufacturing establishments located at any convenient point within a radius of several miles. Nothing seems more certain than that the vicinity of Niagara must in time become the site of the largest manufacturing city in the world. The aggregate power available on both sides of the river is estimated at no less than 3,000,000 horse-power, the greater part of which could not possibly have been utilized for general manufacturing purposes, but for the development of modern methods of electrical distribution. The power which will thus be made available within a radius of ten to twenty miles of the falls is approximately equal to the aggregate amount of steam- and water-power used in all the industries of the United States, as reported by the census of 1880.

The question as to the limit of distance through which power can be successfully transmitted by electricity, is a commercial rather than a scientific one. The celebrated experiment made two years ago between Lauffen and Frankfurt in Germany, demonstrated that 180 horse-power could be conveyed a distance of 106 miles, with a loss of not more than 30 per cent, and this upon three copper wires of no greater diameter than those used by the telegraph companies. From a commercial point of view, however, the present profitable limit of distance, under most conditions, will probably not exceed twenty miles.

One of the most extraordinary instances of the revolution which is being wrought by the

application of electric methods to existing conditions, is afforded by the street railway service of the United States. It is but a little more than seven years since the first electrically operated street railway commenced running. The immense superiority of the new method in every respect, became apparent almost from the first day, and it is gratifying to record that considerations of economy and convenience have brought about the replacement, on street railways, of animal by mechanical power with unexampled rapidity. At the beginning of the year 1893 there are in the United States about 500 electric street railways, having an aggregate of about 6,000 miles of track, and operating more than 7,000 motor cars. The carefully tabulated results of the largest street car company in the world, show that the cost of electric power is 5.22 cents as against 11.36 cents per car per mile for animal power. Such results as these need no comment.

Another application of the electrical distribution of power which is rapidly assuming great importance, is in the displacement of belting, shafting, and gearing in large manufacturing establishments. Actual tests made of the machinery of some of the most carefully built mills in New England, have shown that there is an unavoidable loss of 30 to 50 per cent in the mere transmission of power from the prime-motor to the various machines. By driving each machine independently from a suitable electric motor, not only may the actual loss of power be materially diminished, but a controlling advantage is gained in that the loss in electrical transmission affects only such portions of the machinery as are actually in operation. The additional advantage, that any individual machine may be perfectly controlled, and driven at any required speed, is often a very great one. All kinds of portable machinery for drilling, riveting, and like operations, are found to be capable of being operated by electric power with the utmost convenience and facility.

The enormous development of the electric lighting industry within the past ten years is a matter within the observation of every one. Nevertheless, a few facts and figures showing the progress which has been made may be of interest. The first system of house-to-house or domestic electric lighting, was established in New York City, and commenced operations in September, 1882. The electric arc-

lamp had already come into somewhat extended use in the illumination of streets and large spaces, the first central station for this service having been established in San Francisco as early as 1879. There are now approximately 2,000 electric lighting stations in the United States. The aggregate number of incandescent lamps in nightly use at the present time is estimated to be not less than 8,000,000, while the aggregate capital actually invested in the business can scarcely fall short of \$300,000,000. Extraordinary as it may appear, the annual ratio of increase in the consumption of illuminating gas not only has not diminished since the advent of electric lighting, but has actually increased much more rapidly than ever before. Statistics show that while the consumption of gas formerly doubled every ten years, it has actually doubled within the past seven years. Improvements in apparatus and methods of distribution and the utilization in many cases of cheap fuel and water-power, have often rendered electric lighting commercially remunerative in small and scattered communities, in which the profitable introduction of gas would have been wholly out of the question. The usual rate charged for domestic electric lighting makes its cost to the consumer approximately equal to that of gas at \$2.00 per thousand cubic feet, but it has

thus far been found that at this figure the margin of profit is usually considerably smaller in furnishing electric light than in furnishing gas light. The invention of a more efficient and economical lamp may nevertheless at any time effect a great change in the relative cost of the two illuminants.

Recent statistics show that the aggregate output capacity of all the establishments now in operation throughout the world for refining copper by electrical processes, amounts to nearly 100 tons of metal per day of twenty-four hours. Nearly all the aluminium produced in the world is now reduced from the ores of the metal in electric furnaces, presenting in many cases the curious anomaly of the employment of falling water for the production of the most intense heat known to modern science.

It has not been possible, within the necessarily brief limits of a magazine article, to do more than touch upon some of the most striking achievements of a period which may perhaps be fairly termed the age of electricity. As a vehicle for the transportation and distribution of power in its varied forms, this subtle, though potent agency, of the very nature of which we can scarcely be said to possess any real knowledge, seems assuredly destined to supersede all rivals.

CIVIL SERVICE REFORM.*

BY THEODORE ROOSEVELT.

THE first thing to do in writing about the civil service is to explain what the civil service is. A great many people appear profoundly ignorant of this. Ardent advocates of the spoils system are fond of saying, "I am against civil service," a statement which well reflects their intelligence as their words, taken literally, mean that they favor only the military servants of the republic. Of course what they really mean is that they are against having the merit system of making appointments to and removals from office applied to the civil service.

The civil service includes all the government employees who are not in the military or naval service of the republic. These are

about one hundred and seventy thousand in number. Most of them are still appointed under the old system; that is, the appointments are made nominally by the heads of offices, really by the congressmen or local politicians of influence, and they are all changed with every change of administration, save in the rare cases in which the position is so difficult that only one particular man can hold it to public advantage, or in the more common but still rather infrequent instances where the office is of such small importance that no one of the dominant party cares for it. However, of the civil service about a fifth, or thirty-four thousand places in all, are classified and are more or less under the control of the Civil Service Commission. These thirty-four thousand places include the great bulk of the best

* Special Course for C. L. B. C. Graduates.

paid positions, their aggregate salaries being nearly as great as the aggregate salaries of all of the remaining people in the civil service. Taken as a whole, these thirty-four thousand people may be said now to be out of politics, and are appointed to office and removed from office without regard to their political opinions or their religious beliefs, and without reference to the politics of the administration in power for the time being.

The "clean sweep" policy—in other words the thorough application of that pernicious and degrading maxim, "to the victors belong the spoils"—is applied elsewhere in the service; all the fourth-class post offices, laborers' places, collectorships of internal revenue, etc., being treated as so much plunder and being regularly looted by the incoming party, whether Republican or Democratic, with the worst possible results, not merely to the efficiency of the service, but far more to the purity of American public life. But the thirty-four thousand places, including all the clerks at Washington, all the employees of the railway mail service, and the letter carriers, and other employees in the big post offices and customhouses throughout the country, are under the merit system, being in what is called the classified service. These men are appointed upon open competitive examination, merely for their merit, and are retained in the service as long as they give satisfaction to the public.

Of course even in the classified service unscrupulous politicians, helped by the supineness or indifference of good men both in and out of office, are enabled to do a certain amount of mischief; and there are certain offices, *e. g.*, the office at Baltimore, in which it has long been extremely difficult to prevent evasions of the law and the abuse of the public service, under Democrats and Republicans alike. But taken as a whole, substantial justice is done, and this is notably true of the departments in Washington, because these departments are under the Commission's eye, while the very insufficient sum allowed the Commission by Congress for traveling expenses renders it impossible to keep as thorough a supervision over the local offices as is desirable. The railway mail service is also under the immediate supervision of the Commission, and in consequence the law is excellently observed in this department.

For these reasons I shall speak chiefly of

the departmental service at Washington and of the railway mail service, though what I say will apply, with few and unimportant changes, to the service in the big local post offices and customhouses. Under the old system if a man wanted to procure a position in a department in Washington he had to get the backing of some prominent politician, and this meant that he and his friends first had to pester the aforesaid politician almost to death, and that then the politician himself had to pester the head of a department in Washington in similar manner until the latter gave the place; and under such circumstances the place was usually made vacant by turning out some perfectly competent unfortunate to whom it might be a matter of life or death to retain it, but who had no political influence. The offices were treated, as they are treated now in all parts of the service in which the civil service law does not afford protection, as great bribery chests out of which to pay influential henchmen for their political services.

It is quite needless to say that the system was corrupting and degrading to the last degree, and is so this moment just so far as it obtains; and it is not defensible on any ground of morality or decency. Not only did it and does it work harm to the public service, but what is of much more importance it works inestimable harm to American public life, tending to supplant the influence of honest citizens in our primaries and elections by the influence of organized bands of political mercenaries, who are paid out of the public treasury for the benefit of themselves and their leaders.

Probably no other one cause has done as much to degrade American politics as the spoils system. An election obtained by bribery with office is but one degree more disreputable than an election obtained by bribery with money; the difference is really not material.

Contrast this with the workings of the civil service law. Nowadays if a man or woman wants to get into the government service at Washington, or if a man wishes to be a railway mail clerk, there is no need of applying to any prominent politician. Indeed, such a politician could be of absolutely no service. The applicant for office merely writes to the Commission stating what position it is he desires. He receives in return a schedule of examinations, which are held in every state in the

Union at least twice a year, and he can choose the date and place most convenient for him. He is then examined in a thoroughly practical manner, so as to test his qualifications for the service which he is seeking to perform. If he wishes to be a clerk, for instance, he is required to show that he can spell well, that he can write a good hand, that he can copy accurately both from rough drafts and from plain copy, that he can write grammatically, and is proficient in simple arithmetic. If he has not the capacity to pass such an examination well he is certainly incapable of being an efficient government clerk; and if on the other hand he is able to pass the examination and is also of good moral character it is pretty sure he can do well in a government office.

If he wishes to be a railway mail clerk the chief weight in the examination is laid first upon his physical as well as his moral condition, and then upon the knowledge he has of the railway mail system in the division to which he seeks appointment, of his knowledge of United States geography, and of his skill and speed in reading addresses on letters. Again it will be noted that the examination is perfectly practical and relevant to the duties to be performed. If he seeks to be a letter carrier one of the main points upon which he is examined is his knowledge of the local delivery of his city.

Having passed the examination the candidate's papers are marked by a board of trained experts, who are ignorant of his name, marking him simply with reference to how he stands compared with his fellows. When the marks are completed then all the applicants are graded on the eligible registers according to their standing, and the highest are certified for appointment whenever a vacancy occurs. No vacancies are made in order to provide room for successful applicants, and every clerk in consequence feels absolutely secure in his position so long as he does his duty; whereas under the old system, as I was informed by Secretary Windom, the work fell off in each department something like twenty-five per cent before a change of administration merely because of the nervousness into which all the clerks were thrown by the uncertainty of their future consequent upon the change of parties.

Of course there are many positions for which expert knowledge is needed, and the examinations for these are very severe, and

properly so. Thus, entrance to the Patent Office is made through the grade of fourth assistant examiner, and no mere layman could pass the assistant examiner's examination. In a similar way the positions in the Nautical Almanac Office can be obtained only by people of exceptional mathematical capacity. Many of the positions under the Department of Agriculture also demand peculiar qualifications on the part of those seeking to fill them.

The Commission is required by law to apportion the appointments in Washington among the various states on the basis of their population, and at the present moment the states all stand substantially equal in regard to their quotas, save that two of those in the immediate vicinity of Washington are slightly ahead. This is because of the fact that they send so many people into the special examinations. It has now been five years since a single appointment from the clerk or copyist register has been made from Maryland or Virginia, because the clerk and copyist registers from other states are always fairly well supplied with applicants, so that there is never any dearth among them which would warrant the Commission in giving a position to either of these two states. But in the special examinations it will often occur that there will be but one or two men in the whole country both willing and competent to fill the places sought, and in consequence for these places applicants from the two states in question have to be admitted.

One of the gratifying things of our work during the last four years has been the way in which the quotas of the southern states have been filled. There was at first under the present administration some reluctance to come forward from these southern states; but the Commission made special efforts and held a special tour of examinations through them, explaining in full that no discrimination would be made because of color, politics, or religion. As a consequence they now have their quotas full. Perhaps three fourths of the men from the South Atlantic and Gulf states that have thus received appointments during the last four years are whites and Democrats, who were thus given office under a Republican administration purely because of their merit. The others are colored, also appointed simply upon the record they made in competitive examination. This result has therefore been gratifying in a

double aspect ; in the first place, by securing the appointment of these numerous southern Democrats, the Commission was able to offer a practical guarantee of its impartiality ; and in the second place, by throwing open work in the public service to the best educated and most intelligent people of color, a new avenue to honorable independence was offered to the very people against whom most of the doors of success in the professions are barred.

The first step, and a very important advance along the lines of civil service reform, has been made recently in the classification of the educational branch of the Indian service. In no one division of our government has the spoils system worked greater harm than in the Indian service. It is an utter absurdity from the standpoint of good government to change an efficient postmaster, whose duties to the public are purely to see that the letters are delivered with expedition and sureness, because that postmaster happens to disagree in reference to the tariff or the currency with the man who is last elected president of the United States ; and it is of course a potent source of corruption in our public life to throw these offices in to be scrambled for as the rewards of political success along very dirty lines ; but the immediate material damage to the community resulting from any such change is less than would be expected. The average community is composed of civilized beings, well aware of their rights and competent to guard them, and if any postmaster, for instance, proves very inefficient such a chorus of indignant protests arises even among the adherents of the dominant party that the man is forced to mend his ways or to resign his position.

But all this is changed on the Indian reservations. Here we have a group of ignorant beings unable to protect themselves, who are slowly and feebly struggling toward civilization, and who need every ounce of assistance that can possibly be given them. They are suspicious ; they are timid in asserting their rights, and yet are easily misled into deeds of violence that necessarily demand punishment. They are not able to make themselves heard in protest and complaint, and a bad man holding an influential position over them can do them irreparable harm with little difficulty. Such being the case, it is nothing short of criminal to treat the offices

on Indian reservations as the rewards of partisan activity without any heed to the welfare of the Indians themselves ; yet this is what has been done right along by every party. It is painful to the last degree to see a tribe that is making progress toward civilization under a capable and efficient Indian agent, utterly disorganized and thrown back a term of years in their march onward because this agent is turned out to make room for some hungry henchman of a powerful local politician.

Slowly, but surely, progress is made. The classified service is gradually increased ; and though the increase is much too gradual still it is an increase. A constantly growing portion of the public service is thus taken away from under the reign of the spoils system. So it is in reference to political assessments. Formerly the people in office were taxed openly to provide big funds for the party in power. This species of blackmail still exists to a certain extent, but under the law much of it, probably most of it, has been stopped. During the last presidential election for the first time the Commission actively interfered to prevent the collection of these assessments, and was largely successful in its interference.

It is to just such audiences as that reached by *THE CHAUTAUQUAN* that we most desire to present the facts for we need their active help in presenting the subject to the minds of the people at large. If only the decent workaday American people could understand the full iniquity of the spoils system and its supreme folly, and could be made to see that the application of the merit system means not only the betterment of our public service, but especially the betterment of the conditions of public life, the complete overthrow of the spoils system could not be delayed a year. I trust sincerely that every reader of *THE CHAUTAUQUAN* will do what he can to bring this about ; and for this end nothing is more necessary than an intelligent and comprehensive understanding of the conditions of our public life. Especially should we give full support to those of our public servants who stand manfully against the doctrine that "to the victors belong the spoils," and, on the other hand, criticise and attack in every possible way those who, whether openly or secretly, act as supporters of this pernicious system of public corruption.

THE COMMON ROAD AS A SOCIAL FACTOR.

BY JNO. GILMER SPEED.

THE common roads of a country are at once the means and measure of its civilization. Without means of communicating easily and quickly from one part of a country to all other parts there can be no very widespread civilization in that country. Neighborhoods and states separated from each other by natural barriers or bad roads stagnate in loneliness and are seldom awakened by common impulses of sympathy. "It is doubtful indeed," says Professor Shaler of Harvard, "whether a sound democracy depending as it does on close and constant interaction of the local life, can well be maintained in a country where the roadways put a heavy tax on human intercourse."

Considering these things it is strange that in the United States of America there should be the poorest system of common roads to be found in any civilized country enjoying a stable form of government. And yet this is so. Except in rare instances there are no decent common roads in America. In the summer the ordinary American road is a streak of dust fetlock deep; in the spring and autumn it is a quagmire in which wagons sink nearly to the hub; and in the winter it is frozen into ruts and lumps and quite impassable for heavy loads. This is a strange condition in a country where there seems to be a natural delight in solving in a practical way the difficult problems that arise. But the common roads of the country have been neglected in spite of everything. This is strange, as I said before, and yet it came about in a natural way. In the colonial days much attention was given to road making and some most excellent highways were constructed. But the colonies were poor and they were far apart, and all of them close to the seaboard, so that journeys from one to the other could be made by water. Besides that the trade between the colonies was not extensive. Each colony dealt directly with the mother country. But each large city had tolerably good roads uniting it with the outlying districts.

After the revolutionary war the far-seeing among the American statesmen were very much in favor of roads uniting the various

states. Indeed in the Constitution itself, in those clauses about post routes and the natural defense, it is clear that the framers contemplated the maintenance by the general government of a system of national roads. After the adoption of the Constitution we find Alexander Hamilton at work on a plan which would bind all of the colonies together with a system of highways. Washington, too, was in favor of building good roads. He knew what bad roads meant, for many were the times during the long struggle when his army was hindered in its movements by the almost impassable thoroughfares. We find him writing to Patrick Henry, then governor of Virginia, counseling that the power to open, build, and repair roads be taken away from the county courts and vested in the state. Just there Washington touched what has remained the weak spot in our road system from his day till now. Washington was a surveyor, something of an engineer, and above all things a level-headed and practical man. He knew that it required intelligent skill to locate a road properly, instructed skill to build a road, and a combination of both to keep a road in order after it had been built. Such skill was not usually to be had in each locality, but beyond that the local authorities were ignorant that any skill was needed. And the local authorities have remained ignorant in this regard to this day. Of course there are exceptions, for there has been in the past few years a vigorous agitation for better roads, but the great majority of localities still see no necessity for the betterment of their ways.

In the early days of the republic the subject of National Roads was a live question in our politics. It was always under discussion but it was never settled. The country was poor and congressmen timid in the beginning because they were not certain as to how the experiment in government would work. The colonies, now become states, were jealous of one another, and each afraid that in any matter of internal improvement one section would get the better of the other. And, so, little was done, and such roads as were built were usually con-

structed by local authorities or by private turnpike companies. But still the road question was a burning one. At length a national road law was passed by Congress and under the provisions of this several roads were begun. One of these known as the "National Road" was to start at tide water in Maryland and go west to the head waters of the Ohio. Parts of this road were built and parts of it are still in use, but it was never completed and the United States has never to this day fulfilled the pledges made to the state of Ohio when the road was started.

Just as these road improvements were begun and many others projected the railway came into being and the minds of men were diverted from the making of good common roads to these iron highways. And the best energies of a great many of the ablest men in America have continued to be given to the development of these great modern highways, while the attention of the government once diverted from the common roads has been absorbed with the development of the natural water ways. Railways and water courses are certainly most admirable. Without taking advantage of them so many millions of people would not have been spread over the large area that is now inhabited. But in this rapid and far-reaching development the common roads have been to a great extent lost sight of. They have been located by haphazard, ignorantly constructed, and not maintained at all.

If the common roads had been properly laid out, constructed, and attended to, and their development had kept pace with the development of the other highways I suspect that we would now have other problems to solve than those that confront us. We should not have had so great a railway mileage; we should not have had so much area settled; our population would have been less; we should not have been called upon to invite so many people to come to us and take up lands practically as a gift; we should not now be talking of ways by which immigration could be restricted; we should have probably half a dozen less states in the Union; we should not have a dissatisfied agricultural population worried by debt and harassed by care so that any demagogue with a promising nostrum is listened to with enthusiasm and respect; we should not have the countryside suffer because of a lack of labor, and the poor in the crowded cities suffer from a lack of work.

Instead we should have a closely united country with the interests of one neighborhood so overlapping into another that the serious interest of one was the interest of all; we should not have a war of interest between the magnates who control our only highways, and the people for whom these highways were built; the immigrants who came to us from foreign lands would have been of the best class and would soon have become amalgamated with our own people; the old and sturdy farmers of the East would not have had to compete against the products of virgin lands given without price; the country people—the bone and sinew of the land—would have remained happy and prosperous; the young men and the young women of the countryside would have stayed in their old homes to till the soil and rear other generations of farmers; labor would not have been lonely on the farms of the land and flocked to the cities where there was not work enough for those already there. In a word we should have been a sturdier, a happier, and indeed a more prosperous people if we had had during the past hundred years good roads built and good roads maintained as the population increased and spread toward the mighty West.

Say this to a city shopkeeper and he will smile in a superior way, if he deigns to listen, but not believe a word of it; say it to a farmer and he will pay little if any more heed than his city brother. And yet both are interested—the one as much as the other—and until they both be taught that they are interested we shall continue to have bad roads as a general thing. The city man is interested in the betterment of the roads because it is after all only a question of taxation. He is not aware of his interest because the tax he pays is indirect. The farmer is indifferent for several reasons. He does not know the roads are bad, not having seen any better, and therefore he does not believe in any great improvements. What was good enough for his father and grandfather is good enough for him. Then he is sure that if anything be done to improve the roads that he will have to bear the whole burden and, poor man, he knows full well that he has all the burden he can stand under. He is not fully aware that it is the consumer after all who pays the largest share of every tax, and for that matter, the city consumer of country produce is quite as ignorant as the farmer himself. For

these reasons the farmer is either indifferent to any measure for road improvement or opposed to it; the city man is indifferent to it because it does not seem to him to touch his interests and therefore he does not think about it. But both of these must be educated on the subject, and with awakened intelligence they will demand that there shall be better roads, and lo! there will be better roads.

The necessity for good roads is no new thing. The necessity has grown with the civilization of the world. The primitive savage felt no need to transport more food or other material from place to place than he himself could carry, and therefore he had no need to invent vehicles for purposes of transportation nor to build roads over which vehicles could easily be drawn. As soon, however, as there had been some progress from a savage condition there had always appeared a marked desire to carry goods to and fro to meet the desires and fancies of men. Before wheeled vehicles were used for this purpose the caravan was the method employed, and among some of the nomadic tribes of the east it is still in use, while only a generation or so has passed since it was quite common in the Cumberland Mountains of our country.

Down to the beginning of the seventeenth century these caravans were the means of transportation in the inland districts of northern Europe and Great Britain. There may be seen at this time in many places in England deep trenches sometimes cut to the depth of twenty feet or more in the hill-sides, extending like the ditches of old fortifications, straightway across hill and dale. These are the track ways worn deep into the earth by centuries of use by caravans. They had not learned to use carriages nor to build roads like those people who dwelt about the Mediterranean Sea. The wheeled vehicle, an evolution from the sled, was first used in Egypt, and for a long time it was only a war chariot, but in time of peace it became to be used for the transportation of goods from place to place.

The Romans, who were very quick to adopt anything useful, either in war or commerce, got the idea from their enemies, the Carthaginians, whose method of road building was also adopted in constructing those magnificent ways which, radiating from Rome, united the imperial city with other parts of Italy. Carthage had the greatest

fleet of any people. She did not, however, neglect her interior communications and good roads were made to the neighboring cities. Unfortunately, when Carthage was destroyed it was entirely destroyed and plowed under, so that we can learn very little of the methods of administration and construction employed in road building and maintenance. The Romans learned road building from the Carthaginians, and with the Roman roads we are familiar. These were kept in order for many centuries and their own inherent strength kept them in tolerable order for centuries more, and even into the dark ages, when the European peoples lapsed into barbarism, and civilization all but perished. When the awakening came, after the long and brutal sleep, it was centuries before anything in Europe was done in the way of road making at all commensurate with what had been done by the ancients in the same direction. Roads were made, of course, but they were haphazard highways constructed entirely by local effort so that one neighborhood could communicate with the next.

In Peru, too, in ancient times there were good roads, for Montaigne tells us of a road the Incas built from Quito to Cuzco, three hundred leagues long and twenty five paces broad, made of stones ten feet square, with a running stream and a row of trees on each side. Prescott in his "History of Peru" in speaking of this road, says that it was conducted "over pathless sierras covered with snow; galleries were cut through the living rock; rivers were crossed by means of bridges swung suspended in the air; precipices were scaled by stairways hewn out of the native bed, and ravines of hideous depth were filled up with solid masonry."

Among modern European statesmen Napoleon appears to have been the first who recognized the relation of carriage ways to the development of a country and who at the same time had the power to carry out his ideas. His plan is that which is used in France to day, and France has the best roads of any country in the world. Presently I shall refer to the good roads of France as relating to the content of the rural people.

In Great Britain the movement for better roads began in 1770, at which time, according to Macaulay, it was no uncommon thing for the fruits of the earth to rot in one place when a score of miles away the people were suffering from a scarcity of the very food

which was spoiling and almost within their reach. The roads were so wretched that the food could not be transported. At this time each parish was obliged to build and maintain the roads within its confines, and it not unfrequently happened that a poor and impoverished agricultural community was expected to maintain a highway between two rich and prosperous towns. The first plan that was tried in England in the last century was a system of turnpikes with tollgates, but not much good was accomplished till in this century when those two great road builders, Telford and Macadam, taught the moderns how to build good roads and how to build them cheaply.

Though it is not in the scope of this article to teach the principles of road making but rather to suggest the importance of the betterment of the common highways from economic and social standpoints, still it cannot be amiss to tell in brief terms what the two great road makers considered to be necessary in the construction of a road bed. Telford's system included pitched foundations, which consist of flat stones carefully set on edge in courses across the road with the broadest edge downward. The upper edges should not exceed four inches in breadth to hold the broken stone well. All irregularities must be knocked off and small stones and chips must be firmly pinned into the interstices with a hammer so as to form a regular convex surface, with every stone firmly fixed in place. The thickness of the pitching is generally six or seven inches; it should not be less than four, and it may be generally thicker without sensibly increasing the cost. At least four inches of broken stone are required over the pitched foundation, and, when consolidated, six inches are always sufficient. Before laying this pavement Telford insisted that the roadway should be thoroughly drained with ditches on either side to carry off the water.

Macadam, the other great scientific road builder, differed from Telford as to foundations, and maintained that if there were good drainage that the dry subsoil, however bad, would carry any weight that could be placed upon it if it were made dry by drainage and kept dry by an impervious covering. The name of Macadam is sadly misapplied to roads in this country. Any road upon which metal has been placed is said to have been macadamized, but Macadam insisted upon

perfect drainage of the subsoil and such a complete consolidation of the stone covering that neither water nor dampness could get through.

Either of these roads is good enough for us in America if we will but always remember two things—to drain the subsoil perfectly and permanently before laying the pavement and then to keep the pavement always in order. In road maintenance the old adage, "a stitch in time saves nine," is peculiarly true. But drainage is the all-important thing after all. A well-drained dirt road is better and cheaper than a paved road without drainage. A celebrated engineer once being asked what were the three most important things to be considered in the construction of a road bed said, "The first and most important thing is drainage; the next and most important thing is drainage; the third and last most important thing to be considered is drainage."

Now as to the economic aspect of the subject, for the condition of the common roads has an economic bearing of a direct nature. In the matter of the earning capacity and value of horses and other draft animals the common roads have direct effect. If a horse can do one third more work on a good road and be in working condition one third longer than he can on a bad road, then his earning capacity, and hence his value, is increased just one third. This assumption is based upon a very low estimate. In all probability, if it were possible to make an exact calculation, it would be found that the earning capacity and the total length of serviceable life of draft animals would be more nearly doubled than increased only one third. The census enumerators of 1890 found that there were in this country 14,213,837 horses valued at \$68 each; 2,231,027 mules valued at \$78 each; and 36,849,024 oxen and other draft animals valued at \$15 each—making a total of 53,393,858 animals used on the roads at a total value of \$1,721,535,798. All these horses and mules work at some time on the roads, and indeed much the greater part of the total work done by them is upon country roads. If all the work done by them was upon the roads the increased valuation, based upon the above hypothesis of earning capacity, would be \$573,845,266. But as all the work is not done on the roads, it is only fair to reduce this by one half, and then we would have by a general improvement of the roads of the country, our property in horses and

mules and other draft animals increased in value \$286,922,633.

I have no figures showing the value of carriages, buggies, and other road vehicles in this country. To put their value at \$500,000,000 would be placing it very low, and there would be no chance to say that the estimate or guess was exaggerated. Taking into consideration the cost of repairs necessitated by reason of bad roads and the shortened serviceable life to such vehicles I feel safe in assuming that with good roads these vehicles would last one half longer and their value therefore be increased at \$250,000,000.

Taking these two sources of increased valuation together we should have an enhanced property valuation of \$536,922,633, all brought about by the improvement of the common roads.

Mr. Isaac B. Potter, the chairman of the National Committee on the Improvement of the Highways of the League of American Wheelmen, has assumed in round numbers that the draft animals in use in the United States are worth \$2,000,000,000. He says :

"Busy or idle, these animals must be fed and cared for every day." They are boarders that you can't get rid of when the busy season is over and it stands you in need to keep them at work. Two billion dollars make a large sum. Invested at five per cent interest it would produce nearly two million dollars per week. Then you throw away more than sixteen millions of horses and mules alone, and to feed and care for these costs the modest sum of \$4,000,000 per day. A little while ago a very clever and intelligent citizen of Indiana estimated that bad roads cost the farmer \$15 per year for each horse and mule in his service. This means a loss in the aggregate of nearly \$250,000,000 per year; add wear and tear of wagons and harness \$100,000,000; depreciated value of farm lands, \$2,000,000,000; total, \$2,350,000,000. Making the utmost allowance in favor of the farmer, and granting the necessity of the liberal use of horse-power in the maintenance of agricultural traffic, it is easily certain that the farmers of this country are keeping at least two million horses more than would be necessary to do all the hauling between farm and market if only the principal roads were brought to a good condition. If you estimate that all these horses are fed an ordinary army ration of hay and oats, it requires 14,000 tons of hay or fodder and 750,000 bushels of oats per day to feed these unnecessary animals, which themselves have a money value of \$140,000,000. The value of hay and oats fed to these horses per day

is about \$300,000 or something like \$114,000,000 per year."

These are large figures. Now let us see what it would cost to do the necessary work so that such savings could be made. It has been estimated by the authorities of the state of New York that with \$10,000,000 the roads in the entire state could be put in very good condition. The roads in New York are not better than they are in other states. They are a great deal worse than in some of the New England states for instance, and I therefore assume that this estimate can be followed as a guide in determining what would be needed to complete in the whole country excellent roads, which, once constructed, could be cheaply and easily maintained. Considering the area of New York and the density of population, and using these as factors in the problem, I estimate that \$400,000,000 would give us a good system of common roads all over the country. This is a great deal of money but it does not seem great compared with the values which would be enhanced by its wise expenditure. And right here it may be noted that the cost of maintaining and repairing a highway properly constructed in the first instance ought never to be greater for a year than one per cent of its first cost. In the two items of draft animals and vehicles, as I have shown, the increased value of these properties would more than pay for the improvement; but it is not the greatest value, by any means. The effect upon the horses and vehicles used on roads would be more immediate and more direct and therefore I have called particular attention to this phase of the subject.

The enhancement of the value of real estate would be so great that the items I have mentioned would be so insignificant as not to be worth discussing. In one neighborhood alone—that of Union County, New Jersey,—the improvement of the roads has changed values so greatly that men who a few years ago were struggling farmers, with earnings so scant that it was difficult to make two ends meet, are now not only well-to-do, but absolutely rich. They can sell their crops at good profit; they can grow more profitable crops; they can get these crops quickly and cheaply to market; and their lands, for which at low prices it was formerly almost impossible to find purchasers, are now in demand at prices which, compared with the old order of things, seem fabulous. The mere mention of them

suggests a most unaccustomed condition of opulence.

These are a few of the direct economic problems in which the roads are factors. There is another one however of greater importance. It is hard, indeed it is impossible, to put any money value upon an improved social condition. But our bad roads have so serious an influence upon country life and the happiness of men and women who lead rural lives that the purely social aspect of the case is after all by very far much the most important. One can scarcely pick up a newspaper nowadays without reading that in farming communities it is most difficult to get competent and trustworthy agricultural laborers. When any thoughtful observer sees in the great cities how the families of the men who do what is called laborers' work are lodged; when he sees them huddled together in great, badly smelling tenement houses, he marvels that they should prefer this to life in the country, where fresh air is free and wholesome food is cheap. But there can be little doubt that there is a preference for this kind of existence in cities, even though it be a fact that work is harder to get there than in the country and not a bit more regular.

Not only is this the case with laborers, but we find whenever we choose to inquire that the best youths born on the farms of the country early begin to feel a hankering for town life. If they staid at home to till the fields there would not be this scarcity of agricultural laborers which has just been noted. But no sooner does an adventuresome youth in the country begin to feel the down upon his cheeks and chin changing into whiskers than he is fired with an ambition to go to some city and become a part of the great bustle and strife which the close competition of man with man produces. It does not mean that he is afraid of the hard work that has to be done on the farm, for none but a fool would believe that a man to succeed even moderately does not have to work just as hard in town as in the country. And farmers' boys are not fools—at least they have not proved themselves to be so in America—for the majority of our great and successful men have been recruited, not from the colleges and universities of learning, but from those very fields which now suffer because there are not men enough to cultivate them.

So, too, it is with the girls in the country. Their ambition seems to be to get to town.

They will look with more favor upon the suit of a pale and careworn city clerk than upon that of a sturdy son of the soil who has elected to stay in the country to tickle the ground with plow and harrow until it laughs in his face and rewards his labors with its golden harvest.

The reason that the laborer prefers the town and the farmer's boy and girl prefer to come to town is that men and women in whatever state or condition are social animals and they find life in the country lonesome and almost unbearable. But what has this to do with the solution of any problem, it may be asked, for has it not always been lonesome in the country and will it not always be so? It has always been so most certainly, but the old order has changed and the country must not be suffered to remain lonesome. The American men and women of to-day are creatures of a much higher nervous temperament than they were a generation or so ago before the railroads and telegraphs and the daily press had quickened the life flow of the people and made their pulses to beat at a rate which would once have been thought dangerously feverish. Therefore, American men and women need society. Their very natures cry out for it and they must have it. But how are they to find it unless the fields be deserted entirely for the towns, and in that case how would mankind be fed? There is in my opinion one easy solution to this problem, and unless it be solved a dire disaster will come upon us as a people.

The way to induce men and women to stay in the country and keep them content there is by bringing them closer together. The good roads in France to which allusion has been made make the whole of rural France like one village and the agriculturists there are at once the most contented and the most thrifty in the world. This contentment and prosperity come to the French not because the French are so very different from other peoples but in a very great measure because they are relieved of the heavy taxation that bad roads entail and because the labors of life are sweetened by frequent and easy social intercourse. But in the United States a farm a mile or so away from another farm seems almost as distant as New York from Philadelphia. And this unnaturally exaggerated distance can only be reduced to its real length by making good roads from one neighborhood to another, so that visits from farm to farm shall

not seem like great journeys, but a mere matter of course that one would undertake without giving it a second thought.

In the present condition of our country roads and common highways at the very seasons of the year when agricultural people are more free to indulge in social intercourse, it is in the greater part of the United States almost impossible for them to pay a visit a few miles away without preparation and forethought. They are walled in by mud and each farmhouse is a prison for the women and children who chafe at the restraint and conclude that those people who have passable streets upon which to walk whenever they choose, must live in a very paradise compared to the home that shuts them in. Therefore has the lonesomeness become unbearable and this feeling of lonesomeness is not likely to decrease. The very best young men and young women—those with courage enough to strike out for themselves—will continue to leave the old homes for the more lively if less innocent struggles which the towns afford. To prevent this a patriotic duty rests upon the people—a duty which not only present conditions

make imperative, but which if not attended to will do an incalculable injury to posterity.

Several years ago a movement to improve the condition of the roads was begun by the League of American Wheelmen, or in other words by the bicycle riders of the country. As Professor Shaler has well pointed out, a bicycle rider soon becomes a severe critic of every road over which he passes. His pleasure is more interfered with by a bad road than that of a horseman. And he is nearer to the road and as he supplies his own motive power, he knows and appreciates imperfections. The wheelmen having started an agitation of the subject they have been joined by others who realized the importance of the subject. Now there has been formed a "National League for Good Roads" with corresponding societies in each state. The movement has started and will move onward if the people awaken to the importance of the question and decide to be relieved of the serious tax that bad roads impose and at the same time to be relieved of the disgrace and reproach of the wretched ways that are now called roads by undeserved courtesy.

End of Required Reading for February.

THE LEAFLESS OAK.

BY JAMES BUCKHAM.

A FAR, through shifting mist and rain,
I see an oak tree toss its boughs ;
Sole tenant of the wintry plain,
Erst dappled thick with sheep and cows.

The frost is whispering at its heart,
The storm-wind swirls about its feet,
And, like a shower of arrows, dart
The rustling crystals of the sleet.

Yet brave and strong the oak tree stands ;
It shouts against the bleak north blast,
And, like a giant, spreads its hands
To grip its foeman hard and fast !

O stalwart type of Saxon race,
Whose blood yet warms our hearts and veins,
Inspire us so to bravely face
Life's chilling mists and wintry rains !

THE POEMS OF LOWELL, WITH A GLANCE AT THE ESSAYS.

BY JOHN VANCE CHENEY.

I.

THE ESSAYS.

HAD Lowell written only the essays on Dante, Chaucer, Spenser, and Dryden, he would have proved himself the most brilliant and intuitive of our critics. As one closes the sixth volume of the essays in the final ten-volume edition of his works, and glances forward to the four volumes of verse to come, one blinks as if at a load of opals. We chance first upon the author at sea:

"But what say you to a twelve days' calm such as we dozed through in mid-Atlantic and in mid-August? I know nothing so tedious at once and exasperating as that regular slap of the wilted sails when the ship rises and falls with the slow breathing of the sleeping sea, one greasy, brassy swell following another, slow, smooth, immitigable as the series of Wordsworth's Ecclesiastical Sonnets. Even at his best, Neptune, in a *little-à-little*, has a way of repeating himself, an obtuseness to the *ne quid nimis* that is stupefying. It reminds me of organ-music and my good friend Sebastian Bach. A fugue or two will do very well; but a concert made up of nothing else is altogether too epic for me. There is nothing so desperately monotonous as the sea, and I no longer wonder at the cruelty of pirates. Fancy an existence in which the coming up of a clumsy finback whale, who says *Pook!* to you solemnly as you lean over the taffrail, is an event as exciting as an election on shore! The dampness seems to strike into the wits as into the lucifer-matches, so that one may scratch a thought half a dozen times and get nothing at last but a faint sputter, the forlorn hope of fire, which only goes far enough to leave a sense of suffocation behind it. Even smoking becomes an employment instead of a solace."

The luster of the opal is not more native, not more varied, than that of this mind, and the wondrous, if somewhat "unlucky," stones are poured into our lap by the basketful. Whether it be in the jottings of a journey or in the steady effort of criticism, the unexpected turn is sure to catch us, unprepared,—the gleam, the flash, peculiar to this radiant man of letters; fail elsewhere as he

may, we are certain of the brightness and the surprise. Take up any volume, and we are off for a holiday with a bonfire in the evening. And an all-night bonfire it will be, where learning now of the plowman, now of the scholar—and observation wide and keen, furnish the fuel, while wit and satire vie with the purest Yankee humor as to which shall make the bravest spurt in the general conflagration. There is no moment too sober for a stealthy glint:

"He [Wordsworth] went quietly over to Germany to write more lyrical ballads, and to begin a poem on the growth of his own mind, at a time when there were only two men in the world (himself and Coleridge) who were aware that he had one in anywise differing from those, mechanically uniform, which are stuck drearily, side by side, in the great pin-paper of society."

In the author's own words, "everything grows fresh under his hand"; staleness, dullness, is impossible. But fond as he is of fine phrases, Lowell is no "mere lackey" to them; as ready as Montaigne, he is also as wise. The first seven pages in his essay on Carlyle evidence the breadth of mind, the knowledge, the insight, that go to the equipment of an all-round man of letters; and ere long he strikes to the heart of his subject in a single sentence:

"With a conceptive imagination vigorous beyond any in his generation, with a mastery of language equaled only by the greatest poets, he wants altogether the plastic imagination, the shaping faculty, which would have made him a poet in the highest sense. He is a preacher and a prophet,—anything you will,—but an artist he is not, and never can be."

The shaping-power of imagination is again touched on where he speaks of Lamb in the essay "Shakespeare Once More":

"Himself a fragmentary writer, he had more sympathy with imagination where it gathers into the intense focus of passionate phrase than with that higher form of it, where it is the faculty that shapes, gives unity of design and balanced gravitation of parts. And yet it is only this higher form of it which can unimpeachably assure to any work the dignity and

permanence of a classic; for it results in that exquisite something called style, which, like the grace of perfect breeding, everywhere pervasive and nowhere emphatic, makes itself felt by the skill with which it effaces itself, and masters us at last with a sense of indefinable completeness. On a lower plane we may detect it in the structure of a sentence, in the limpid expression that implies sincerity of thought; but it is only where it combines and organizes, where it eludes observation in particulars to give the rarer delight of perfection as a whole, that it belongs to art."

And who has spoken better on the point of imitation of the Greeks?

"Do we show our appreciation of the Greeks most wisely in attempting the mechanical reproduction of their forms, or by endeavoring to comprehend the thoughtful spirit of full-grown manhood in which they wrought, to kindle ourselves by the emulation of it, and to bring it to bear with all its plastic force upon our wholly new conditions of life and thought? It seems to me that the question is answered by the fact, patent in the history of all the fine arts, that every attempt at reproducing a bygone excellence by external imitation of it, or even by applying the rules which analytic criticism has formulated from the study of it, has resulted in producing the artificial, and not the artistic. That most subtle of all essences in physical organization, which eludes chemist, anatomist, microscopist, the life, is in æsthetics not less shy of the critic, and will not come forth in obedience to his most learned spells, for the very good reason that it cannot, because in all works of art it is the joint product of the artist and of the time."

There is no question as to the genuineness of such criticism, and the six volumes are freighted with it, the whole being aglitter with the coruscation of wit and humor, of imagination and fancy. It is only with this fact plainly before us that we can understand how it was that besides being a wit, a satirist, a moralist, a critic, the same man could be poet not only, but statesman and diplomat. As it is, we are ready to believe he could run every octave possible to the gamut of cleverness; the very thing, indeed, which he did. When we think of him he is wont to enter the mind with such expressions as these, on Milton:

"He seems always to start full-sail; the wind and tide always serve; there is never any fluttering of the canvas. In this he offers a strik-

ing contrast with Wordsworth, who has to go through with a great deal of *yo-heave-ohing* before he gets under way."

"Since Dante, no one had stood on these visiting terms with heaven."

This is unavoidable, for they are of the marrow of the man, but we must not stop here; the second thought must cover the masterly essays entire, such as those on Dante, Chaucer, and Spenser in the realm of letters, and on Democracy in the remote realm of politics. These essays are masterly and Lowell is the only man of his time that could write them.

Appreciating this, granting him the many gifts that have brought him world-wide homage from the literary class, there arises the somewhat troublesome question, why is it that his influence for culture has not spread wider and deeper? Beyond a doubt it is greatly disproportionate to his gifts. By way of suggestion toward an answer to this question, I take it for granted that what is new in Lowell's criticism is discoverable in the manner of presentation, which so irradiates familiar matter that it passes for new. The reason that the manner of presentation has not, in the present instance, drawn all men, may be that, well-stored as Lowell was, he erred in trusting rather to his own resources than to the font of the ages. Quick, sure as the intuition may be, is it safe to pit it against the cumulative wealth of time? Can the old self-method hold its own in any hands against the modern method of the many, the method of science? If Lowell's powers were more dazzling than those of Arnold, they cannot have been so well guided; for, sown in the same field, it is Arnold's seed that is now growing. Perhaps Lowell was handicapped by the munificence of his equipment. I do not feel so much that he was over-languaged, as some find, as that he was surcharged with scintillating matter the very burning of which darkened the theme. Perhaps this glowing mind, so bright in itself, was beguiled, at times, into lack of reverence for the milder but more enduring light of certain of his brothers in song, and for the far but deathless beams of the high star of art. Wit and humor are reactionary; oddly enough tempting the possessor to take some things too seriously, and not last among these, himself. Certain it is that, squared by his own rules, Lowell was defective as an ar-

tist both in his prose and in his poetry. Brought to the standard he supported, he failed in the primal power of construction, and he was not irreproachable in minor points of technica. In fact, despite his persistent humor, he can, on occasion, violate the laws of taste. While humor keeps a jealous and wholesome watch on taste, it is capable of assailing its own ward. I think it performs that unnatural office, for instance, where the princely Goethe is put in the rôle of a milkmaid, pail in hand, carefully working Herr Böttiger into a corner. Indiscriminate humor is belittling, and no combination of Celtic speed and zest, of Yankee shrewdness and snap, and full and ready scholarship can atone for the tendency to lower high persons and things to the level of the ignoble. This is flatly opposed to the endeavor of the poet, and of the true critic, who studies the poet in order to make the best of him for the bettering of the world.

I think it plain that the question, "What will nourish us in growth toward perfection?" was not the mainspring of Lowell's critical work. It was the mainspring of Arnold's critical work, and this together with his remembrance of Bacon's warning, to seek rather what should be thought than what can be said, is sufficient to account largely for the richer harvest garnered by the Englishman. Arnold, as fond of a fine phrase as Lowell, and as capable of turning it, tries the propriety of its use by a Wordsworthian seriousness; Lowell is wont not to stop for this. Here is one difference between these two writers, and it is a wide and pregnant disparity. It is because of this disparity, perhaps, more than for another reason, that Arnold's dozen pages on Milton outweigh Lowell's five dozen. Lowell leaves before us the noblest of portraits:

"But it is idle to talk of the loneliness of one the habitual companions of whose mind were the Past and Future. I always seem to see him leaning in his blindness, a hand on the shoulder of each, sure that the one will guard the song which the other had inspired."

This could not be bettered so far as concerns Milton, but to be sure of getting the thing that concerns us we turn to Arnold:

"All the Anglo-Saxon contagion, all the flood of Anglo-Saxon commonness, beats vainly against the great style but cannot shake it, and

has to accept its triumph. But it triumphs in Milton, in one of our own race, tongue, faith, and morals. Milton has made the great style no longer an exotic here; he has made it an inmate amongst us, a leaven, and a power. Nevertheless he, and his hearers on both sides of the Atlantic, are English, and will remain English—

'Sermonem Ausonii patrium moresque tenebunt.'

The English race overspreads the world, and at the same time the ideal of an excellence the most high and the most rare abides a possession with it forever."

When Lowell is finally through with his inimitable banter of Prof. Masson, he says true and noble things; but he stops with a portrayal of his hero, satisfied, without a word of solemn rejoicing because of our possessions through the hero's toil, the inheritance that shall nourish us in growth toward perfection. We miss the rich conclusion of De Quincey, "Milton is not an author among authors, or a poet among poets, but a power among powers."

As we lay aside these ten volumes, the indisputable evidence of mental endowment in certain respects the most encouraging developed among us, our pride is tempered by painful reflections. Lowell, despite the advantage of natural fitness, despite the support of health, wealth, and a long lease of years, was not always abreast with the best thought or with the best methods of his time. Such was the case so far as concerns his criticism of poetry. He had a loose hold on the essential truth that the "office of poetry in the modern world is still its ancient office of deliverance"; he did not cultivate the patience, the sobriety of Arnold, much less make the sacrifice Sainte-Beuve was glad to make on the altar of song. It is needless to say that neither of these critics yields to him in the stress put upon the artistic element; they felt this deeply as he, but refused there to rest content. Yes, ours is a tempered pride; for, compared with the work of the few with whom the author's high gifts place him, we can hardly claim for the essays on the hosts and the men of letters, more than unique, and at times amazing entertainment for the literary class. There is something painful in this reflection; there is, too, a voice of warning, which should not pass unheeded. Criticism, like poetry, is a hard

thing, demanding beyond the most brilliant gifts, the "dedicated spirit." "Temper destroys it, a crotchet destroys it, even erudition may destroy it. To press to the sense of the thing itself with which one is dealing, not to go off on some collateral issue about the thing, is the hardest matter in the world."

Poetry herself adds the final word :

"When your eyes have done their part,
Thought must lengthen it in the heart."

II.

THE POEMS.

Now, as we turn to the first of the four volumes of verse, I will adopt the simple plan of noting down the impressions got from gleaning through it at a sitting. The first lines to attract special attention are to be found on the thirteenth page, the first stanza of "With a Pressed Flower":

"This little blossom from afar
Hath come from other lands to thine ;
For, once, its white and drooping star
Could see its shadow in the Rhine."

Though this poem of six stanzas is well wrought throughout, the first stanza is, perhaps, the choicest. The next halting place is at the lines "To Perdita, Singing," on page 23 :

"Thy voice is like a fountain,
Leaping up in clear moonshine ;
Silver, silver, ever mounting,
Ever sinking,
Without thinking,
To that brimful heart of thine.
Every sad and happy feeling,
Thou hast had in bygone years,
Through thy lips comes stealing, stealing,
Clear and low ;
All thy smiles and all thy tears
In thy voice awaken,
And sweetness, wove of joy and woe,
From their teaching it hath taken ;
Feeling and music move together,
Like a swan and shadow ever
Floating on a sky-blue river
In a day of cloudless weather."

The inspiration of this piece, too, holds to the end ; though there is less discretion than valor in the challenge to the shade of Wordsworth in the picture of the swan.

On page 32 comes the "Ode" beginning with the familiar lines,—

"In the old days of awe and keen-eyed wonder,
The Poet's song with blood-warm truth was
rife."

There is a reason for our knowing these lines only ; they are the best lines of six pages of blank verse, evenly respectable, and ending with the paraphrase of a well-worn simile :

"As when a sudden burst of rattling thunder
Shatters the blueness of a sky serene."

The first promise of a poet appears, perhaps, on page 46, in "The Rose." Besides being of interest, this piece has poetic atmosphere, an important element not before noticed. As for the twenty-seven sonnets soon following, probably little is to be found in them worthy of mention. In the forty-six stanzas of "A Legend of Brittany," for the length of but two lines gleam the phosphorescent footsteps by which we track the poet :

"As if a lark should suddenly drop dead
While the blue air yet trembled with its song."

Neither this poem nor "Prometheus" is beyond the reach of a cultured young man of poetic tendencies. When we come to "An Incident in a Railroad Car," toward the close are three stanzas, simple, wise, and sweet, that might have dropped from the pen of the Scottish plowboy :

"It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century ;—

"But better far it is to speak
One simple word, which now and then
Shall waken their free nature in the weak
And friendless sons of men ;

"To write some earnest verse or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart."

The next and last stanza, the tag of the teacher, shows the prevailing influence of the time, and is, like all its kindred in Longfellow and the rest, a blemish.

In "Rheucus" there is a fine chance, but it is missed. This piece is preachy, stiff ; and didacticism holds its dull color from page to page, with only brief and faint glimpses of the poet, till we come to the fire characterizing the "Stanzas on Freedom." If such lines as the last two of this poem and of "Columbus" are possible to other than a poet, still they reveal power of condensation :

"They are slaves who dare not be
In the right with two or three."

"A lavish day ! One day, with life and heart,
Is more than time enough to find a world."

Thus far we find the poetic temperament, but little of the poet's method of interpretation beyond the mere mechanics. The compositions last mentioned, while they exhibit such virtues as become a studious, gifted, receptive youth, they hardly convince us that song is the native form of utterance. Young poets are not expected to master blank verse, still it is usual with them to avoid the bald didacticism, the astronomy, pharmaceuticals, horticulture, dairy products, and what not with which the following lines find themselves hurriedly and inextricably entangled :

"Chances have laws as fixed as planets have,
And disappointment's dry and bitter root,
Envy's harsh berries, and the choking pool
Of the world's scorn, are the right mother-milk
To the tough hearts that pioneer their kind,
And break a pathway to those unknown realms
That in the earth's broad shadow lie enthralled."

The readiness of mind, characteristic of the prose essays, is evidently native ; so, too, is the haste, the trust reposed in the moment. If "second thoughts are prose," first thoughts are often something not so good as prose.

But I must not omit one quotation where the didacticism and the consonant endings, rhythmic in effect, are offset by three noble lines :

"The wicked and the weak, by some dark law,
Have a strange power to shut and rivet down
Their own horizon round us, to unwing
Our heaven-aspiring visions, and to blur
With surly clouds the Future's gleaming peaks,
Far seen across the brine of thankless years.
*If the chosen soul could never be alone
In deep mid-silence, open-doored to God,
No greatness ever had been dreamed or done ;
Among dull hearts a prophet never grew ;
The nurse of full-grown souls is solitude.*"

The last stanza of "The Present Crisis," often quoted, exhibits representative merits and defects :

"New occasions teach new duties, Time makes
ancient good uncouth ;
They must upward still, and onward, who would
keep abreast of Truth ;
Lo, before us gleam her camp-fires ! we ourselves
must Pilgrims be,
Launch our Mayflower, and steer boldly through
the desperate winter sea,
Nor attempt the Future's portal with the Past's
blood-rusted key."

But when are we coming to the poet ? On

the very next page. After turning upward of ninety leaves, we open upon "An Indian-Summer Reverie," and—a disclosure somewhat startling—upon perhaps the nearest perfect poem of the length that Lowell has left us. I do not say his greatest poem, the poem wherein he makes his highest flights but I am quite sure that no other poem of the length in the four volumes is so thoroughly poetic :

"The birch, most shy and ladylike of trees,
Her poverty, as best she may, retrieves,
And hints at her foregone gentilities
With some saved relics of her wealth of leaves;
The swamp-oak, with his royal purple on,
Glares red as blood across the sinking sun,
As one who prouder to a falling fortune
cleaves."

And finer still the rollicking bobolink, captured at a single stroke :

"Meanwhile that devil-may-care, the bobolink,
Remembering duty, in mid-quaver stops
Just ere he sweeps o'er rapture's tremulous brink,
And 'twixt the winrows most demurely drops."

Again we have the master touch in the lines,

"The sunshine seems blown off by the bleak
wind,
As pale as formal candles lit by day."

We need not dwell on the "Dandelion," "She Came and Went," "The Changeling," and a few other pieces, all of them poetry, all beautiful as they are familiar. I would simply call attention to the small quantity and to the excellent quality of the poetry discovered. Lowell says in the prefatory note to this volume, penned in his old age, that he would like to put "a great many pieces" well back, if not out of sight. It is a pity that the white-haired sires of song should be denied the last privilege of dividing the inheritance according to their liking.

I will notice but one more poem in the volume, the next to the last, "The Vision of Sir Launfal." As often as the first eight lines of this poem come to mind, I feel a poetic breath not borne to me again from our home hills and fields, and rarely wafted from the old lands beyond the sea ; and passing on to the twenty-four lines beginning,

"And what is so rare as a day in June ?"

I say each time, "Here and in certain passages of the later odes are the purest, the sweetest, and at the same time the freshest strains from any singer of our soil. It is a

dangerous attempt, the piping of new variations on a theme of Tennyson's, but it is successful in the present instance. I feel that the prelude to part second is too fanciful, too pretty, for the key set in the masterly beginning, and I regret the presence of the line,

"He was 'ware of a leper, crouched by the same,"

also of the line,

"And they fell on Sir Launfal as snows on the brine."

However, these are faults easily overlooked in a poem which stands next below the "Reverie" in point of perfection of composition, and above it in the points of key and compass.

Of the second volume, containing the incomparable "Biglow Papers," I need not say that here Lowell stands quite alone. There might be an argument as to whether he was a born poet, but none, after reading the second series of this volume, as to whether he was a born humorist. Humor and poesy go, hand in hand, now, in the creation of a poem, which, notwithstanding the cry against dialect, bids fair to sound, entire, down the winds of time when the "Commemoration Ode" shall have saved only some favored fragment, some happier passage of its lofty strains :

"God makes sech nights, all white an' still
Fur 'z you can look or listen,
Moonshine an' snow on field an' hill,
All silence an' all glisten."

It is a deep disguise, but the shining eternal angel is within.

The first series of the "Biglow Papers" appeared in 1848, when the author was twenty-nine, while the other poems we have glanced at were published when he was twenty-five or twenty-six. The third volume of this definitive series includes, with earlier work, "Under the Willows," which we first saw when Lowell was in the prime of manhood, about fifty. The tone is mellowed, the gait is easier, the style being rather that of the bright conversationalist of letters and song, than that of the poet ; in fine, of the sort well exemplified by the lines,

"I love to enter pleasure by a postern,
Not the broad popular gate that gulps the mob."
"The First Snow-Fall," "The Wind Harp,"
"The Foot-Path," show no progress in art beyond the point reached in the short poems

previously mentioned, while here and there, as in "Al Fresco," stand passages not surpassed for awkwardness in the hasty days of the early twenties :

"O unestranged birds and bees !
O face of Nature always true !
O never-unsympathizing trees !
O never-rejecting roof of blue,
Whose rash disherison never falls
On us unthinking prodigals,
Yet who convictest all our ill,
So grand and unappeasable !"

Of the poems in "Heartsease and Rue," the last bequest to us, I care to speak only of "Agassiz," and only a word concerning that. As one reads this tribute to the memory of a friend it is difficult to avoid a comparison with "Thyrsis." Whether or not this comparison be made, one feels at the very start that the things here said so excellently are, after all, of a different sort from those that "will not stay unsaid." The impression made is that of an attempt as deliberate as the performance is successful. The conversational tone is uppermost, and in more than one place we have hard reading. The theme is thoroughly masculine, and such lines as these are well up to it :

"Teach me those words that strike a solid root
Within the ears of men ;
Ye chiefly, virile both to think and feel,
Deep-chested Chapman and firm-footed Ben—
For he was masculine from head to heel."

But further on, in a like passage, the man yields to the inventor :

"His look, wherever its good-fortune fell,
Doubled the feast without a miracle."

The Miltonic trilogy of virtues is not exemplified in this ode ; which is but another way of saying that we should not point to it as specifically the work of a poet. The intellectual grasp is unquestionable, the vigorous English as well, but the atmosphere, the flavor, the grace, which we must insist on for the admission of song, whether it be dirge or serenade—whatever else is here, these are wanting. The first stanza of "Thyrsis" makes this only too plain :

"How changed is here each spot man makes or fills !

In the two Hinkseyes nothing keeps the same.
The village street its haunted mansion lacks,
And from the sign is gone Sibylla's name,
And from the roofs the twisted chimney-stalks—
Are ye too changed, ye hills !

See, 'tis no foot of unfamiliar men
To-night from Oxford up your pathway strays !
Here came I often, often, in old days—
Thyrsis and I; we still had Thyrsis then."

We hear very much more of the odes than of
"The Cathedral," but I think that the admirer of the true Lowellian line will find it oftener here than elsewhere in volume four of the verse. There is sense enough in it to stock a common writer for a lifetime, and one passage that not Emerson himself could better; which is to say that it has peculiar virtues not excelled by any poet of our time:

"One spring I knew as never any since:
All night the surges of the warm southwest
Bloomed intermittent through the wallowing
elms,

And brought a morning from the Gulf adrift,
Omnipotent with sunshine, whose quick charm
Startled with crocuses the sullen turf
And wiled the bluebird to his whiff of song:
One summer hour abides, what time I perched,
Dappled with noonday, under simmering leaves,
And pulled the pulpy oxhearts, while aloof
An oriole clattered and the robins shrilled,
Denouncing me an alien and a thief;
One morn of Autumn lords it o'er the rest,
When in the lane I watched the ash-leaves fall,
Balancing softly earthward without wind,
Or twirling with directer impulse down
On those fallen yesterday, now barbed with
frost,

While I grew pensive with the pensive year:
And once I learned how marvelous winter was,
When past the fence-rails, downy-gray with
rime,

I creaked adventurous o'er the spangled crust
That made familiar fields seem far and strange
As those stark wastes that whiten endlessly
In ghastly solitude about the pole,
And gleam relentless to the unsetting sun:
Instant the candid chambers of my brain
Were painted with these sovran images;
And later visions seem but copies pale
From those unfading frescos of the past,
Which I, young savage, in my age of flint,
Gazed at, and dimly felt a power in me
Parted from Nature by the joy in her
That doubtfully revealed me to myself.
Thenceforward I must stand outside the gate;
And paradise was paradise the more,
Known once and barred against satiety."

Browning is never more spontaneous, never fresher, and seldom, if ever, musical so long. Indeed who has addressed Spring at any time in language fitter to take her maiden heart? And why is not Lowell oftener thus delight-

ful? Ah, the thousand powers that must unite for the birth of perfect song! After all, the poet, like the bluebird, is wiled to his whiff of melody, and if Nature be not propitious, let the blame be upon her. It may be that at this particular time she was conscience-stricken. She well may have been, for just before this melody, the strongest and sweetest at her heart, she gave her gifted child over to most unmotherly keeping:

"Who, seeing once, has truly seen again
The gray vague of unsympathizing sea
That dragged his Fancy from her moorings back
To shores inhospitable of eldest time,
Till blank foreboding of earth-generated powers,
Pitiless seigniories in the elements,
Omnipotencies blind that darkling smite,
Migave him, and repaganized the world?"

Though much of this ode is hardly more than exalted talk—

"I went, and, with the Saxon's pious care,
First ordered dinner at the pea-green inn,
The flies and I its only customers,——"

the remainder is something far from that,—a rich deposit of wisdom and gladdening prophecy:

"Perhaps the deeper faith that is to come
Will see God rather in the strenuous doubt,
Than in the creed held as an infant's hand
Holds purposeless whatso is placed therein."

Finally, as to the odes, about which many have had much to say. The "Commemoration Ode" easily leads, though "Under the Old Elm" is thought by many to follow it very closely. The patriotic bias is liable to disturb the judgment in dealing with these poems. We must beware of that, otherwise we shall not see, for instance, that, in the tribute to Washington, the inspiration that has made famous the eighth and last division of "Under the Old Elm" flags after the eleventh line. Before taking a hasty glance at the "Commemoration Ode," let us remember that, loose a term as the word ode is, and has ever been in our language and practice, we have always insisted on its being a lyrical and spirited as well as a dignified, composition on some worthy theme. There must be high thought, and the high thought must find expression through the poet's method,—the swift, direct method of music and passion. Lowell being comparatively deficient in music and passion, it is natural to suspect that, however complete his triumph in high thought, the ode will not be the species of

composition to reveal him at his best ; and so I think it proves. There was everything in the theme of the "Commemoration Ode," in the occasion, and in the poet's experience and sympathy to rouse him to the utmost ; but all this will not avail when nature says, "But this is not quite what I intended." Proud as we are of the odes, especially of the Harvard Ode, we can hardly say that they advance the claims of Lowell as a poet, more than his dramas advance the claims of the laureate ; they are rather the record of a last ambition than of a push of nature. It is in the idyl and what we may term the social or conversational or epistolary form that Lowell is at home ; in that sort of writing where such expressions as "peddling" and "pasteboard passions," instead of appearing out of place, serve often as homespun foils to set off the forms and faces summoned from the upper air. To speak generally, the odes are wanting in emotion, in music. Whether the ode be Pindaric or Horatian, regular or irregular, whatever be the style, there must be fire and divine sound, pulsing heart and harmony from beginning to end. In my judgment the Harvard Ode is not conspicuous for these. The theme is noble, but while the composition moves for the most part with dignity, it does not move as to smittings of the lyre. The second division is altogether too near prose ; the first half of the third is like unto it ; and the same may be said of the fourth. The fifth strikes me as rather rhetoric than song—the defect of Byron's ode "On Venice." In the sixth division come twenty-two great lines to Lincoln. Too much cannot be said in praise of these ; but after them perhaps only two will be remembered :

"And one of Plutarch's men talked with us face to face."

.....
 "New birth of our new soil, the first American."

The splendid line,

"And brave old wisdom of sincerity !"

is followed by one that drops to the prosaic region and road of the quadruped and the pack-train,

"In that *sure-footed* mind's unfaltering skill."

The seventh division I find rather prosaic than poetic ; wisdom is present, but not the sort that is bride to immortal verse. The fourth line of division eight,

"Making the nettle danger soft for us as silk,"

wretched in itself, becomes tenfold more vexing since it is the very last before an outburst of profound personal sorrow. With the twenty-eighth line of the eighth division begins an attempt at lyrical fervor which has been too long delayed. Of the success attained the reader is left to judge on rehearing the lines :—

"Blow, trumpets, all your exultations blow !
 For never shall their aureoled presence lack ;
 I see them muster in a gleaming row,
 With ever-youthful brows that nobler show ;
 We find in our dull road their shining track ;

In every nobler mood
 We feel the orient of their spirit glow,
 Part of our life's unalterable good,
 Of all our saintlier aspiration ;

They come transfigured back,
 Secure from change in their high-hearted ways,
 Beautiful evermore, and with the rays
 Of morn on their white Shields of Expectation !"

I prefer to pass to the twelfth and last division, where we may hear the poet at his best :—

O Beautiful ! my Country ! ours once more !
 Smoothing thy gold of war-dishevelled hair
 O'er such sweet brows as never other wore,
 And letting thy set lips,

Freed from wrath's pale eclipse,
 The rosy edges of their smile lay bare,
 What words divine of lover or of poet
 Could tell our love and make thee know it,
 Among the Nations bright beyond compare ?

What were our lives without thee ?
 What all our lives to save thee ?
 We reck not what we gave thee ;
 We will not dare to doubt thee,

But ask whatever else, and we will dare !"

At first thought these splendid lines shame us for the restrictions passed upon their fellows ; on second thought, they shame their fellows, not us.

As Coleridge has finely said, music is an integral part of the imagination. The lyric movement in his ode, "France"—let us have a strain of it :

"Ye Clouds ! that far above me float and pause,
 Whose pathless march no mortal may control !
 Ye Ocean-Waves ! that, whereso'er ye roll,
 Yield homage only to eternal laws !
 Ye Woods ! that listen to the night-birds singing,
 Midway the smooth and perilous slope reclining,
 Save when your own imperious branches swinging
 Have made a solemn music of the wind !"

Gray's Ode, the "Progress of Poesy," has the integral element, music, has the rapturous movement :

"Now the rich stream of music winds along,
Deep, majestic, smooth, and strong,
Through verdant vales, and Ceres' golden reign ;
Now rolling down the steep again,
Headlong, impetuous, see it pour :
The rocks and nodding groves rebellow to the
roar."

In Cowley's ode, "The Praise of Pindar,"—
if we omit the seventh and eighth lines—the
"rich stream" pours on :

"Whether at Pisa's race he please
To carve in polished verse the conqueror's im-
ages ;
Whether the swift, the skillful, or the strong,
Be crownèd in his nimble, artful, vigorous song ;
Whether some brave young man's untimely fate
In words worth dying for he celebrate ;
.....

He bids him live and grow in fame,
Among the stars he sticks his name,
The grave can but the dross of him devour,
So small is death's, so great the poet's power."

Even in the strict Horatian ode of Marvell,
where the close words and lines are fairly riv-
eted together, there, too, is the rhythmic pli-
ancy, the rise and fall of imperishable melody,
of august, invulnerable harmony :

"'Tis time to leave the books in dust
And oil th' unused armor's rust,
Removing from the wall
The coralet of the hall.

"So restless Cromwell could not cease
In the inglorious arts of peace,
But through adventurous war
Urgèd his active star :

"And like the three-forked lightning first,
Breaking the clouds where it was nurst,

Did thorough his own side
His fiery way divide."

Trust not those counselors in poetry that say
the music may be left for the little bards, the
pretty singers ; the greater the poet, the
greater the imagination, and the voice of im-
agination is music. The half dozen poets
whose song is ever on the breath of the world,
not only spoke in music, but thought in it ; and
the more profound or sublime the thought,
the more emphatic and enrapturing are accent
and cadence. Browning was wont to leave
out the music, Lowell was wont to leave it
out ; but Shakespeare could not speak with-
out its going in, no more could Milton :

"For if such holy song
Enwrap our fancy long,
Time will run back and fetch the age of gold ;
And speckled vanity
Will sicken soon and die,
And leprous sin will melt from earthly mould ;
And hell itself will pass away,
And leave her dolorous mansions to the peering
day."

Were I to hazard a prophecy, I should say,
Tennyson's ode the ages will keep, one sono-
rous whole ; Wordsworth will be remem-
bered largely for the greatest ode since silence
took the poet of the Paradises ; our splendid,
our lamented Lowell, so far as concerns his
verse, will be remembered for two brief but
noble eulogies of two of the noblest of men, but
more particularly as the author of "An In-
dian-Summer Reverie," and of "The Vision
of Sir Launfal," and perhaps before these for
that matchless variation of the voice of rustic
love wherein the wild rose, Hulda, sits blush-
ing to the brook forever.

INTRODUCTION OF REINDEER INTO ALASKA.

BY LIEUT. JOHN C. CANTWELL.

Of the U. S. Revenue Marine.

DR. SHELDON JACKSON'S importa-
tion of a small herd of domesticated
reindeer during the summer of 1892
from Siberia into Alaska and the establish-
ment of a station for their propagation at
Port Clarence marks the beginning of an en-
terprise which if successful is destined to
have a most important influence on the
future development of our great Arctic prov-
ince and the amelioration of the sad condi-

tion of its native population.

In that portion of Alaska inhabited by Es-
kimos and of which it is the purpose of this
article to treat, there are to-day less than
30,000 people, the remnant of a once popu-
lous race, slowly disappearing and being
wiped out of existence by gradual starvation.

Before entering upon the discussion of the
causes which have led to the present condi-
tion of the Eskimos in Alaska it will be

necessary to give a brief description of that comparatively unknown region.

A glance at the map of the territory will show that the part of Alaska best known to the general public is comprised within the limits of a narrow strip of country lying north of Vancouver Island and east of British North America. This is a land of never-failing interest to the tourist. Here are the wonderful and awe-inspiring glaciers, the dense forests, picturesque islands, and grand mountain scenery which attract thousands of travelers every year. The forests abound with game and the deep waters of the fiords and hundreds of inflowing streams team with fish. The climate tempered by the influences of the great *Kuro Siwo*, or Japanese warm current, is far more equable and pleasant than that of many of our New England states. In fact this portion of Alaska made familiar to us by the descriptions of many enthusiastic writers is capable of sustaining a large population in comfort, but in comparison with that greater Alaska which stretches away to the shores of Bering Sea on the west and to the Arctic Ocean on the north, it bears about the same relation in point of size and importance that Florida does to the whole United States.

If we follow up the lead of the narrow inland passages and deep canal-like fiords which are a characteristic feature of southeast Alaska we come at last to the head of Lynn Channel, which is as far north as a ship may go in this locality. This is the usual route taken by explorers and mining prospectors to reach the interior of Alaska. Leaving the ship at this point the traveler then finds himself dependent on a small band of cunning, unscrupulous, and greedy natives for assistance in crossing what is known as the Chilcat Divide, which separates the head of salt-water navigation from the headwaters of the Yukon River. Once over the Chilcat range and on the waters of the great Alaskan river the two thousand mile journey by canoe and steamboat through central Alaska to Bering Sea is comparatively easy, but failure and defeat have invariably followed in the wake of adventurous parties who have left the river and attempted to explore the country on foot. It follows from this that the interior of Alaska except in the immediate vicinity of the rivers is particularly a *terra incognita*. During the summer season, lasting from May until October, the ground is free from snow,

but it is impossible to make any but the slowest kind of headway over the soft spongy tundra, and when winter snows have covered the whole vast region, dog teams have been found inadequate means of transportation owing to the great distances between the few scattered settlements. From the junction of the Tananah with the Yukon westward to the shores of Bering Sea and northward to the Arctic Ocean enough has been learned of the interior by the exploration of the rivers and from native reports to make it certain that this whole vast region is composed of undulating plains of moss- and grass-covered country dotted by innumerable lakes and drained by hundreds of rivers forming an ideal grazing country for countless herds of reindeer. There are in this region between 300,000 and 400,000 square miles of comparatively level country—an area equal to that of the New England and Middle States together with Ohio, Illinois, and Indiana combined. The population, according to the best authorities, consists of from 20,000 to 30,000 Eskimos. It is to these people gradually but certainly being exterminated by the scarcity of game, and in this country almost entirely unexplored that the importation of the Siberian domesticated reindeer will open up a new and prosperous future.

The necessity of the United States government ultimately either to feed the Eskimos or to provide some means by which they can feed themselves has yearly been growing more apparent. In the past there was a large population of coast Eskimos whose food supply was obtained from the pursuit of the whale, walrus, and hair-seal. When Captain Beecher, R. N., visited the Arctic in 1826 he found a village of 1,000 inhabitants at Point Barrow; in 1863 there were 309; now there are not more than 100. At Point Franklin the same observer noted a population of 800 or 1,000 natives; to-day there is not one left. At the beginning of the century the population of Point Hope, about two hundred miles south of Point Barrow, was about 2,000; to-day it is only 350. At Schismareff Inlet still farther south Captain Beecher found a native settlement of 1,000 where now there are but three huts containing about 20 people. Mr. John W. Kelly, who is the author of a monograph on Alaska and who has made the enumeration of the natives a subject of special study, says: "The Kavea country is almost depopulated

owing to the scarcity of game, which has either been killed or driven away. . . . The coast tribes between Point Barrow and Point Hope have been cut down in population so as to be almost obliterated."

During the exploration of the Kowak and Selawik Rivers by an expedition sent out from the revenue cutter *Corwin* by Captain M. A. Healy in the years 1884-85, the writer was shown the sites of several ancient villages, on the banks of these streams where it was evident thousands of natives must have lived in the past; but to-day the numbers have been so greatly diminished that there are scarcely 600 people in the whole region. The cause of the extermination of these people, *purchased by the United States with the Territory of Alaska from Russia*, is not difficult to explain.

Fifty years ago the great whaling fleets of the United States numbering more than five hundred sail, having driven the whales from the temperate zones of the Atlantic and Pacific Oceans, followed their quarry with persistent energy until the remnants of the once innumerable schools of whales were compelled to seek refuge in the Arctic. Here the fleets followed and continued the hunt until the last of the whales have been driven out of reach of the natives into the inaccessible regions around the North Pole. And this is not all. With the discovery of petroleum and its general use as an illuminant, whale oil has become of so little commercial value as to be hardly worth the trouble of "trying" it out, and whalers to-day capture whales almost exclusively for the valuable bone contained in their heads. Hundreds of whales are thus taken annually for the bone alone and the bodies of the animals are left to be borne away from the natives by the Arctic Ocean currents, which, sad as it may seem, *almost always set off shore*.

As it was with the whales so it has become with the walrus. Before the advent of the whalers and even until recent years countless herds of this valuable animal were to be found all over Bering Sea and the Arctic Ocean. The walrus furnished the natives not only a food supply but its skin was invaluable as a means of covering their boats and in the construction of their houses. But the whalers soon learned the value of their tusks, and so thousands of walrus have been annually slaughtered for the sake of procuring their tusks alone. The walrus is stupid

and easily captured and its destruction has been almost incredible in extent. As a food supply for the native Eskimo hunters it is already practically extinct. Thus it has happened that the natives who in the past depended upon the products of the sea for existence have been driven back from the coast in search of food. The supply in the interior has not been equal to the demand. All of the fur-bearing animals are fast disappearing, the wild reindeer or caribou and mountain sheep are either killed off or driven out of reach and even the fish in the rivers are being taken away from them by the enterprise of American canneries. Five million cans of salmon annually exported from Alaska and the industry still in its infancy, means death by starvation to the natives who depend upon this source for food. At many of the fishing camps which I visited while exploring the Kowak River the natives were found subsisting on roots and berries and the tender buds of the Arctic willow, while awaiting the expected "run" of salmon. Happily American "enterprise" has not yet reached this far-away locality (the Kowak is one of three large rivers which flows into Kotzebue Sound within the Arctic Circle); but it is only a question of time when this will happen, and then the knell of the poor creatures whose lines have been cast in these hard places will be sounded and their extinction will only add one more to the list of tragedies which "mark the footsteps of progress with blood."

During the summer of 1890, the Rev. Sheldon Jackson, D.D., General Agent of Education in Alaska, visited Arctic Alaska for the purpose of selecting sites for native schools among the Eskimos. In the course of this summer's trip, taken on board the U. S. Revenue Cutter *Bear*, Captain M. A. Healy commanding, the vessel skirted the coast of northeast Siberia for a distance of seven hundred miles and touched at a number of settlements of Tchuktchees and Siberian "deer-men." The opportunity for observing the condition of these people was ample and when Dr. Jackson subsequently visited the Eskimo settlements situated across the Bering Straits in Alaska he could not fail to note the great difference in the condition of the two peoples. In his report to the Commissioner of Education at Washington, which was made soon after his return from Alaska, Dr. Jackson says:

"I found them [the Siberian natives] a good-sized, robust, well-fed pagan half-civilized nomad people living largely on their herds of reindeer. . . . In Arctic Siberia the natives with their reindeer have plenty. In Arctic Alaska without the reindeer the Eskimos are starving. In this crisis it is important that steps should be taken at once to afford relief. This can of course be done by Congress voting an appropriation to feed them as it has so many of the North American Indians. But I think that every one familiar with the feeding process among the Indians will devoutly wish that it will not be necessary to extend this system to the Eskimos of Alaska. It would cost hundreds of thousands of dollars annually and, worse than that, degrade, pauperize, and finally exterminate the people. There is a better, cheaper, more practical, and more humane way and that is to introduce into Northern Alaska the domesticated reindeer from Siberia and train the Eskimo young men in their management, care, and propagation."

Dr. Jackson's recommendations met with the earnest approval of the Hon. W. T. Harris, L.L.D., the commissioner of education, and through his efforts and the help of the secretary of the interior a joint resolution was introduced in Congress on the 19th of December, 1890, authorizing the secretary of the interior to extend to Alaska the benefits of the acts approved March 2, 1887, creating agricultural experiment stations, and of an act approved August 30, 1890, for the better support of agricultural schools in the several states and territories. The object of this legislation was to enable the commissioner of education to establish experimental stations in Alaska, to purchase a few herds of reindeer in Siberia, transport them to Alaska, and give the Eskimo some practical instruction in their care and propagation. The amount of money required to carry on this experimental work was comparatively small and the bill would have become a law, had it not been for certain objections which were raised as to the practicability of the scheme. Many of these objections were of the kind which usually attend the introduction of any new project, and emanated from persons who were so manifestly opposed to the development of Alaska from personal motives or else densely ignorant of the whole subject, that they were speedily overcome. But when George Kennan, the famous Siberian traveler, asserted in his book on Eastern Siberia that the Siberians could never be induced to sell their

deer for transportation alive out of the country, owing to their deep-rooted superstitions on the subject, and Ivan Petroff, the Alaska census taker, declared with equal emphasis that the Eskimos would never give up their roving hunter's life to become mere herdsmen, and further that if the deer were introduced among the Eskimos that the native dogs would worry them to death, the committee having charge of the bill were discouraged, and notwithstanding the fact that the measure was passed the Senate without opposition it died without action in the Lower House.

Meanwhile Dr. Jackson, knowing the necessity of immediate action, with the approval of the United States commissioner of education, sought the aid of the philanthropic public of the United States through the medium of the press. In the course of a few weeks subscriptions were opened in several of the large eastern papers. The *Boston Transcript*, *New York Mail and Express*, *Philadelphia Ledger*, *Washington Star*, and *Chicago Inter-Ocean*, and the religious weeklies of the various denominations were especially prominent in advocating the reindeer scheme and before Dr. Jackson was ready to sail north in the spring of 1891, the sum of over two thousand dollars had been raised and placed at his disposal by the charitable people of the United States.

The heads of departments in Washington interested themselves in the movement and rendered substantial aid. The secretary of state obtained from the Russian minister permission for Dr. Jackson to visit any part of Siberia for the purpose of buying reindeer, and the secretary of the treasury gave him transportation to the far north in the *Bear* with instructions to Captain Healy, U. S. R. M., to render all possible aid to the project which would not interfere with the regular cruising duties of his vessel.

The time allotted for the special work during the summer of 1891, was spent by Dr. Jackson and Captain Healy in cultivating the friendship of the Siberian deermen rather than in making any extensive purchases of deer. The purely sentimental objections raised by Kennan and Petroff, why the reindeer scheme would not be successful, never caused Captain Healy any uneasiness as he knew from over twelve years' intimate acquaintance with the natives on both sides of Bering Straits that they could be overcome.

But there were certain practical questions which required actual experience to solve. It was not known for instance how the animals would stand the sea trip necessary to land them in Alaska, nor whether the feed on the American side was exactly the same as that in Siberia. Accordingly after spending the summer in a careful study of the whole matter a band of sixteen reindeer was purchased from the natives at various points along the Siberian coast during the month of July, placed on board the *Bear* and transported a distance of nearly one thousand miles to Unalaska Island, one of the Aleutian chain. The small herd was landed at Unalaska in excellent condition and turned loose on the island to shift for themselves during the ensuing winter. Notwithstanding the fact that these deer were in a strange country, without the protection of herders, and exposed to the attacks of half a hundred vagrant dogs at the native settlement of Illiliuk the entire herd wintered successfully and when seen in the spring were quite tame and in the very best of condition. The knowledge gained by this first year's experiment can be summed up as follows:

1. The reindeer can be purchased alive from the Siberians.
2. They can be transported easily and safely from Siberia to any part of Alaska.
3. The character of the reindeer feed is practically the same in Alaska as it is in Siberia, and,
4. The danger from attacks by dogs has been overestimated and can be easily guarded against.

Encouraged by the success of the first year's experiment, Dr. Jackson and Captain Healy now entered into the prosecution of the next season's work with renewed energy. A substantial station to be used as headquarters was erected at Port Clarence at a point on the north shore of the bay about one hundred miles from Bering Straits and during the month of July, 1892, a herd of 180 reindeer was purchased in Siberia and successfully transported to their new home in Alaska. The animals were obtained from various settlements along the coast of Siberia from Cape Serdze Kamen in the Arctic Ocean to Cape Navarin in Bering Sea. Not the slightest difficulty was experienced in purchasing all the animals required. The news of the new market for their herds had spread with such quickness among the deer-men since the last visit of the *Bear* that thousands of the animals were driven down from their inland pas-

tures to the coast, and eagerly offered for sale at every point where the vessel stopped to communicate.

The reindeer station is now in complete operation as a headquarters for the propagation of reindeer in Alaska. It is in charge of Mr. Minor W. Bruce and a white assistant superintendent employed by the Bureau of Education together with four Siberian deer-men who were induced by Captain Healy to leave their homes and take up their residence in Alaska for a year for the purpose of teaching the Eskimos employed at the station the proper manner of caring for the herd. There are at present several young Eskimos attached to the station who will be under the instruction of the four Siberians. Mr. Bruce is authorized to discharge any of the Eskimos who show either disinclination or inaptitude to perform the duties which will be assigned to them and to employ others in the place of those discharged. He has been cautioned, however, to act with the utmost leniency in all cases of needed discipline consistent with the preservation of the herd and he is especially charged by Dr. Jackson to show his interest in the welfare and happiness of the four Siberians who are in a strange land away from their friends and particularly in need of sympathetic care. "It is hoped," says Dr. Jackson in his written instructions to Mr. Bruce, "that their [the Siberians'] treatment will be such that they will choose to remain permanently with us."

The herders are divided into two classes, the four Siberians being rated "first-class herders" and the Eskimos, "second-class herders."

Each first-class herder will have under his immediate instruction three second-class herders, and the hours of watch are so arranged that the herd will never be left unattended by at least four men.

The pay of a first-class herder will be \$50 per annum with food and lodging and a sufficient quantity of native clothing to insure comfort. The herders of the second class (the native Eskimos) will receive no compensation other than their board, lodging, and clothing but at the expiration of the time allotted to instruct them in their duties and if they are found competent properly to care for the deer a herd of ten reindeer will be given to each of them free of charge as a start in life.

It is the intention of the promoters of this scheme to establish other stations along the

Alaskan coast at once if the present venture proves successful and hardly a doubt exists now that it will prove so. There are already native schools at Cape Prince of Wales, Point Hope and Point Barrow on the Arctic coast, and several points on the Yukon River. In order to avoid the necessity of erecting additional buildings and also with a view to combining the two methods of civilizing and improving the condition of the Eskimos the next herds will be placed at these points.

It is a most hopeful augury of the success of this novel scheme of philanthropy that the Eskimos are unanimously in favor of it as a means of improving their condition of life. The distance which separates their settlements at Bering Straits from that of the Tchukchees is so small (about 40 miles) that the two people are constantly in communication for the purpose of carrying on trade, and the Eskimos are not blind to the superior advantages in the way of comforts enjoyed by their neighbors in Siberia. They are anxious to secure the reindeer and have expressed their willingness to kill their dogs just as soon as reindeer can be obtained to take their place, as a means of transportation. Several of the head men of the Alaskans have even begged Captain Healy to bring them over small herds to be taken care of independently of the station. But it has not been considered wise to accede to their wishes, for fear that lack of experience might cause failure of these private ventures and so be the means of destroying confidence on the part of the natives in the work of the station.

It is impossible to overestimate the advantages to the Eskimos and the assistance in the future development of Alaska which will follow the general introduction of the domesticated reindeer into the territory. They are so easily managed and the rate of increase is so rapid that with the expenditure of a comparatively small sum annually for ten years or even less time the desolate plains of Alaska will be dotted with hundreds of thousands of the valuable animals.*

There is no other animal that in so many ways can minister to the well-being and comfort of man in the far northern regions of the

earth as the reindeer. "Without the reindeer the Laplander could not exist in those northern regions. It is his house, his beast of burden, his food, his clothing, his shoes and his gloves." (DuChaillu.) Under favorable circumstances a reindeer can travel 150 miles a day. A speed of 100 miles a day is easily made. As a beast of burden it can draw 300 pounds on a sled. The female yields a cupful of milk at a milking but it is so rich that it needs to be diluted with almost a quart of water to be drinkable. Its flesh is food and its skin is the most desirable material known for arctic clothing. Its sinews are made into thread and its bones are utilized in a hundred ways in the manufacture of implements of the chase, household utensils, and sleds.

On the other hand the native Eskimo dogs, at present the only means of transportation in Alaska, cannot perform one quarter the work of the reindeer. On long journeys they become peevish, quarrelsome, and unmanageable and the stock has been so closely in-bred that the breed has been deteriorated in point of size and strength and frequent epidemics of hydrophobia render them actually dangerous members of the community. Finally, while the dogs' journey is always limited by the amount of food they can carry to last them on the trip, the reindeer feed exclusively on the moss and lichens which grow in abundance all over the country and are easily obtained by the animals at all seasons of the year.

We have already seen that the whole of northern and central Alaska consists largely of rolling plains of moss-covered tundra especially adapted by nature for the grazing of reindeer and useless for any other purpose. By means of private subscriptions and through the energy of Dr. Jackson and Captain Healy it has been demonstrated beyond any reasonable doubt that this vast desolate region can be changed into a land of plenty by the introduction of reindeer. In the corresponding regions of Lapland, in Sweden, and Russia are 27,000 people supporting themselves besides paying an annual tax to the government of \$400,000, or one dollar per head, and procuring their food and clothing largely from their 400,000 domesticated reindeer. Also in the corresponding regions of Siberia with similar climate and soil and only forty miles distant at Bering Straits are thousands of Tchukchees, Koraks, and other tribes fed and clothed by their tens of thousands of

* In the year 1880, seven male and seven female reindeer were brought from Kamchatka and landed on Bering Island, one of the Commander group. According to one John Malavansky, agent for the Russian Fur Seal Company, the number was increased until now there are more than 350 reindeer at this place.

deer. Families own from one hundred to ten thousand animals. These are divided into herds of from one thousand to fifteen hundred and are handled almost the same as a herd of sheep but with vastly less trouble and risk of loss.

The supply of reindeer from which the stock intended for Alaska is to be drawn is practically inexhaustible and the amount of money necessary to establish the stations contemplated is very small, too small in fact to be considered in comparison with the immense advantage which is certain to follow their successful propagation among the Eskimos.

A bill is now pending before Congress appropriating the sum of \$15,000 for the pur-

pose of carrying on the work so well begun by private means. It has already passed the Senate and will no doubt receive the favorable action of the House during the present session, for it must be evident that if it is a sound public policy to bore artesian wells and erect expensive storage reservoirs by which thousands of acres of arid desert lands are reclaimed and made fruitful, it is no less a sound public policy and one which will receive the approbation of politicians, economists, and philanthropists alike, to stock the desolate, storm-swept, and now useless plains of Alaska with reindeer and so cause them to minister to the comfort, well-being, and prosperity of a neglected and starving people.

A TRIPLET OF QUATRAINS.

POETRY.

To deftly do what many dimly think ;
 To fund a feeling for the world to borrow ;
 To turn a tear to printer's ink
 To make a sonnet of a sorrow.

EGO-THEISM.

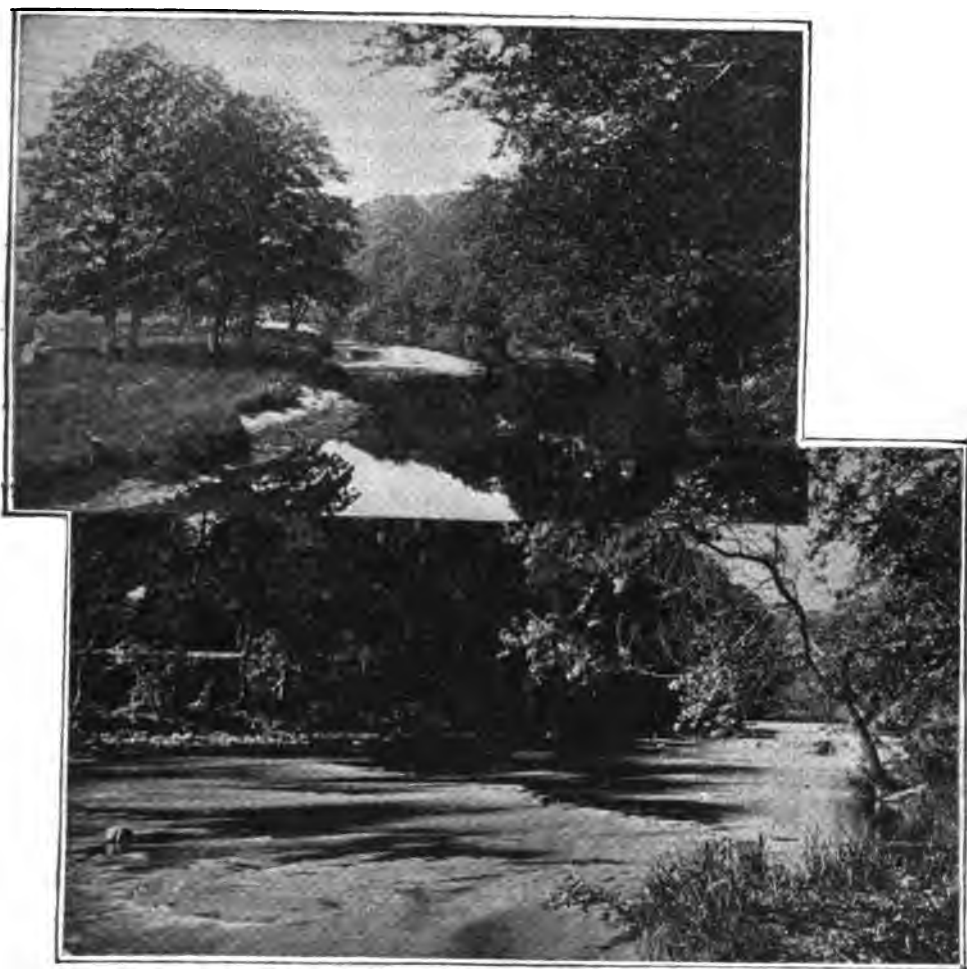
THIS trouble seems to be
 Chief in theology :
 Each thinks the hymn should be,—
 Nearer, *my* God, to Thee.

THE MYSTERY OF EVIL.

THE rake upon a wanton wastes the wiles
 Which dazzle innocence.
 The nettle guards itself ; the lily smiles
 Unheedful of defense.

—J. Edmund V. Cooke.





Banks and braes o' bonnie Doon.

THE HOMES AND HOME LIFE OF ROBERT BURNS.

BY PROF. LEWIS STUART.

Of Lake Forest University.

BURNS is the poet laureate of Scotland, the song laureate of the world. Of a susceptible temperament, he was greatly influenced by his surroundings. These affected his character as well as his modes of thought and expression. The homes and home life were important factors in the product we call *the poet Burns*. Four houses in Ayrshire and three in Dumfriesshire are famous as the "homes of Burns." The four in Ayrshire are,—the little cottage in which he was born, Mount Oliphant, Lochlea, and Mossiel; the three in Dum-

fries-shire are,—Ellisland, six miles from the town of Dumfries, the second story on the north side of the Wee Vennel (now Bank Street) and the house on Mill-hole Brae (now Burns Street), in which he died.

The house in which Robert Burns was born January 25, 1759, is in the parish of Ayr, on the roadside, two miles south of

"Auld Ayr wham ne'er a town surpasses
For honest men or bonnie lasses."

It is a "clay biggin'" (clay building) white-washed, roofed with thatch or straw, and

was built by the poet's father. The two apartments, "but and ben," were a kitchen in one end and a room in the other. The kitchen which was the family room had a concealed bed (one built into the wall), a fireplace and a chimney, all of interest to the curious pilgrim. The furniture was suited to the house,

owed much to an old woman who resided in the family, remarkable for her ignorance, credulity, and superstition. She had, I suppose, the largest collection in the country of tales and songs concerning devils, ghosts, fairies, brownies, witches, warlocks, spunkies, kelpies, elf-candles, deadlights, wraiths, apparitions,



Burns' cottage at Ayr.

for service not for ornament. Everything was neat and tidy. The mode of living was that usual among the cotters and small farmers of Scotland. It is the same to-day. The "halesome parritch" and other preparations of oatmeal—as brose or hasty pudding, kail-brose, oatmeal cake—were the staple diet. To this add plenty of milk, occasionally butter and cheese :

"The dame brings forth in complimentary mood
To grace the lad, her *weel-hain'd kebbuck*
[carefully saved cheese]."

Eggs are a luxury ; on state occasions a chicken "crowns the board."

The poet's father, William Burns, was at this time gardener to William Ferguson of Doonholm and his mother managed her own little dairy of two and sometimes three cows. Both parents were frugal, industrious, and religious. Stories of gypsies, witches, warlocks, and the like were often heard in the poet's early years and greatly influenced his imagination. "In my infant and boyish days, I

tions, cantraps, giants, enchanted towers, dragons, and other trumpery. This cultivated the latent seeds of poetry."

One incident of his earliest home merits repetition. One stormy morning, when he was only a few days old, a part of the gable of the house fell out, and

"A blast o' Januar' win'

Blew *hansel* [as a first gift] in on Robin."

Mother and child had to be carried through the storm to a neighbor's house. Burns referring to this in after years would say, "No wonder that one ushered into the world in such a tempest should be the victim of stormy passions."

This strong sense of nature's sympathy is the very essence of the lyric mode. No poet ever expressed this sympathy better. Take as illustration, "Afton Water," where nature's sympathy is invoked, or "The Lass o' Ballochmyle," where his "heart rejoiced in nature's joy."

See, too, how the depths of pathos are

touched when nature refuses her sympathy, in "Bonnie Doon" or "My Nannie's Awa."

In the little house above described, the Burns family lived till Whitsuntide, 1766, when they moved to Mount Oliphant. Mr. Ferguson had a high opinion of his gardener and with a view to giving him a chance to improve his fortune, leased to him the farm of Mount Oliphant, also in the parish of Ayr, two miles southeast. This change enabled the father to keep his children at home. The farm consisted of seventy acres and had good buildings on it. The soil, however, was poor and misfortunes plenty. Hard work and the most rigid economy failed. Though "all the members of the family exerted themselves to the utmost of their ability, and rather beyond it," and though "for several years butcher's meat was a stranger in the house, it was of no avail." At thirteen, Burns did a man's work, and at fifteen was the chief laborer on the farm. There were no companions of his own age or near it in the neighborhood. Few visitors were seen. The family led an iso-

education was carried forward by his father. When ten or eleven, he says, "I was a fair English scholar, a critic in substantives, verbs, and particles." The other branches of what we call "a common school education" were also acquired in the evenings. In the summer of 1772, he attended week about with his brother Gilbert, the parish school of Dalrymple, to improve his penmanship, and during the following year spent three weeks in Ayr, reviewing English grammar and acquiring a smattering of French.

In the autumn of the next year (1774) Burns made his first essay in love and poetry. The heroine was his partner in the harvest field, Nellie Kilpatrick, daughter of the blacksmith, and his first poem was composed to the tune of this "bonnie, sweet, *sonsie*" [pleasant-appearing] lass's favorite reel. The first stanza is,

"O once I lov'd a bonnie lass,
Aye, and I love her still;
And whilst that virtue warms my heart,
I'll love my handsome Nell."



Interior of Burns' cottage at Ayr.

lated life. The poet in his autobiography says of the life at Mount Oliphant, "The cheerless gloom of a hermit with the increasing toil of a galley slave brought me to my sixteenth year." Hard and monotonous as this life was, it was not without great influence on our poet's life. The distance from school made his attendance irregular but the work of

We give also the fifth stanza, which Principal Shairp says "for directness of feeling and felicity of language, he [Burns] hardly ever surpassed":

"She dresses aye sae clean and neat,
Baith decent and genteel,
And then there's something in her gait
Gars [makes] ony dress look weel."

He spent his seventeenth summer (1776) at Kirkoswald, studying surveying. He made good progress in his studies but learned also "to fill his glass and to mix without fear in a drunken squabble." Here, too, he met the second of his poetical heroines, Peggy Thomson, whose charms "overset my trigonometry and sent me off at a tangent from the sphere of my studies." On his return from Kirkoswald, Burns went to dancing school "to give his manners a brush." This he did "in absolute defiance of his father's commands."

For a couple of years before leaving Mount Oliphant, the affairs of the Burns family were in a sorry plight. Mr. Ferguson, who had always been a generous landlord, died. The factor who managed the estate was exacting and severe. Burns has given us a character portrait of him in "The Twa Dogs," and in his letter to Dr. Moore (1787) says, "my in-

passed more pleasantly. Our poet had thirty-five dollars a year as wages and some land to raise flax on his own account. He founded the "Bachelors' Club," which had originally a membership of seven. It met once a month in the Tarbolton Tavern. The sum to be expended by each member at any one meeting was not to exceed three pence (six cents). The first four years of the Lochlea period were probably the happiest of Burns' life, at no time very happy. They close with the story of his first serious *affair du cœur*. He was deeply smitten by the charms of Ellison Begbie, daughter of a small farmer at Galston, servant in a family on Cessnock Water, some two miles from Lochlea. Ellison was not a beauty but had the greater charm of "unusual liveliness and grace of mind." His suit was rejected. Neither love songs nor love letters could move her.

Shortly after this rejection, Burns went to



Ellisland Farm, Dumfries.

dignation yet boils at the threatening, insolent epistles from the Scoundrel Tyrant, which used to set us all in tears." Relief came with the expiration of the lease. The family moved to the farm of Lochlea, in the parish of Tarbolton, Whitsuntide, 1777.

This farm consisted of one hundred and thirty acres on the north bank of the river Ayr, and had a fine outlook. The family remained here seven years. For some time life

Irvine to learn flax-dressing.* Here he entered into business as a manufacturer and retailer of flax. His partner fleeced him. Burns calls him "a scoundrel of the first water, who made money by the mystery of thieving." Here is the fitting finale to this

* Though Burns had no home in Kirkoswald, Irvine, or later in Edinburgh, it is necessary to introduce these episodes, to account for the seeming failure of the home influences.—L. S.

episode in Burns' life:—"While we were giving a welcoming carousal to the New Year, our shop, by the drunken carelessness of my partner's wife, took fire and was burned to ashes, and left me, like a true poet, not worth a sixpence." During his stay in Irvine, too, he met a young fellow of good education and good parts but bad morals, who "spoke of trap stair. The country round Mauchline is beautiful. The scenery along the river Ayr can scarcely be surpassed for that restful quality so dear to the heart of poet and painter. The farms tenanted by the Burns family had all of them more of beauty than fertility. This one contained one hundred and eighteen acres of cold clay soil. The money



Burns' House, Bank Street, Dumfries.

illicit love with levity, which hitherto I had regarded with horror. Here his friendship did me a mischief." On returning to Lochlea, in the spring of 1782, Burns found his father on his deathbed and the affairs of the family in utter ruin. Death saved the good man from the debtor's prison, February 13, 1784.

William Burns was a kind, wise, and affectionate father, leading rather than driving his children in the ways of virtue. He seldom found fault, almost never resorted to the severer discipline so common in Scotland in his day. He carefully practiced every known duty, teaching by example as well as precept. His character portrait in "The Cotter's Saturday Night" is an immortal monument to the "saint, the father, and the husband."

The month after his death, the family moved to Mossgiel, parish of Mauchline. The new home of the Burns family was only two or three miles from Lochlea. The house was a "but and ben" and a garret reached by a

necessary to stock it was obtained by the members of the family ranking with their father's creditors for arrears of wages. Gavin Hamilton, a lawyer in Mauchline, was their landlord. Misfortune still dogged the family. The first year, from bad seed, the second, from a late harvest, half the crops was lost. This upset the fine resolutions with which our bard entered on this enterprise.

In April or May following the removal to Mossgiel, Burns began his acquaintance with "Bonnie Jean,"—Jean Armour—an event which affected all his future life, imparting to it its brightest lights and its darkest shadows. The two years and a half between the arrival at Mossgiel and at Edinburgh revealed Burns' genius as a poet and his weakness as a man. Amid the drudgery of the farm life and its failures, Burns sought distraction in poetry.

"It's aye a treasure
My chief, amaisht my only pleasure."

He wrote in rapid succession most of his very best poetry during this period, and on July 30, 1786, appeared the famous Kilmarnock edition of his poems. This proclaimed his genius to the world. In the spring of that same year he had married Jean Armour. The marriage was secret and irregular. Burns, however, gave a written acknowledgement of it, thus legalizing it according to Scottish law. When Jean's father found out how matters were he was wroth. He insisted that his daughter should destroy the evidence of her marriage and have nothing further to do with Burns. He then instituted legal proceedings against him. Burns terrified as well as disgraced gave up his share of the farm to his brother, retired into hiding, and made arrangements to go to Jamaica to avoid the consequences of his folly. This part of the Armour episode does small credit either to the virtue or the courage of Burns. The Highland Mary episode belongs here too, an episode within an episode. Taken together, they well illustrate the strange contradictions in Burns' life and writings,—the generosity and selfishness, the noble reaches of aspiration, and the grossness, the greatness, and the littleness of Burns—contradictions only to be accounted for on the hypothesis of an intense, emotional nature, sensitive as intense.

To get money to pay his passage to Jamaica, he was persuaded by Gavin Hamilton and other friends to publish his poems, did so, and from the venture realized one hundred dollars. Of this he spent forty-seven for a passage and was on his way to Greenock to embark when the report of a letter written by Dr. Thomas Blacklock, the blind poet of Edinburgh, and the success of the Kilmarnock edition turned his attention and his footsteps toward the capital.

Burns reached Edinburgh November 28, 1786. He almost immediately became the lion of the season. The Earl of Glencairn, the Duchess of Gordon, Lord Monboddo, Dugald Stewart, Hugh Blair, Adam Smith, Harry Erskine, the *crème de la crème* of Edinburgh society, received him with enthusiasm and welcomed him as a prodigy. The plowman of yesterday bore himself well in this aristocratic company. His perfect self-possession, surprising powers of conversation, and courtesy of deportment astonished them. He was introduced to Wm. Creech, the leading publisher of the city, by Glen-

cairn. The Caledonian Hunt subscribed for one hundred copies of a new edition of his works. Several noblemen and gentlemen of means subscribed liberally—one for forty-two copies, a second for forty, a third for twenty. The next summer Burns made a tour through the south of Scotland, a visit to his Ayrshire home, and a trip into the Highlands. Everywhere he was received with cordiality and éclat. He received the freedom of the city at Dumfries, was entertained as an honored guest by the Duke of Athole at Blair Athole, and at Fochabers by the Duke and Duchess of Gordon. He returned to Edinburgh in October.

The second winter in the capital, however, was very different. He no longer was lionized. His aristocratic friends gave him the cold shoulder. Only the orgies of the Crochallan Club were left of the festivities of Scotland's capital, but he consoled himself as best he could with the thought of an "independence at the plow tail," to which he could withdraw. Even during the gay and brilliant life of his first winter in Edinburgh he reveals in his "Commonplace Book" a heart flooded with the bitterness of Marah. What wonder that after the slights to which he was exposed in this second season he was glad to shake from his feet the dust of the gay capital and to return to the quiet of the country. In February, 1788, he had a settlement with his publisher, Creech, and the following month left Edinburgh richer in money by £2,000 or £3,000, richer in experience, richer in reputation, but not richer in character. In April of this same year he was privately married to "bonnie Jean," and in June went to his farm in Ellisland.

Ellisland is about six miles from the town of Dumfries, on the bank of the Nith. The location is a lovely one and the outlook beautiful. Burns was told that he made a poet's not a farmer's choice when he selected it. The charm of the river and the fine view of rich holms and noble woods with their background of the "many-hued" hills prevailed. The farm had a hundred acres. There were no buildings on it. Burns had to build these for himself. On laying the foundation of his house, it is said he reverently uncovered his head and invoked God's blessing. Not till December did he bring his wife and family to Ellisland, and it was about six months after this before they went to live in their own house. When it was ready Burns had his

servant girl take a bowl of salt with the family Bible on the top of it and go into the house to possess it, he and his wife following her arm in arm. Then followed the house attended church regularly. He gave himself with earnestness to his farm work and seemed determined on a new and better life. Though on first coming to Ellisland he wrote



The Burns Mausoleum at Dumfries.

warming. The house was a simple "but and ben" with a garret. It is only a few yards from the river. A short distance from the house is the kitchen garden, and near the house is a fine spring of sweet water. This is the first home that Burns ever called his own. Here he raised the family altar, gathering his household at eventide for family worship, which he conducted himself. He

"for all the pleasurable part of life called social communication I am at the very elbow of existence," this was not so very long. His reputation as a poet soon brought him many callers and his hospitable nature and convivial habits allowed these to interfere with his work.

In the second summer of his stay in Ellisland (1789), he received appointment as ex-

cliseman or gauger. This had been promised him before he left Edinburgh. From this time on he performed the duties of this office with diligence but never with satisfaction. The work required interfered with his success as a farmer, called him much from home, and led him into company and temptations which greatly hastened his death. Welcome everywhere and with the welcome always the bottle, he drank both deep and often. In a little over three years from his arrival at Ellisland, he had to dispose of his stock, surrender his lease, and move to Dumfries. Ichabod, the glory is departed. The possibilities of Ellisland were great and the prospect of his life there, judged by the first year, was good. In Ellisland, if anywhere, the poet might have found happiness and fulfilled his mission nobly. Here he experienced and might have continued to experience what he calls, and justly so, the "true pathos and sublime of human life" by making

"A happy fireside shine
For *weans* [children] and wife."

But the lessons learned at Kirkoswald and

side of the Wee Vennel (now Bank Street). All the rooms were small. The central one, used as a study, was very small; it was a bed closet rather than a room. The ground floor was the stamp office, and the third story was occupied by an "honest blacksmith." Almost directly across the street lived Captain Hamilton, his landlord. The captain was well off, a friend and admirer of the poet. This friendship and admiration he would occasionally show by asking Burns to a Sunday dinner. Burns had many friends among the county families, but the life of the poet in Dumfries was not a happy one. Much of his time, when not engaged in performing the duties of his office, was consumed at the Globe Tavern and similar resorts. He was of course the oracle of the company always. Visitors from a distance, and the few country gentlemen who still kept up acquaintance with him, were wont to send for Burns to join them in their potations, and he was always ready to accommodate them. It was sport for them but death to him. He had crossed swords with the giants of the Scottish capital, he had quaffed bumpers from the enchanting cup of popular applause, and



The Burns Monument at Ayr.

Irvine and Edinburgh could not be forgotten.

In November, 1791, Burns moved into Dumfries. He occupied for a year and a half three rooms of a second floor on the north

the little home in the Wee Vennel with the contrast of what he had been and what he might have been then, drove him too often to drown his care and remorse with boom

companions. He performed his duties with fidelity and success. As he neared his death, like the fabled swan, he poured forth a flood of wondrous song.

At Whitsuntide, 1793, he moved from the Wee Vennel into a better house in the Mill-hole Brae (now Burns Street). This was a cottage with two floors and an attic. The lower floor contained a kitchen and a good-sized parlor; the second floor two rooms of unequal size, in the smaller one of which the poet breathed his last; the attic had two bedrooms in which the children slept, and between these a closet nine feet square used by Burns as a study.

His mode of life was unchanged. His hopes of promotion were doomed to disappointment. The bitterness of life became more intense. He still carried on a large correspondence, and wrote his wondrous songs. He might occasionally be seen helping his children to learn their lessons or reading poetry with them. Mr. Gray, their teacher in Dumfries, affirms that no parent he knew watched more carefully over his children's education, and that the benefit of the father's instructions was apparent in the ex-

cellence of his son's daily school work. The end was fast approaching. His last illness lasted from October, 1795. Premature old age had come. Death was hastened by a severe cold caught in the following January. Returning late from the Globe Tavern, he sank down in the deep snow overcome by drowsiness and the liquor he had taken, and there slept for some hours. From the cold thus caught he never fully recovered. On July 4 he tried sea bathing at Brow. On the 18th of the same month he returned to Dumfries; on the 21st he passed away, only thirty-seven, worn out.

Great is the purifying power of death, especially where the essential nature is noble and generous. The stains on the 'scutcheon of Burns, made by passion and excess, though they cannot be wholly effaced, are seen but dimly under the laurel wreath. The influences of Burns' homes and home life were helpful to him in many ways. To them are due what little happiness he enjoyed. To them are due all that is best in his life and writings. For them every one is grateful who loves sincerely the world's greatest song writer and Scotland's greatest poet, Robert Burns.

MILITARISM AND SOCIAL REFORM IN GERMANY.

BY COLONEL FRANZ SCHUMANN.

THE two most conspicuous tendencies of German national life are illustrated by bills now before the legislative representatives of the German people. One, an imperial measure, proposes a large increase of the army; the other, a Prussian measure, proposes a readjustment of taxation. Both have been opposed with all the bitterness and factiousness of German political parties and the discussion of them in and out of Parliament has been extended so as to cover the history and principles of militarism and social reform.

A glance at the map of Europe shows the precariousness of Germany's position in the armed camp of the Continent. On the east, a wedge of Russian Poland deeply indents her boundary line. On the west, a barrier of iron and steel has been pressed by France close against the border of the annexed provinces. On the south, the Bohemian portion of the Austro-Hungarian Empire protrudes almost G-Feb.

to the gates of Dresden. For centuries the territory thus irregularly bounded was used as the fittest battleground of Europe. To-day it is watched jealously by an overt enemy on the west and by a covert enemy on the east. At the south is an inferior and distracted ally, more than occupied with suppressing domestic discord and disaffection in the very province which reaches out like a great hand toward the Saxon capital. In this geographical situation of the empire is found the key to most of her military problems. In it must be found the justification of condemnation of that institution which in recent times has been known as militarism in Germany and which has attained its latest development in the military bill now before the Reichstag.

The new military bill proposes an increase of the standing army from 486,000 to 573,000, the additional appropriation of some \$16,000,000 in a lump sum and some \$14,000,000

annually, and a reduction of the service term for infantry from three years to two years. The reduction of the service term is the concession of the government to the Liberals and Radicals, who for years have demanded that the productive power of the empire be relieved partially of the great load imposed by the three-year term on the youngest and most creative strength of the people. The other provisions are what the government considers just compensation for this dispensation and they are intended to realize the plan of General von Scharnhorst, that the army should be an army of the whole people and that its ranks should be recruited with every German capable of bearing arms.

The discussion of the bill covers the whole military establishment of Europe. The arguments for it are intended to prove that the Triple Alliance can no longer hold its own with the Dual Alliance unless the army be strengthened as proposed by the bill and that the additional expenditure can be covered by means of taxes which will be hardly felt. The arguments against it are to the effect that the present army is sufficient, that the *morale* and discipline of the army render it the finest military organization in Europe, and that the people cannot bear the burden of additional taxation.

In the last ten years the relative positions of the armies of Europe have changed greatly. The prestige won by Germany in 1870-71 has faded gradually. Her army's claim for first place is disputed now by both Russia and France. In the coming war all three powers will be armed with weapons of the most modern manufacture; there will be no such disparity in organization as was apparent in 1870-71; in short, in every particular except generalship, which nobody can accurately estimate in advance, the troops will be more evenly matched than in any previous war.

Under these circumstances, the popular delusion in Germany that one German can whip two foreigners is deprecated by all military authorities in the empire and, although arguing from this delusion as from an established fact, the opponents of the proposed increase of the army can give no basis for their belief beyond vague impressions made by easy victories over the inferior French troops of twenty years ago. The facts from which the unprejudiced observer can draw but one conclusion, are as follows :

	Battalions.	Squadrons.	Batteries.
Germany,	538	372	434
Austria-Hungary,	458	264	241
Italy,	346	144	207
Total for Triple Alliance,	1,342	780	882
France,	584	364	480
Russia,	963½	608	388
Total for Dual Alliance,	1,547½	972	868

These tables, which concern only the standing armies in question, show at a glance the numerical superiority of the Dual Alliance in cavalry and infantry and the practical equality of the Dual Alliance and Triple Alliance in artillery. The same lesson is taught still more forcibly by a comparison in the number of troops in the standing armies of the five powers :

Germany,	486,000
Austria-Hungary,	299,000
Italy,	230,000
Total for Triple Alliance,	1,015,000
France,	519,000
Russia,	987,000
Total for Dual Alliance,	1,506,000

Few persons, not even Prince Bismarck and his friends, deny that in the next general war Germany must fight on both her east and west border, as Austria and Italy will have about all they can do to defend themselves. Under her present system the eventual maximum of the German army on a war footing is 3,350,000 against Russia's 4,556,000 and France's 4,125,000. Allowing that Russia turn even half of her army against Austria, and France send an equally large force together with her Mediterranean fleet against Italy, the superiority of number will be very heavy against Germany. In view of her position in the Triple Alliance, the probability, stated by Moltke, that the next general war will be the longest of modern times, and the destructiveness of the new small caliber rifles, Germany can hardly be considered over-armed if she be able, as proposed by the present bill, to mobilize a force of 4,400,000. As regards Germany's relations to France alone, Chancellor von Caprivi gave in his recent speech for the bill this picture of the new conditions to be faced :

"On crossing the frontier we should find, not as in 1870, eight French army corps opposed to our seventeen, but forces numerically equal, if not superior, splendidly organized and equipped, and with enormous reserves behind them. Allowing that we defeated them, we come upon a series of formidable fortresses on the Moselle and Meuse, each stronger than Strasburg and Metz in 1870. We pass them by, and we arrive before Paris—not the Paris of 1870, but a fortified city such as the world has never seen the like of, with thirty-six forts and an outer line of defenses, sixty miles in extent."

There is no exaggeration in these words, yet they contain an imperative warning to men who trust that Germany with 40,000 or 50,000 fewer troops in her standing army and nearly 800,000 fewer after the mobilization, could hold her own with France in a war for the lost provinces. If France with 38,000,000 inhabitants can find the men for such an enormous force, Germany with 49,000,000 can certainly do so with comparative ease. The next question is, Can Germany afford it? Liberal and Radical writers make much of the fact that since 1872 the German people have spent \$2,750,000,000 on their army and navy. In the same period, however, France has spent \$3,000,000,000 on her army alone, to say nothing of having paid the war indemnity of \$1,000,000,000 and of making good the enormous losses caused by the occupying army. Such sacrifices as these figures imply, the German people probably will never be called on to make in times of peace, yet they may lag very far behind only at their peril. "Only the sword holds the sword in the scabbard," said Moltke in his last plea before the Reichstag; that is, the more nearly equal the armies of the great powers, the greater, consequently, the uncertainty of the event, and the less probability that any power will risk beginning the conflict.

The means proposed by the government of raising the additional \$14,000,000 annually, necessitated by the bill, are increases of the burdens borne by beer, brandy, and the bourse, which are expected to yield respectively \$8,000,000, \$3,000,000, and \$3,000,000. The beer tax is the most unpopular of the three and the Radicals have made piteous appeals against the oppressiveness and iniquity of it. The fact is, however, that the tax cannot possibly raise the price of beer more than a quarter of a cent per quart. At

all events, few persons would contend that a people spending \$500,000,000 annually for beer, as do the Germans, would be grievously oppressed by an additional tax of \$8,000,000. As the last item of the price of peace, and, at the same time, the compensation for the abolition of the third service year, the amount hardly seems exorbitant.

Since 1872 Germany has been forced periodically, by the exertions of foreign powers, from increase to increase of expenditure and from addition to addition to her standing army. The present bill is intended to supplant such half measures and to compel recognition of the inevitable that Germany like her future antagonists on the battlefield, must rally to her defense every subject able to fight for her. This eventuality was presented to the Reichstag in 1890 by Chancellor von Caprivi in these words: "The question is, Will we allow ourselves to be pushed by foreign powers from recruit to recruit, from expenditure to expenditure, or will we look the situation squarely in the face and acknowledge that in the coming war every German man must go to the front?"

Tax reform in Prussia was the subject of innumerable promises repeatedly ignored by Prince Bismarck. As the great Chancellor swung over to the Social Reformers at the command of political exigency, great hopes were raised among the Socialists of the Chair and their followers that the time for a readjustment of Prussia's heavy burdens had come. These hopes were not realized, however, and the weaker tax-payers of the kingdom continued to bear for twenty-five years after the reform was first proposed a grossly disproportionate share of the state's expenses. Finally all expectation of help from the Iron Chancellor was abandoned and Professor Gustav Schmoller announced that he and his fellow-Socialists of the Chair "must hang their heads in sorrow when Bismarck's recent record in Social Reform was mentioned." Then came the labor rescripts, the labor conference, the fall of Bismarck, the voluminous factory act, and the introduction of invalid and old age insurance for workmen despite appeals from employers for delay. Again the Social Reformers called upon the government to tax its rich subjects more and its poor subjects less. Their specific demands were for an income tax and a property tax, both so administered that the rich men should pay proportionally heavier taxes

than men of moderate property and income. Emperor William called to the Prussian Ministry of Finance Johannes Miquel, mayor of Frankfurt, who, although a Liberal, was a Social Reformer, and commissioned him to adjust equitably the heavy burdens of state. Miquel at once undertook the revision of Prussian taxation in conformity with the demands of Social Reformers. The first result was the income tax which exempts all incomes under \$225 annually, thus relieving almost the whole laboring population of the kingdom. The percentage of the tax grows with the incomes so that the rich pay proportionally higher taxes than the middle classes. Fathers of families, with children under fourteen years to support from moderate incomes, received rebates in consideration of the burden imposed upon them by the education, clothing, and feeding of each child. The consequence of these and other similarly humane provisions has been that persons having annual incomes below fifteen hundred dollars, now pay but forty-five per cent of the whole tax, while under the old system they paid fifty-nine per cent. At the same time persons having annual incomes of more than \$7,500 have been obliged to contribute 26½ per cent of the whole tax instead of only 14½ per cent as formerly.

The new tax bill proposes a still further step toward shifting burdens from small incomes to large ones. It provides for the exemption of all property of less value than \$1,500 so as to relieve workingmen, widows, and other persons in straightened circumstances. On all property between \$1,500 and \$2,000 the tax will be fifty cents. If the increase were proportional, the tax on property between \$7,500 and \$10,000 would be exactly five times the amount of the former tax, or \$2.50. Instead, it is \$3.75. Instances of this discrimination in favor of the less propertied class might be multiplied indefinitely but the above instance suffices to show the Socialistic tendency of the reform. The bill provides special exemptions for the small fortunes of widows with young children, orphans, and persons incapacitated for work. The tax is intended, moreover, Dr. Miquel has said, to compel owners of villas, parks, hunting preserves, fine stables, and other similar evidences of wealth, to contribute to the national treasury to an extent not necessitated by any previous tax. Land held for specula-

tive purposes, that is, the unearned increment, will also be brought under the tax collector's hand. If the bill be passed, the Prussian tax revenue will be raised almost entirely from the income and the property tax, the ideal combination in the opinion of moderate Socialists. The building, ground, and business taxes would then be relinquished by the government to the communes to be administered as local taxes.

What will be the verdict of the Prussian and the Imperial Parliament as to the army bill and the tax bill? Probably at the present moment no member of the Royal or Imperial cabinet could foretell. In the Reichstag the fate of the army bill hangs on the Clerical or Roman Catholic deputies. This party controls some 110 votes. The Conservatives and Antisemites, who undoubtedly will support the bill, would add 72 votes. The Poles, who have been won over from the uncompromising opposition by Emperor William's conciliatory policy, and scattering votes from the National Liberals, which may always be counted on, would increase the total to more than 200, or a clear majority. The Clerical support necessarily must be bought with concessions to the Church; for instance, by the repeal of Prince Bismarck's law against the Jesuit orders, and undoubtedly the government is willing to pay the price. Even so, however, the South German deputies from the state rights constituencies might not be whipped into line. It is almost superfluous to say that the Radicals and Social Democrats oppose the measure as they oppose everything in Parliament. They are joined in this opposition by the majority of Independent Conservatives and National Liberals. From the present point of view, however, it seems probable that the government will be able to place them in the minority and pass the bill with a few alterations.

In the Prussian Landtag the tax reform plan is fairly sure of approval, despite its inroads upon vested interests. The old line Conservatives will cast 125 votes for it. The National Liberals are expected to add the majority of their 85 votes, and considerable support has been found already in both Clerical and Independent Conservative parties. Only a partial realization of these expectations would assure the passage of the measure.

HEROISM IN MUSIC.

BY CAMILLE BELLAIGUE.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

MORE than any other of the arts, music is capable of one particular interpretation—that of heroism. Its worst detractors have never been able to refuse their homage to it as the inspirer of courage, the forerunner of victory, the guardian of the avenger of patriotism. Before heroic music even a Laprade does honor, remembering Tyrtæus and Rouget de Lisle. The military value of this kind of music is the first that strikes the attention, but it is not the only value. Its heroes are distinguished not only by extraordinary bravery in war, but by a force of character, of virtue, of greatness of soul seldom met. War is the most famous but not the only school of heroism. The nun who threw herself but lately before an enraged dog and sacrificed to it her two hands in order to save the children intrusted to her care, equaled in bravery the greatest captains, and Beethoven's "Funeral March" could most appropriately have been played before her coffin.

More than this, heroism does not necessarily exact either blood or death; all its victims do not fall; sublime sacrifices are yielded daily in secret. Thus understood it becomes a broader term, and allies itself with religion, with nature, and with love; and of these three sentiments as well as of that of warfare, heroism appears as the crowning flower of glory.

War is natural. Is it also divine? Some men of action have proclaimed it so, for instance, Marshal von Moltke. Some men of thought also have made the same assertion, as Joseph de Maistre. "War," the German soldier has said, "maintains among men all great, all noble sentiments: honor, disinterestedness, virtue, courage; it keeps them from falling into the most hideous materialism." "If by means of the impossible," wrote the great Frenchman, "a part of human society, say the whole civilized Occident, could succeed in suspending all war, other races, actuated more by instinct, would charge themselves with applying it against us; these races would show the superiority

of the reason of nature over human reason in this regard."

Strange doctrines! War, they say, engenders courage. But all human scourges produce the like effect. Poverty and hunger provoke charity. Epidemics develop the nobleness of physicians and of nurses. Is it then a happy thing that there are starving poor and persons afflicted with cholera? No. War, like suffering, like death—of which it is one of the great purveyors—may be a necessary law, but still it is a detestable one. It is only a contingent law, one of provisional necessity and which the future will, perhaps, abolish. In any case, and as long as it shall rule in the world, it is a law of rigor and of misery; the virtues to which it gives rise cannot consecrate it; scarcely do they offer any consolation for it; and the day on which the instinctive or inferior races would overpower the supposed Occident, the human reasoning of that Occident would, none the less, be in the right as opposed to the instinct of its assailers, however victorious they might be.

But it is not our purpose to discuss the question as to whether war is a good or an evil. It exists. And perhaps it is to veil the horrors of it, that music always has been and always will be united to it. Music is more natural and more necessary to combat than to religion and to love. It is much easier for men to worship or to love silently than it is to kill one another so. Savage and civilized races alike are nerved for battle by music. It was by the help of a great sound that Gideon defied the Midianites, and Joshua could never have taken Jericho without the trumpets. Children sing in the dark in order to drown with their voices the terrors of silence. A double and a mysterious power has music, it calms and excites; it lulls suffering and quickens courage; it places upon the brows of those who love it roses or laurels.

No other art, unless it be poetry and eloquence, will so inspire and express heroism. A statue, a temple, will never arouse the enthusiastic warrior; a picture will not animate

an army. Animals are sensible to music alone of the arts. And note that upon the horse, for example, it is not the noise, the sound, which makes the impression, but the music, that is sound regulated and modified by certain laws. Of these laws it seems that the most necessary to the expression of warlike sentiment is rhythm. Heroism in music is a question of rhythm more than of melody, of harmony, or of instrumentation. Conscripts can be led into the thickest of the battle by the beating of the tambourine, an instrument which expresses only rhythm ; and a child will immediately recognize a march played upon a table with the fingers. To be sure there are certain instruments better adapted to martial music, as others are to sacred or to descriptive music. Thus the organ is most effective in divine service ; the hautboy and the horn tell of the field and the forest, and the violoncello responds to the sighs of Juliet and Romeo. In the same way the trumpet is *par excellence* the instrument of warfare.

The music of war may be traced as far back into the past as can war itself. Josephus relates that Solomon ordered two hundred thousand trumpets and forty thousand other instruments such as harps and psalteries. In Greece Tyrtæus was named general of the Lacedæmonians because he played so well on the flute. Among barbarians, like the Gauls, Franks, Germans, martial music began with a savage cry. This clamor, which Tacitus called the *barritus*, became, little by little, a chant. Warlike chants abounded all through the Middle Ages ; one of the most celebrated is known as the *Chanson de Roland*, which was called the *Marseillaise* of chivalry.

With the idea of courage was gradually mingled thoughts of religion. *Kyrie eleison* (Lord, have mercy), sang the crowd following St. Bernard, in the second crusade ; while kneeling upon the shore of Aignes-Mortes the army of St. Louis intoned the *Veni Creator*. In the time of the Renaissance reciters and adventurers vied with one another in celebrating the victories of Louis XII. and of Francis I., by songs sometimes serious and sometimes joyous and gay.

Military music, properly so called, began to be organized by Louis XIII. Louis XIV. and Louis XV. greatly favored it. The marshal of Saxony always wished it as an accompaniment not only in combat but also in strategic maneuvers. "There should never be lacking," he wrote in his memoirs, "in

the concerted movements of soldiers the sound of musical instruments. Their tones have a secret power over them which facilitates their movements." At this epoch appeared several celebrated marches, among others that of Dessau. Then also there passed from Germany into France the custom of having military orchestras play in public places.

But it is from the French Revolution that the true beginning of heroic music dates. The French Conservatory was formed by Sarrette, a captain of the national guard and an excellent musician. His orchestra, the germ of the Conservatory, consisted of forty-five players of instruments, who were for the most part the young soldiers of his corps. This little orchestra first taught the *Marseillaise* to the ranks of the troops, who in turn very soon taught it to the world. And the world was revolutionized by it. By its breath sacred wars have been kindled and also foolish riots and atrocious revolutions. The patron of heroism, it has also been that of crime. No matter ; the worst excesses of the *Marseillaise* have not dishonored it.

Every one knows how it was composed. Rouget de Lisle, a captain of genius, held the garrison at Strasburg during the French Revolution, when the volunteers of the lower Rhine received the order to join the army of Luckner. Dietrich, the mayor of Strasburg, having one evening (April 24, 1792) regretted that the young soldiers had no patriotic song, Rouget de Lisle entered his quarters and in an excess of enthusiasm wrote at one dash the words and music of the "War Song for the Army of the Rhine." The song was immediately arranged for the military orchestra and played at Strasburg. In June it was sung at Marseilles and produced a wonderful effect. The volunteers who set out from that city for Paris, immediately learned it ; they sang it on entering Paris ; and from the singers it received the name of *Marseillaise*. But the original name suits it better ; it conforms more to the inception of the hymn and, I hope, to its mission.

Of all national songs the *Marseillaise* is the most heroic. Compared with it, "Departing for Syria" has the effect of a lament, and the "Hymn of the Girondists" that of a tempered refrain. As to the songs of other nations, for movement and measure, none of them approaches the *Marseillaise*. I heard them all recently before Barcelona, where were assem-

bled ships from all Europe. All the different songs floated over the peaceful sea in the blue of the summer morning: "God Save the Queen," "God Guard the Emperor," "God Protect the Czar." All were slow, all calm, all of the nature of a prayer, and among their pacific and religious strains, the French *Marseillaise* alone called to arms without invoking God. I remember that then it seemed a little wild, a little implous, and that, for days of peace, one might perhaps wish it had a less fierce refrain. But for the times of war, the times of glory, there could be nothing more animating.

In what lies the heroic in the *Marseillaise*? In its rhythm, which is of a marked particularity, starting as it does with an upward beat. All the impulse of the composition centers in its peculiarly accented measures. Rhythms of this kind, designated as anacrustic, characterize nearly all heroic music. The ancients were not ignorant of them and fully recognized their power to express bravery. Such a rhythm marked the warrior songs which Tyrtæus composed for the Lacedæmonians, all bearing an astonishing correspondence to the *Marseillaise*. Thus at a distance in time of thirty centuries two great hearts beat in unison for liberty and for country.

In all the line of martial music I know of only one production equal, even superior to the *Marseillaise* in its art, not in its spirit, and that is the "Hungarian March" of Berlioz. It is a most beautiful descriptive symphony. War is represented in all its glory. One can fairly see its glittering splendor, the armor in the sunlight, the flags in the breeze.

Let us now see how music lends itself to the manifestation of heroism in love, in nature, and in religion.

Examples of heroic love are numerous. Alcestis, Leonore, Valentin, Sieglind, Brunehild, all come to the mind as heroines of love. But for our purpose, let us choose one more unassuming and retiring. This one wears no diadem, no helmet, no velvet hood. In place of a scepter or lance, she holds in her hand only a skein of wool. She is the Clärchen, the little Claire, of Beethoven, in his opera of "Egmont," the valiant little Fleming, the pretty friend of the hero. In her two couplets, what charming womanly bravery and what intrepid love are expressed, and how perfectly Beethoven knew how to adapt these sentiments to the charac-

ter. The heroism of Clärchen is only the reflection, the echo of the heroism of Egmont. For Egmont there is an entire overture, with its tragic opening chords, the crescendo development of the theme, and the triumphal peroration. For Clärchen a humble song is sufficient, humble and yet proud, and distinguished, purely feminine, and yet with a mark of distinction about it which conveys an impression similar to that which would be caused by a slender young girl bravely accoutered in the habit of a warrior. There are to be found in the first words of Claire the same rhythmic design and the same effect as in the "Hungarian March." At the end of the score in the last three or four measures of the triumphal symphony, they appear again and recall to Egmont, under the headman's ax, a last vision of the child who wished to fight and to die at his side.

In the lyric drama of "William Tell" nature commands the action and communicates to the heroism of the personages, of its own force and majesty. It lends to the conspiracy of the Rütli, a unique beauty of peace and serenity. Recitative, ritornelle, appeal, tremolo, all show an alliance with nature and with humanity. Over the assembled Swiss countrymen broods the night, the beautiful Alpine night; the large fir trees listen to their plans, the waters of the lake roll toward them noiselessly. Mother Earth herself divining that her sons are preparing for liberty righteously makes herself their accomplice. Every page here is a double masterpiece, both by the sensations and the sentiments which it expresses, by the sympathy and the unanimity which it manifests between things and souls. A ritornelle, or prelude, is hazarded in detached and timid notes. The three chiefs listen; from the depths of the forest a confused sound arises; then the whole wood seems to become animated, men appear as numerous as the trees. A short silence, then a trumpet sounds in the distance and a second ritornelle is played. Ah, the admirable prelude! Hear, following it, the feet of the messengers upon the mountain as those spoken of in the Scriptures, which are so beautiful. Then arrive the last cohorts, not from the plain, nor from the mountains, but by means of the lake, and the orchestra also describes this approach. An undulation of the violins imitates the surface of the water. A strain of the violoncello with a strongly marked accent, and we hear the

dipping of the oars, and see the bent backs of the rowers.

For religious heroism as expressed in music I have selected, out of many notable examples, the fifth act of Meyerbeer's opera of the "Huguenots," as perhaps the most sublime of all. In it the heroes Raoul, Valentin, and Marcel meet a martyr's death.

Of the three, Marcel is the most heroic; he is one of the grandest personifications of the religious idea in operatic music. In this act, the fifth, he takes the leading part. From the faithful old Huguenot servant he becomes the master and the priest. For a long time the old Lutheran psalm has been silent. Here it is heard again on the evening of the slaughter of the Huguenots—that terrible St. Bartholomew's eve. In the depths of the temple toward which the assassins are approaching, where women and children are praying, voices are chanting the psalm. And while they sing in low tones, Marcel paraphrases their song, he follows it with cries of admiration and of stoic tenderness. Feebleness and force, both heroic, respond to one another here. A double lesson for the lovers Valentin and Raoul, a double example. From these children who were beginning life, to this old man who had nearly finished his, they too,

who were just about to taste it in all of its delight, are going to learn how to lose it without fear. The psalm rolls on in its low, sad tones. Before Marcel, impassible, almost implacable, Valentin and Raoul kneel awaiting a nuptial and a funeral ceremony. What an exordium is represented by the famous ritornelle of the clarinet! What a meditation upon death, and to what recesses of the soul it descends! Then in the interrogatory, between the terrible summons of the martyr Marcel and the modest responses of Raoul and Valentin, what touching contrast! In this part of the production all is heroic, but in different degrees, or rather of different types. Even in the crime, note the chorus of the murderers, and the atrocious flourish of trumpets. Heroic the psalm which softly breaks forth again in snatches, as if in agony, between the discharges of artillery; heroic the cry of Valentin, "They are singing still," and heroic the sob of Marcel, "They sing no longer." Heroic finally, heroic above all, the death of the trio at the dénouement. Here all is exalted far beyond what has gone before. The Huguenot chorus is transfigured and it is as if heavenly harps accompanied it. The music shows the supreme help which God can give in crucial moments.

THE ART OF WAX SCULPTURE.

BY LEON MEAD.

WAX seems to have been employed for scientific, artistic, and other purposes from those remote ages of which posterity has no definite record. The Egyptians placed in their cherished tombs war images of their deities and patriarchs and were expert in making out of this pliable substance representations of fruits and flowers.

It is a well-authenticated historical fact that children in ancient Greece played with wax dolls and enjoyed them just as enthusiastically as do the bonnie little maids of to-day. The Greeks excelled in the creation of wax statuettes of their principal divinities; but among their Roman contemporaries wax delineations appear to have had an equally sacred value; for the latter people kept in their homes wax portraits of their ancestral kindred and closest friends, which they were

went to exhibit on great commemorative occasions that demanded pomp and pageantry. During the closing days of the Saturnalia, the greatest of all Roman secular festivals, the *sigillarii* (makers of wax figures) produced wax imitations of fruits, etc., that were sold to the populace as souvenirs.

Throughout the Middle Ages wax masks of ruling tyrants and of famous as well as of infamous personages were common. But within the last three centuries the so-called ceroplastic art has made its most wonderful advances.

According to Pliny the art of casting in wax from nature was invented by Lysistratus of Sicyon, 300 B. C. From the face he took a plaster mold and made a wax cast of it. That method is practiced to-day, though there are several other processes of wax sculpture.

In modeling from the metal cast wax was the precursor of clay, all early bronzes and metal work being cast from wax models. After the renaissance some of the greatest Italian masters gave their attention to medallion portraits and relief groups in wax, many of which were polychromatic. In the study and teaching of anatomy wax specimens, now considered indispensable—especially to pathology—were first introduced at Florence. The Museum of Natural History there contains a large collection. But the Institute of Bologna, established by Benedict XIV., contains the first collection of figures ever made for science.

The initial impulse given to wax works as popular attractions was an exhibition partly composed of anatomical models held in Hamburg in 1721. Since that time plastic representations of notable people and events have been common in all civilized countries.

Berlin has a permanent museum of wax sculpture and so has Vienna, where, by the way, nearly all of the wax female heads that may be seen revolving in the shop windows of fashionable milliners are made. But the three most celebrated wax work establishments in the world are in Paris and New York and Madame Tussaud's in London. Madame Tussaud's is larger than the other two combined and, in some respects, is superior to either. The Tussaud collection was started in Paris during the French Revolution, but early in the present century it was transplanted to London, where its originator and her sons amassed a magnificent fortune. Everybody who goes to the English metropolis, particularly a person from the rural districts, visits Madame Tussaud's. For nearly a hundred years it has been one of the standard places of entertainment in London.

The purpose of this article is to present to the reader some general information respecting the *modus operandi* by which wax figures are made.

The first process in the production of a wax figure is the modeling in clay from life, as in marble sculpture. Where the head is to be a simple ideal, posers are employed for five or six sittings. On the other hand, where the head is that of a historical or great living personage whose presence—in either case—in the *atelier* is out of practical everyday question the modeling is done from a painting or photograph.

The clay model being completed, the sculptor next proceeds to cast it in plaster of Paris and in doing so a piece mold is made. The clay model is then removed, and when all is ready the hot wax is poured into the mold, which it is necessary to have nearly as hot as the wax itself, in order to prevent the latter from sticking to the sides and bottom of the mold. When the wax has hardened from the surface about a quarter of an inch in thickness the mold is turned right side up, so that the principal part of the still molten wax contained within the hardened surface of the cast runs out into a tub or other receptacle, thus leaving the wax head hollow. This the sculptor turns over to an assistant, who is called the "wax man." The latter takes the cast to his own department—there to put on the finishing touches—a job that requires skill of a delicate order and great patience.

With a tool called a *spatula* he smooths down the rough surfaces and seams produced in the mold where its pieces are joined. He is obliged to remove the protuberances representing the hair or beard which the sculptor has faithfully modeled, in order to give place to the real hair which is to be added. The next thing is the insertion of the glass eyes. This is done with a little tool having at one end a small round iron bulb, called an eye-piercer. The bulb is heated, carefully directed up through the hollow head and pressed outward on the two protruding places indicating the sockets of the eyes. Two small orifices, each the size of an eye, are melted through the wax and the glass optics are adjusted. Then comes the insertion of the eyebrows and lashes one by one—which, though a laborious task, does not compare with that of inserting the hairs on the head. The tool used for this purpose is a very simple and apparently insignificant one. It is a short, round piece of pine a quarter of an inch in diameter, having in the end two parallel needles with blunt points, placed close together. The operator holds between his left thumb and forefinger a small bunch of hair, short or long, as the model may require, which he rests on the head of the figure at the precise point where he desires to insert the hair. With his right fingers he presses the diminutive instrument through the bunch of hair and thus punctures into the wax, with the smooth ends of the needles, one or two hairs at a time. It may be imagined what labor is involved in the

placing of a large head of thick hair and, in addition thereto, a full patriarchal beard. The insertion of the long hair on the female models is more difficult and exacting. Usually for a male head and face about an ounce of hair is required. Nothing but genuine human hair is used. It is purchased of a specialist who deals in all kinds and shades of human hair, and it is very expensive. When the lips of the model are apart sufficiently to disclose the front teeth, or some of them, the latter are made with pure white wax after the casting. The wax before being poured into the mold is prepared, that is to say, dyed a flesh tint. Often however paint is used on the cheeks and lips and sometimes the model receives a coating of mastic varnish.

The three principal kinds of wax from animal origin are beeswax, spermaceti, and insect wax. The first named is the kind used by sculptors. It is beeswax of the purest quality. At about 62° C. it melts and "without evolution of heat solidifies just under its melting point." It melts into a limpid fluid and readily mixes with any coloring matter.

But the wax figure is not yet completed. The head being finished, the construction of the body and the costuming still remain to be done. The sculptor models all the hands and arms from life. The lower limbs, body and bust, except for nude figures, are modeled and cast in plaster. The plaster form is then intrusted to a woman, who, while building from it a strong manikin of *papier mâché*, endeavors to preserve the fidelity of the form as designed. The wax head being securely attached to the manikin and the proper poise obtained, the figure is placed in the hands of a dressmaker more or less directed and advised by the sculptor who personally designs and superintends the making of the historical and heroic costumes. As in the drama, so in wax representation—the unities must be preserved; the accessories must be in keeping with the portraiture.

Not the least interesting feature of the wax workshops is the so-called "hospital," a small room devoted to the crippled, maimed, and all but annihilated wax figures that once occupied distinguished positions in the exhibition galleries. On the shelves are ranged a sad and almost pathetic assortment of broken arms, fingerless hands, and noseless faces. A feeling of awe is excited by the sight of Prince Bismarck without a moustache, of

Mary Anderson-Navarro with both ears gone, of Gladstone with the best part of his chin missing and with one eye gouged out; of George Washington with "a hole as big as a halo" in his forehead; and of Ellen Terry without a single hair on her head. But many of these unfortunates in the "hospital" will be seen in another form, as they are melted up and used again. The hair and whiskers however belonging to those who end their glorious careers in the "hospital" are generally worthless and have to be destroyed, though they are all cradled through a sifter and a small serviceable quantity is saved.

The time consumed in designing, perfecting, and costuming an ordinary wax figure is usually about a week. The cost of materials for and labor on it amounts to from one dollar to \$200. Single historical figures require outlays as high as \$700; while groups and pictorially treated events bring the expenditure into the thousands.

Adjoining the wax man's room is a carpenter shop where two men are employed throughout the year in making wooden braces that are placed inside of the manikins to make them stronger, and in constructing platforms on which new figures are to rest.

Several amusing, if not altogether veracious anecdotes are told of visitors to an exhibition, who have mistaken some of the wax figures there for living people. To the left of the vestibule entrance from one of the great museums stands a tall good-looking policeman (in wax), his gaze fixed upon the box office. One afternoon a lank individual, evidently from a back district, strolled up to the motionless guardian of the peace and asked: "Say, Mr. Constable, how much is the price tu go inside?" Receiving no reply, Rusticus regarded the silent figure curiously for at least two minutes. Then a sudden revelation seemed to possess him and he fairly yelled, "That settles it! I'm goin' tu see this show if it costs me a dollar."

Upon another occasion several years ago a certain gentleman who is exceedingly vain-glorious of his war record and extensive military acquaintance entered the first hall of the *musée* with two lady friends. At the northern end of this hall, close beside the entrance to the main auditorium beyond stands the heroic figure of General W. S. Hancock, who was then alive. Captain B— noticed this figure across the hall and thought it was

General Hancock *in propria persona*. So he said: "Ladies, there's a treat in store for you. I see my old friend, General Hancock, over there. I'll introduce you to him."

With these words the captain, evidently not considering it somewhat strange that the general should be in the gallery in full military dress, briskly advanced toward the imposing figure, followed by the expectant ladies. When within a couple of feet of the general the captain halted, lifted his hat with his left hand, extended his right, and said: "Old boy, how are you? I didn't 'spose I'd see you here. Why! General, don't you recognize me—Captain B——? Come out with your hand! Gettysburg! Don't you remember? . . . Well, bless me! Come ladies, let us visit another department, it is nothing but a case of mistaken identity."

A young man was one night in the main gallery listening to the music of the orchestra. He happened to be sitting close beside the venerable figure of Sir Moses Montefiore. At the conclusion of a dreamy Strauss waltz, he turned to Sir Moses and politely asked him the time of night. Sir Moses did not deign a response or move a muscle. With a sheepish

expression of countenance the young man rose and made his way streetward.

Doubtless many people may be deceived by the most simple illusions. And there are daily recurring evidences that some people really enjoy being humbugged. But it is not less certain that the art of wax sculpture really has a loftier mission than simply to deceive the senses. Its possibilities are immeasurable. It is not unlikely that in time wax figures, with mechanical adjuncts, will do quite miraculous things, as for instance, putting the attempts of histrionic commoners to the blush. It perhaps seems ludicrous to imagine wax automata composing the *dramatis personae* of a play, and speaking and acting their parts with as much effect at least as certain contemporaneous actors and actresses. But it is not safe for any one to count on the actual possibilities of mechanical invention. If we of to-day could look into the future a hundred years who knows but that we might see among other marvelous innovations wax figures speaking and performing under mechanical direction and control on the stage? Edison's talking dolls are perhaps an elementary step in this incredible ascent to the dizzy heights of human ingenuity.

DE LESSEPS AND THE PANAMA CANAL SCANDAL.

BY GEORGE WHEELER HINMAN, PH.D.

AMONG the conscienceless bribe-givers and bribe-takers, the tainted deputies, ministers, and ex-ministers, the unscrupulous financiers and the sordid lobbyists, whose dishonor is being revealed with the exposure of the Panama Canal Scandal, Ferdinand de Lesseps is the one heroic figure. Known to the world but a few months ago as "the great Frenchman," and eulogized far and wide as the incarnate spirit of modern French enterprise, intelligence, and science, he lies to-day, mentally and physically broken, watched from a distance by the officers of the law, with none to defend him save those who hope to hide their own corruptness behind his name and fame. Other men of national and international reputation have suffered as keenly. Charles de Lesseps is in prison, Baron de Reinach took his own life, Gustave Eiffel has been summoned to the bar of justice, Antonin Proust is under the

most blackening charges, but the fall of each and all is insignificant in comparison with the fate of the old man of Castle La Chenaye.

An impartial history of the Panama Canal Company is yet to be written. The iniquity of the company's methods has been but suggested during the chaotic debates in the Chamber of Deputies; and in the Parliamentary Commission of Inquiry the witnesses have given only fragmentary and often contradictory testimony. While it is safe to presume that the worst has not been told and will not be told before the criminal trial of the Canal Company's directors, enough is known to satisfy all that Ferdinand de Lesseps has been at the head not only of the greatest financial disaster, but also of the greatest financial scandal, of the nineteenth century. To understand the extent of his initial responsibility, its relations to the exigencies in which the scandal had its origin,

and finally the scandal itself, so far as it has been revealed, knowledge of a few cardinal points in Panama Canal history is indispensable.

In 1879 Ferdinand de Lesseps was considered pre-eminently the engineering genius of the world. By constructing the Suez Canal he had shortened the voyage from west European ports to Bombay by 4,300 miles; to Calcutta, Singapore, Hong-Kong, and Shanghai, by 3,000 miles. In his name the greatest project of modern times for annihilating time and space had been realized. As a financial success the enterprise had surpassed the wildest hopes. When, therefore, five possible routes for an interoceanic canal were under discussion, the opinion of Ferdinand de Lesseps in favor of a tidewater canal between the Gulf of Limon and the Bay of Panama was accepted popularly as gospel truth. The initial estimates of the cost and profits were so ridiculously wide of the truth that they can hardly be taken seriously. There is little or no doubt, in fact, that they were colored so as to facilitate the sale of shares. The commission of experts reported that a tidewater canal, such as had been recommended by M. de Lesseps, could be built in twelve years for 1,200,000,000 francs. M. de Lesseps, after a trip across the Isthmus in 1880, cut this estimate to 843,000,000 francs. Later MM. Convreux and Hersent, French contractors who undertook much of the work on the isthmus, gave out statements that the canal could be made for 500,000,000 francs. The statistical commission calculated from the 1,200,000,000 franc basis. Their estimates were that the shipping likely to make use of the canal would be at least six million tons; that this would yield an annual income of 90,000,000 francs; and that the cost of working and maintenance would not be more than 5 per cent of the expected receipts. As this showing, if realized, would have yielded a dividend to the ordinary shareholders of more than 7 per cent there was not much difficulty in founding the *Compagnie Universelle du Canal Interoceanique de Panama*. The capital of the company was but 300,000,000 francs, or one quarter of the amount needed, according to the commission's estimates, to guarantee the completion of the canal. The roseate light thrown over the undertaking by underestimates of expenses and overestimates of profits deceived the people, and as the shares were but 500 francs each,

contributions flowed in freely from all classes, especially from the peasants. In fact, it has often been said that the money sunk by the company was drawn from the stocking of the French peasant proprietor.

As was inevitable with a concern paying out scores of millions in advance interest on the bonds and fighting constantly with disadvantages incurred through purposely deceptive estimates, the company was obliged to secure loan after loan, each one loaded with more oppressive conditions than its predecessor. In 1888 permission was obtained from the government to issue the celebrated lottery bonds for 720,000,000 francs. Faith in the company had been shaken, however, and but 305,000,000 francs were subscribed. In December, 1888, the collapse was imminent and application was made to Parliament for authority to defer payment on Panama bonds and shares for three months. The application was refused and liquidators were appointed. A report made in 1890 showed the criminal deception involved in the original estimates. The canal had then cost 1,250,000,000 francs and at least 750,000,000 more would be required to finish it, not according to the original plan of a tidewater canal, but as a much cheaper waterway with locks and sluices. Thus it was shown that De Lesseps' estimate of 843,000,000 francs could have been hardly more than one third of the actual cost of the canal that he had in mind. The connection of this light-heartedness in deceiving present and future stockholders from the inception of the undertaking, with the enormous frauds now being revealed, is clear to all. The company, never overscrupulous, was driven to seek help in times of exigency from anybody at any price and by any means, and therein may be found the explanation of the bribery of senators, deputies, cabinet ministers, and editors which has undermined the foundations of the republic, and, in a week or a month, may wreck the governmental institutions of the last twenty years. The details of the system of bribery are being investigated by a special parliamentary commission, and accusations of bribetaking and bribegiving have been exchanged by deputies on the floor of the House. The complete and connected story of scandalous venality in high places will be first told, however, after the company's directors, now in Mazas prison, are brought to trial.

In the dire straits which mismanagement had brought the company, the directors ever turned to Parliament for new authority to secure money. This authority was bought with hard cash, paid to deputies. The plan authorized through such means must then be made popular so that the peasants and small shopkeepers in the provinces might be tempted again to reach deep into their pockets to supply the necessities of the company's coffers. To this end Paris editors were bought with money to deceive the people with false accounts of the progress of the enterprise and its approaching completion. In 1888 disquieting reports concerning the canal works induced the government to send M. Rosseau, a most competent engineer, to the isthmus to inspect them. At the same time Ferdinand de Lesseps made a tour in France to reawaken the enthusiasm of the first days of the enterprise. He was unsuccessful and returned empty-handed. It was necessary to offer subscribers the attraction of lottery bonds.

The lottery plan was suggested by Hugo Oberndorffer, a banker, and despite the scarcity of the company's funds, he was able to realize 2,000,000 francs from the suggestion. Parliament was tired of the company's importunities, however, and the chances were very large against passing a bill authorizing the loan. To remedy this difficulty the directors turned to Baron Jacques de Reinach, a millionaire banker, adroit, energetic, and unscrupulous. For 5,000,000 francs, some say 6,000,000, this man agreed to overcome the opposition of the deputies and he fulfilled the conditions of the bargain. His agent was a lobbyist named Arton, known familiarly as the "Panama man" within the parliamentary precincts where he was seen almost daily for months, buttonholing the people's representatives as they came from the Chamber or the Panama Committee room. Several deputies have already told of offers of 20,000 or 30,000 francs made to them by this fellow as the prices of their votes. Like several other men who knew too much of the bribery system of the Panama Canal Company, Arton was allowed by the Loubet Cabinet to flee the country. His principal killed himself on November 20 to escape the disgrace of the impending judicial and parliamentary inquiries. How many deputies were bought through their instrumentality therefore can only be guessed, until the in-

vestigating magistrate produces the proofs gathered from Baron de Reinach's private papers. Deputy Delahaye said in the Chamber on November 21 that the decisive vote in the Lottery Loan Committee was turned with 200,000 francs, paid to a deputy in the office of the Canal Company. One hundred or more deputies had sold themselves to vote for the Lottery bill, he charged, and when the deputies shouted for names, he added, "There are a hundred of you here who know them, for my audience can be divided into two portions: those who have received bribes, and those who have not."

Most light has been thrown upon the work of the Reinach-Arton coalition by the testimony given before the Parliamentary Investigating Commission by representatives of the *Coulisse* firm of Thierree and Company. At the office of this firm on July 17, 1888, in the thick of the parliamentary fight, Baron de Reinach exchanged a check of 3,390,475 francs for twenty-six checks amounting to the same sum. Several of these checks were payable to bank porters and small men who were mere agents for the eventual recipients. Two checks, however, were payable to Senator Léon Renault, and another check, to Senator Albert Grévy, younger brother of the late president of the republic. Neither one of these gentlemen has given any satisfactory reason why he should have taken part of Baron de Reinach's corruption fund. Maurice Rouvier, minister of finance in the Loubet Cabinet, and, for a few days, in the present Cabinet, is also compromised by the checks, as his initials appear on one of the stubs to designate the eventual payee. Dr. Cornelius Herz, an adventurer whose enterprise secured for him a place in the Legion of Honor, got two of the checks, each for 1,000,000 francs, which he is supposed to have applied to the conversion of editors or deputies into Panama Canal boomers. Dr. Herz, like Arton, has joined the colony of Panama absentees, so as to avoid the necessity of explaining his methods.

Early in December Ferdinand Martin, a baker, testified before the Parliamentary Investigating Committee that he, too, had executed commissions for the Panama directors on the plan pursued by Baron de Reinach. Among the beneficiaries of the funds placed in his hands were both deputies and Cabinet ministers. Martin said that M. Burdeau, minister of marine, M. Bihut, ex-minister of public

works, and M. Granet, ex-minister of posts and telegraphs, were in the regular pay of the company's directors. Not a day has passed for three weeks without some deputy's being accused, in the Commission of Inquiry or on the floor of the Chamber, of having accepted the Canal Company's bribes. The statements already quoted, however, indicate broadly how millions were spent among the lawmakers of the republic.

The corruption of the French press was equally scandalous. Before the Parliamentary Committee M. Rossignol, formerly auditor in bankruptcy, gave this list of newspapers and editors engaged to boom the canal enterprise and its loans :

Petit Journal, 300,000 francs.

Telegraphe, 120,000 francs.

M. Jezienaki, director of the *Telegraphe*, 120,000 francs.

Matin, 50,000 francs.

Gaulois, 15,000 francs.

M. Meyer, director of the *Gaulois*, 30,000 francs.

Radical, 100,000 francs.

Senator Magnier, director of *L'Événement*, 50,000 francs.

M. Patinot, director of the *Journal des Débats*, 40,000 francs.

In the Chamber M. Delahaye stated that a great foreign journal had been "influenced" with 500,000 francs to misrepresent favorably the condition of the company. A Paris journal not worth 20,000 francs, he said, by a convolution of jobs had been unloaded on the company for 200,000 francs. Other revelations show that practically the whole Paris press was drawing money from the company's treasury. Ephemeral sheets were started for the sole purpose of getting connection with the distributors of the corruption fund and to these blackmailing publications were paid sums varying all the way from 1,000 to 30,000 francs each for their good offices. In short, the company was spending the people's money like water to deceive the people into losing still more, and in this effort, it not only bribed virtually the whole Parisian press to enter the conspiracy of falsehood, but even called into existence a new press whose basis was venality and whose life was a lie.

In view of such corruption in press and Parliament, can anybody be astonished by the testimony of M. Rossignol that the "issue of loans" had cost the company 300,000,000 francs? The directors of the Canal Com-

pany, now in the Mazas prison awaiting their trial, have asserted their ignorance of these gigantic frauds. But is it possible that, without unprecedented criminal neglect, they could have remained ignorant of the monthly payment of millions for avowedly corrupt purposes? To-day (December 22) the progress of the official investigation of this carnival of corruption may be summarized thus :

Ferdinand de Lesseps, chairman of the Board of Directors of the Panama Canal Company, Charles de Lesseps, vice chairman, Marius Fontane and Felix Cottu, directors, and Gustave Eiffel, contractor, have been indicted for breach of trust and malversation of funds, in their dealings for and with the company. The case will come to trial on January 10. Meantime Ferdinand de Lesseps lies on his sickbed, perhaps his deathbed, at Castle La Chenaye, his home. Charles de Lesseps and Marius Fontane, together with M. Sans-Leroy, who is charged with selling his vote in the Lottery Loan Committee for 200,000 francs, are enduring the treatment of common convicts in the Mazas prison. Bail for them has been refused. Felix Cottu has fled to southeastern Europe. The Senate has authorized the procureur-general to prosecute on charges of bribetaking; Senator Thevenet, ex-minister of justice, Senator Paul Deves, ex-minister of agriculture, Senator Léon Renault, ex-prefect of police, Senator Albert Grévy, brother of the late president Grévy, and Senator Beral. The Lower Chamber has authorized the procureur-general to prosecute on charges of bribetaking; Deputy Jules Roche, ex-minister of commerce, Deputy Maurice Rouvier, ex-minister of finance, Deputy Antonin Proust, Deputy Emanuel Arene, Deputy Baron Jean de Soubreyan and Deputy Joseph Duque de la Fauconnerie. The procureur-general, moreover, is expected hourly to apply for authority to prosecute some twelve or fifteen more deputies and senators whose names have not even been guessed. It is no exaggeration to say that the whole House and Senate are under suspicion and wherever the next blow may fall, it will surprise nobody. Even Charles Floquet, president of the Chamber, is to come before the Parliamentary Commission of Inquiry to refute, if he can, charges of corruption made against him. M. Burdeau, minister of marine, may be the next victim of the scandal, for he has already been accused. Adolphe Carnot, brother of the president, is another suspect.

Not even the president nor his war minister, Freycinet, is safe from the tentacles of the Panama devil-fish. Probably of all living men who have been in public life at the French Capital during the last ten years, but one is generally believed to be above the possibility of reproach, and he is Deputy Brisson, chairman of the Parliamentary Commission of Inquiry.

How far is Ferdinand de Lesseps to be held responsible for this national shame under which the masses stagger and their leaders fall? Can he truthfully proclaim his blamelessness, as does his son from a prison cell? It

is difficult to find a reason for holding him less culpable than they. Interested persons dwell upon his sad plight and picture him struggling from his sickbed, with the decoration of the Legion of Honor on his breast, to declare his innocence; yet, pitiable as is his condition, the most charitable must feel that, but for the roseate prophecies to which he lent his name and the delusive promises which he made with so light a heart, the French people might have been spared the suffering, dishonor, and degradation which now threaten to overwhelm the republic.

INCOMPLETENESS.

BY JNO. W. EDDY.

HOWEVER much there seems to be
In any life, of sweetness
And unalloyed felicity
There still is incompleteness.

When we have reached the goal we seek,
The height of life's inquiring,
We often find the mountain bleak
To which we've been aspiring.

Where is a song so sweet we're sure
There is not still a sweeter?
Where is a life so good and pure
There is not one completer?

Where is the thought so grand and terse,
So like thought's own Creator,
That somewhere in the universe
There may not be a greater?

Where is a grief so deep and dense
And black with mortal sorrow,
That it may not find recompense
Somewhere in Hope's to-morrow?

These broken and discordant moans
Our lives have long out-given,
May yet be mellowed till their tones,
Make harmonies for heaven.

This life at best can never be
With all its fine contriving,
More than a moving tendency,
A ceaseless upward striving.

WOMEN DOWN SOUTH.

BY OLIVE RUTH JEFFERSON.

WE are all the slaves of a phrase. Even the most intelligent and cosmopolitan woman in Boston, Chicago, or St. Paul, on hearing the phrase "the South," has a vision of a great solid entity, hammered together by two hundred years of a "peculiar institution," consolidated by war, and for five and twenty years since the dawn of peace, a "section" of the country, guarded with jealous apprehension from any style of intercourse beyond the diplomacy of "distinguished consideration."

The vast majority of northern tourists—an army a hundred thousand strong, ranging from Maine to Mexico all winter—beholds this "down south" only from the windows of its palace car, or the piazza of a palatial hotel. Whatever specimen of native womanhood these travelers come across is unconsciously "sized up" as one of the type, "southern woman," and this classification isolates the little lady as thoroughly as if she were looking out through the visor of a coat of mail in the medieval department of the Columbian Exposition. I remember a good pious lady who quite upset a young minister in a day's outing at a watering place, by remarking every ten minutes, "I believe clergymen always do this or like that." It would have been a revelation of the "new education" to this excellent maiden to have been told that each of the five hundred thousand men called "ministers" in the United States was a man before and after he became a minister, and had his own little likings and obstinate habits, more or less agreeable according to the manner of man he was.

For historical and machine literary purposes, not to say partisan political convenience, there probably is such an abstraction as "the southern woman" we hear of in the gossip of the average tea party in the "north-land" and worship as the radiant apparition, wavering amid clouds of tobacco smoke to the music of popping champagne corks, in the after-dinner ecstasy of the great southern orator, responding to the toast, "The Woman of the South." But it is not of this nondescript creature that I write, but concerning women down South; what I know

by traveling, now these dozen and more years, through this illimitable country, as broad as central Europe, sparsely sown with a population less than England and Wales; with now and then a village huddle of two or three thousand people, more or less, drifting around a "city government" all ready to handle the expected metropolis of a hundred thousand which "the boom" is floating that way.

Of these, some ten million and the usual surplus are the women down South; good old ladies, frisky village belles, hungry boarding school girls, majestic matrons; lovely maiden aunts, too sweet to be married, for they bless a whole community with a perpetual benediction; devoted church women; nobly ambitious "school ma'ams," at vacation ransacking Christendom to bring home some new device to the dear expectant girls of the "female college," in short, all sorts and conditions of women, of both races and every variety of each, "a multitude that no man can number," if he undertakes to classify, and nobody can begin to understand unless he forgets all he has heard and read of north, south, east, and west, and is able heartily to rejoice whenever he comes upon a genuine woman, with pride unspeakable that here is another variety of that marvelous new departure in human affairs,—the American womanhood, now developing as never before since the last thunder of civil war rumbled out and the new sunrise of "liberty and union, one and inseparable, now and forever" broke like the smile of God over our afflicted land.

The sooner we all come to understand that what good Mr. Breckenridge calls "the provincial flavor" of any portion of this republic is only a flavor and provincial at that, the better shall we be able to appreciate the meaning of the American woman's movement which is the most significant fact of modern society. Looked at from across the sea, there is such a glorious entity as American womanhood. Like everything American it is so broad, so varied, in some phases so contradictory with itself, so versatile, so wavering around the edges, and so obstinate in spots, that we, at home, may often be par-

doned for not recognizing it at all. But no competent observer abroad or no cosmopolitan American on his travels across the water has any doubt that here it is; as well-defined as American industry, education, popular religion, or civil life.

The bottom facts of American society now are that all social superiority in the United States, like wealth or public office, is personal, earned by long and genuine service, held by eternal vigilance and only transmitted as not the chief opportunity by the most favored mother to her daughters; that behind every real "upper ten" is a secondary group of women, in every respect save opportunity and a year's habit of society life, able to take its place; that every year a new crowd of young women appears on the field, better educated in the schools, more broadly trained in the industries, with wider outlook and loftier ambitions than any previous generation; that the hunger and thirst of every city, and village, and rural neighborhood is, with its new wealth, to bring in the best of everything; and that these and other similar conditions are year by year lessening the importance of social cliques and famous women of fashion and humbling metropolitan and sectional pride of station and in essentials bringing all good women into sympathy with each other in the common aspiration for the new national society.

The only cause of the isolation of the southern woman from this great opportunity of American womanhood was the one thing that, by the providence of God, to the profound satisfaction of everybody, is now forever buried out of sight. The emancipation of the colored woman of the South, a generation ago, has borne its first fruits in breaking down the one barrier between northern and southern society and bringing together the thirty millions of our American women of the "superior race," of all ages and conditions, for the first time, face to face with the magnificent possibilities of a genuine American womanhood. Henceforth the American girl of the period will learn that the best things in life are not those which come to her from any superiority of environment, but the things open to the striving, free as the air and the light to every mother's daughter who in the love of God and man and the high self-respect becoming her citizenship reaches forth to take the best Providence has reserved for her. It is this half-conscious sense of relief from a

situation becoming intolerable; this growing realization of the opportunity of stepping out and up from the limited life of a section to a wide range through the boundless spaces of the new American life that gives to our superior young women in the South that wonderful magnetism of hope, that splendid enthusiasm, that hearty enjoyment of every new opportunity, which fills our northern cities every summer with an increasing throng of these wide-awake girls, studying everything, all eyes and ears; and which fills their northern visitor with amazement that, with all its drawbacks and deprivations there is often more enjoyment of life as it goes down there than in the centers of wealth and culture at home.

One of the most delightful experiences of my southern wanderings has been to see, everywhere, the new life of the mothers and grandmothers in the new opportunity of their daughters overcoming the sad memory of the past; and so often making an hour's talk with a good old lady who has lived through everything which has come to her region within the past sixty years, one of the most precious social opportunities of a lifetime. For, spite of all our boastful wisdom of social science, the last word about American society will always be said by some wise, quiet woman who, having lived through all things and seen so much pass away, best knows the things that abide.

No study at present is so instructive as the study of American life through the homes, the schools, the churches, the social habits, especially enriched by intimate acquaintance with the good women of every age and station in our southern states. If our cultivated young women of the North could, for the next ten years, forget their craze for specialties in education and European society, and go down and live with their sisters in the South, they would come back graduates from a woman's university such as nowhere else can be found.

The grandest outcome of "reconstruction" will not be realized until we all open our minds and hearts to what the women of our south-land can give to us. The glory of womanhood, like the divinity of our Lord, is in her capacity for sacrifice. While the present generation of northern girls are being educated through such a boundless material prosperity and wealth of opportunity as this world never knew before, the southern woman, of every class, has been trained from the

opening days of '60 even to the present time in a university of trial and sacrifice of which modern history has no similar record. Because she was always, below everything, an American woman; above all else living close by the sanctities of church and home; for generations bearing the heaviest burden of her peculiar social order; this mighty discipline of a generation has only brought her out to her full amplitude, thoroughly furnished for the years to come. And what she has to impart to-day in the forma-

tion of the new American society, is, beyond estimate, more precious than all the culture of the schools.

Perhaps I may return again to this inviting theme and tell the noble army of Chautauqua girls and their "sisters, cousins, and aunts" on the north side of the Potomac and Ohio, what, not "the southern woman," but the "women down South" are about, and what things true and beautiful and good they can have of them for the asking, if they will only go down there and find them out.

PRACTICAL SUGGESTIONS IN ART.

BY LINA BEARD.

QUESTION. How far is the art of any given people an indication of the intellectual and spiritual condition of that people?

ANSWER. The end and aim of art is expression. The more perfectly a conception is expressed, the greater the art. Like their literature the art of a people is an index to their intellectual condition; for the idea and conceptions expressed by the art indicate the taste of the people. The artist may, or may not, be inspired by genuine spiritual inspiration; even if he is not, he may yet produce an exalted work of high order, inspired by the demands of the people; therefore as the art of a people perfectly expresses the thought, in the same degree we measure the intelligence of the epoch and as the conception expresses that which is noblest and best in human experience, in such a degree it expresses the spiritual condition of the people.

QUES. What test can be said to indicate the degree of artistic education among a people?

ANS. Fidelity to nature.

QUES. Is it fair to select domestic architecture and decoration as such a test?

ANS. Not yet; our restless, gypsylike changing of abodes throughout the land acts as a check upon the art of architecture. We seldom build as we wish; our first consideration is generally that of expense; even in regard to our public buildings the same rule holds good; then we wish our houses designed to suit, not ourselves, but the public in case we desire to dispose of our property. We live in New York City this year, next year

may find us in San Francisco, and from there we may go elsewhere. Our American blood runs so fast in our veins, we have so much to accomplish, we, as a people, cannot rest quiet in any one place, and our architecture suffers in consequence. But in time, when we are in a more settled state, it seems reasonable to suppose that we shall have a style of architecture peculiar to our country, our climate, and our needs. In regard to domestic decoration, it is but just to say that rapid progress is now being made in that line.

QUES. Is it true that art is better understood and artistic feeling more developed and more widely diffused among orientals than among western people?

ANS. Art in the sense of great paintings does not seem to be comprehended by the oriental nations; theirs partakes more of the nature of decorative art, conventional art, and exquisite embroideries.

QUES. What is taste?

ANS. Taste is the perception of harmony, fitness, and congruity of things.

QUES. What are the canons of art?

ANS. I have never heard the canons of art formulated but would say they embraced sentiment, originality, and harmony in color and composition.

QUES. Is there any accepted standard by which works of art should be judged?

ANS. It is almost impossible to establish a true standard as the nature of art would scarcely admit of such rules and regulations; generally, every connoisseur has his own standards.

QUES. Is there any necessary antago-

nism between the Realistic and the Ideal schools? or can they be called the body and soul of art?

ANS. The question answers itself.

QUES. Does constant attention to technique tend to blunt the creative faculty? In other words, does undue exaltation of the letter dull the spirit of art?

ANS. Yes, the true artist no more thinks of his technique in working out his conception than a bird of his wings as he flies through the air.

QUES. On the other hand does neglect of technique tend to weaken expression?

ANS. Yes, for though technique should never be the prominent factor in an artist's mind, he must thoroughly understand it in order to make his work true, as a writer must learn to make letters in writing before he can compose. Technique is to the artist what tools are to the workman.

QUES. How far is the character of an artist reflected in his works?

ANS. In some degree the character of every one is reflected in every act; therefore it must be exhibited somewhere in the work of an artist. Could the artist be left free, and entirely without the influence of the opinions of others by which he is consciously or unconsciously biased, we could better tell; but in a general way his character marks all his work, sometimes seen more distinctly in the method of treating a subject than in the subject itself.

QUES. How far is the nature of a man's art determined by his character?

ANS. It would take a volume to answer and then the conclusions would be open to questions.

QUES. Is the influence of art strengthening to the character of nations or individuals?

ANS. I can see no reason why it should not be. Art is a factor in modeling the character, the art of a people is a reflection of their character, but it is the people who make the art, not the art the people.

QUES. What is the Art Students' League?

ANS. A school in New York City for the study of art, established and maintained by art students themselves. It ranks as one of the best in the United States.

QUES. What work on art would you suggest to a beginner?

ANS. The book of nature, if the person wishes honestly to make art a study and by

practice become able to sketch and paint. If he desires merely to learn concerning art, and not art itself, let him read Ruskin, Mrs. Jameson's art books, "The Art of Life and the Life of Art," by Alex. F. Oakley, and Theodore Child on art.

QUES. How will art help the single tax?

ANS. By holding up to public gaze such injustices, such offenses, and such offenders as are amenable to no other tribunal, and in such a way that the wrongs must be apparent to all and 'even the wayfaring man need not err therein.' Many of our artists are believers in the single tax, among them Maynard, George De Forest Bush, the Indian painter, Gilbert Gaul, the war painter, Dan Beard, the artist and author, F. S. Church, the wonderful idealist, and the great Inness of world-wide fame.

QUES. What can art do for children?

ANS. Almost everything. It is of very great assistance to the teacher from the kindergarten up throughout the entire school course. Every study can be made more interesting and impressive by its aid.

QUES. In view of this age of progress, has art kept pace with the sciences?

ANS. It is difficult to compare the two, but it would seem that if art has not actually kept pace with the sciences it most assuredly has followed close upon them. To give a slight idea of the standing art holds in London I mention the leading dinner of the London season, that of the Royal Academy, where there is to be found as on no other occasion, an equal representation of those famous in science, literature, public life, wealth, rank, and art. No invitations are sought with such persistence, and none confer upon the guests greater honor.

QUES. Why does Michael Angelo always represent Moses as having horns?

ANS. Throughout the Bible wherever horns are mentioned they denote power and in order to emphasize the power possessed by Moses, Michael Angelo gave him horns.

QUES. Which of the three, art, poetry, or music, helps man in the greatest degree?

ANS. Picture making in crude forms in the remotest ages helped man to express himself when neither poetry nor music would have been of any assistance. Art develops the faculty of seeing beauties in ordinary everyday scenes and things usually deemed unworthy of depiction, but which are a delight to the initiated. Though poetry may

be ever so beautiful it can never convey images equal to those painted. Viewing a well-painted picture is next to gazing upon the actual scene itself. The education of a child receives more help from pictures than from either poetry or music. The masses can appreciate a painting of high order much

more readily than an exalted work of either of the sister arts. Neither music nor poetry can illustrate truths that may be easily understood from symbolical pictures. The art of painting appeals to and renders aid in a thousand ways where music and poetry would fail.

"NOW LOOK PLEASANT!"

BY KATE SANBORN.

SO says the photographer at the critical second. He may phrase it more or less elegantly from "Now wink natural," to "Assume your most charming smile." He desires your best expression. Why don't we give this more frequently, for though we may seldom sit for our pictures, we are constantly being photographed and each new wrinkle is a dangerous tell-tale.

Edward Everett used to rehearse his speeches before a long mirror, studying the effect of each position and gesture. Readers and singers are learning to do the same. We gaze into a mirror, not to improve our permanent expression, but to see if hat or bonnet is becoming or on straight; if hair or moustache needs a final touch. Men steal quick, satisfied glances into the mirrors in ferryboats, elevators, and hotel parlors almost as much as women. But what we want of our faithful mirrors in our own home is to tell us of the wrinkles that come from useless fretting, from worse than useless worry over what may never happen; of the sad or stern lines around the mouth; of the droop of the lips at the corners that once fixed are so hard to drive away.

We do not need to wrinkle our foreheads when reading aloud in public or private or to screw our faces into crooked bowknots to gaze at something passing in the street. If you think you do not need to be reminded of this bad habit read for five minutes some exciting or tragic poem before the glass and watch your own face. My countenance from years of scowling and wrinkling, resembles (when I place a hand-glass on a table and look down upon the lines and furrows) a railroad junction with many intersecting paths, or the diagrams criss-crossing a pattern sheet. I was amazed and could have cried

when I first realized this. I found that even when arranging my back hair, or brushing my teeth, or fastening a dress, or buttoning a boot I made all sorts of unnecessary grimaces, and threading a needle, if a little troublesome, produced queer contortions.

Yet I am often told that my face is full of cheer and hope and sunshine and fun. That comes from being a thorough optimist; but expression is one thing and wrinkles another. I believe that every thought, emotion, deed, leaves its impress, so that we really are living epistles and could be known and read by any one who possessed the art. Many who offer good advice to others in public or private or for good pay, seem to regard themselves as perched aloft on a secure throne of calm perfection, ignorant personally of all weakness, mistakes, or sin. Such counsel is not worth the paper it covers and has little effect. Many sermons have this grave fault.

I was in New York City when disturbed by the condition of my face, and passing a place where it was announced that all wrinkles could be speedily eradicated by a process called "facial steaming," I went in and tried it. The madame who attended me had a clean skin, soft as satin, bright eyes, and a pleasant, not a stereotyped smile.

I asked her if she had no other secret for such fairness and freshness, and she told me *her* methods while I was being treated.

I enjoyed the steaming, the cleansing, and massage, also the delicately perfumed toilet cream which she rubbed gently into the pores, and the final polishing with a soft towel. It took two hours, but I did not regret the time and would have tried it regularly, but was obliged to run from a northern winter. At dinner that evening, every one spoke of my looking uncommonly well, so fresh, so rosy, even so young! Finally my hostess ex-

claimed, "Why, Kate! what have you been doing to make your face over? The tired look has gone out of it." So I proceeded to tell my new experience. The madame's story is the best of it. She said, "I will not gratify my enemies by looking old and worn through worry. I had a dishonest partner who had stolen \$60,000 from me. I found it out and there was a lawsuit. I supposed I was ruined. Every night I longed to cry my eyes out and keep myself awake anticipating the worst result. But, no indeed! This would never do. I bathed my face in hot water, rubbed in the cream, had my maid shampoo my hair and rub the ache out of my head. Then I determined to forget my trouble and go to sleep. Each morning I took the greatest pains with my personal appearance. I would not give that bad man the pleasure of seeing his dishonesty tell on my looks. I went into court blooming with a confident smile and I won the case! And I am doing a better business than ever." There is an important lesson for many women.

One of my friends who seems to have gained the secret of perpetual youth and good spirits, said to me lately, "Do you notice I always put on my sweetest, most unruffled expression when I'm in a great hurry or get caught in a crowd, a thing I detest, or whenever I *want* to look worried, because most other women do look so like crazy frights in the least crisis?"

Just study the faces you meet to-morrow and you will see what she means. There is lesson number two.

Crossing the ferry from Oakland to San Francisco I noticed a man and woman sitting opposite me looking out on the glorious panorama. Their faces were so grotesquely puckered up, eyes askint, and mouths askew that I thought they had some terrible facial disfigurement or some nervous disease, and felt the deepest pity for such affliction. But they soon moved out of the bright sunlight and at once appeared like other people.

It is not the great men or women who look the most borne down by responsibility and anxiety. Gladstone shows less lines of care than a woman out on a shopping excursion on "bargain day."

A man of the world said lately that bad women would not tempt men so often from their homes if their wives would but take as much pains to look attractive and seem cheerful. One more point. Why is it that the photographs of actors and actresses are so captivating? Is it not because they have trained their faces to wear nightly an expression that will please a critical public? Facial massage is now a popular fad and three dollars an hour is charged for rubbing out wrinkles and ugly crowfeet. Do let us try to prevent their settling permanently on our faces and endeavor always to "look pleasant."

STREET SCENES IN TOKIO.

BY HELEN STRONG THOMPSON.

SLEEPILY crooning the cities and rivers of Asia, I had dreamed, in the little red school house under the hill, of the strange scenes in this capital town of Japan, and now could it be really myself riding in a jinriksha in ancient Yeddo?*

The city is twelve miles square, and dotted with groves filled with temples. In one stands a pagoda sixty feet high. The streets are gay and festive, the houses are painted black, with black fences and black lattice. Drums are beating, thousands of flags flying. The odor of incense blends with the savory smell of sponge-cakes, griddle-cakes, roasting nuts,

and fragrant tea. Here is a man with a charcoal brazier under a copper griddle, with batter, spoons, and cups, hailing the passer-by. There is a vender of sugar jelly, exhibiting a devil, who will tap a drum and dance for our amusement. Beyond, the fire-eater rolls burning balls of camphor-paste over his arms and then extinguishes them in his mouth. Here are conjurers, who bring to light, noblemen, fair ladies, palaces, "the hairy foreigner," and what not? Sitting on the ground are young girls selling slips of fretted wood, which, dropped into water, open into a flower, a tree, an animal, a man, or even Mt. Fuji.

Booths line the streets for selling fancy articles and toys, exquisite and ingenious

* Renamed Tokio.

enough to set even the elders wild. One wishes the American children could have a glimpse of the miniature men and women, looking so natural that one watches to see them breathe, and the mimic birds and fish; and there is a mouse prepared to spring if you touch it.

Here is a carved agate flower, which is a marvel of beauty and art, and there a bit of ivory carving, which more than rivals the Switzer's work. One must needs study it half a day with a magnifying glass, to learn all its wonders, for in it is a terraced mountain-side, with arbors, cottages, gardens, a lake, bridges, boats, and fishermen at their work.

Step into this shop with me and you will find thirty kinds of musical instruments, one a harp with eighteen pipes, which is held and played like a flute, and can be put into a box three inches square. In the next we find clocks of curious metal and design, with specimens of bronze as fine as the world produces; and large steel mirrors equal to plate glass. Just beyond are crapes, silk and satin goods of wonderful design, velvet cloths inwrought with gold, and gold cloths too heavy for wear, and by its side a curio shop, where are richly embroidered robes, tapestries, books bound in gold, old armor, exquisite china, rare bronzes, and paintings on silk, these unsurpassed. Among them is the death of Buddha, on a groundwork of silk twenty feet square, wrought with the finest silk in perfect arrangement of colors. It represents the saint lying on his side in the repose of death, and a hundred of his pupils grouped about him in every attitude of grief.

Turning away, we enter one of the famed public gardens, where flowers bloom every month in the year,—camelias in December, on low growing shrubs, and on trees towering fifty feet in the air; chrysanthemums of every conceivable variety; fruit trees cultivated solely for their blossoms—which are of enormous size—among these the plum, which is the poet's tree, blooming amid the snows of February, and the exquisite cherry in April, carpeting the earth with petals of snow and cream; brilliant azaleas in bewildering masses, and the wondrous lotus, with massive shield and glorious flower, unfolding tenderly and shyly in July heats. Grand Mt. Fuji, seen and loved from all parts of the empire, is made to appear in miniature. The borders are of closely clipped tea plants. Cacti, oak, bamboo, and pine are made to grow in tiny trees, not more than ten inches high.

Dwarfing, variegation of leaf and petal, freaks of nature by artificial means are the specialty of Japanese gardens.

Bronze and stone images of Buddha are numerous at the corners of the streets, and in the temple grounds. In the latter we found a curious collection of idols. Some of these represent the emissaries of the "lord of hell," their heads surrounded by an aureole of flame. One is treading on a sky-blue devil with a staff in its hand; another on a flesh-colored imp, while yet one more has its feet on a monster caterpillar. Beneath a clump of firs stand a crowd of stone idols, on which are pasted prayers as thick as labels in a drug shop.

A beautiful grove in the heart of Japan's capital is consecrated as the burial place of the emperors. Here is a reception palace, where these monarchs have come to worship for centuries past. Its imposing grandeur reminds us of descriptions of Solomon's temple. The gates, walls, and tiles of this great building are covered with gilding. An immense archway of bronze, representing beasts, birds, and fish, is the opening through a wide-spreading avenue of firs. We pass under, and a runner shows the way to an elaborate gate of bronze. Inside we find a pebbled court, in which tower two hundred enormous stone lanterns. This is but the entrance to another court, beautifully adorned with bronzes, lavatory, sacred utensils, and a walk of pure white matting of finest texture, bound with heavy silk. We take off our shoes on the lacquered steps, according to the custom of the country, and then are led through a superb golden gate, to find ourselves beneath a roofed gallery, like a succession of cloisters, with the costly shrine near the entrance. A shaven priest slides the gilded doors, revealing a transept and nave celled in blocks; the walls are covered with carved birds and flowers.

Here are employed both mythical and real subjects in art, while motion, color, and almost breathing life are imparted by the artist. At the end of the nave is a flight of steps. The massive gilt doors stand open; the costly silk hangings are swung apart by priestly hands, revealing three reliquaries simulating solid gold, which rise to the lofty roof from carved tables. These contain the titles and relics of august princes. Embroidered silk hangings of great beauty cover the outer exit, which opens into a court charming with

flowers, fountains, miniature lakes and hills. To this sacred and splendid spot, the emperor and empress of Japan go occasionally to visit the tombs and carry some hallowed gift, where they kneel in prayer and count the beads of their rosaries. Here also go lovely women from the ranks of noble blood, with floral offerings and importunate prayers to be allowed at death to enter the body of some man, instead of a beast or reptile; for in the Buddhist faith there is no hope for a woman unless she is reborn as a man.

As we passed out of these grounds, we were hailed by a smiling girl, and asked to have a cup of tea. Her little charcoal brazier, kettle, dainty cup-rack, and toothsome sweets looked inviting, and we were glad to try our meager Japanese in chat. As we sipped our tea, and ate the delicate rice cakes, watching the bright little brunette who served us, we could but think pityingly of her lot, knowing no brighter destiny than to enter the body of some cat or dog, or in future ages to be reborn a man.

DINNER DECORATION.

BY ALETHE LOWBER CRAIG.

EVERY housewife of dainty tastes is interested in the decoration of her dinner table, but she often fails to appreciate the capabilities of simple materials. Unless she is able to draw upon the florist for flowers rich and rare she falls back helplessly and monotonously upon an embroidered "center-piece" and a dish of ferns.

During the season that flowers are difficult to obtain a growing plant or a box of ferns is always pretty and pleasant, but may become tiresome if not varied. A dish of fruit makes a charming, appropriate center: peaches, pears, tomatoes, grapes, piled high upon a long, shallow brass or copper tray would suggest the richness of a Rubens' canvas; or, put them in a country basket with a droop of vine over the side, and you will easily imagine golden harvest scenes and weather, only the basket must be a homely, honest one, not gilded or decorated into stiff formality.

In summer a beautiful table decoration is always within reach. If there is just the smallest home garden, nasturtiums can easily be grown, and what lovely things they are! One day have a cut glass bowl rounding full of red blossoms; another time cut only the orange-colored ones and put them in a straight vase of the glossy, yellow Japanese porcelain that is so agreeable to a lover of color, and so very inexpensive. The infinite variety of color in nasturtiums, their hardy nature, ambitious growth, and unremitting blooming make them invaluable in a garden. Marigolds, too, are a joy always, with their innumerable shades of rich velvety yellows.

If there is not even the least bit of a garden

to utilize, go to the woods and fields. Wild flowers have this advantage too, that they rarely lead us to mistakes in combinations. The florist's habit of combining roses and fern leaves has an inappropriateness that is disturbing: roses should be upon long stems, bending and drooping among their own leaves only, and as field flowers grow, so should they be arranged upon the dinner table; poppies and grasses in a bountiful sheaf; buttercups and daisies may be together, although each is lovelier alone; but it would be Vandalic, for instance, to add to a tall glass vase twined and twisted with falling sprays and tendrils of honeysuckle, another flower, no matter how beautiful.

The squares and scarfs of inartistic embroidery that still mar the damask of many American tables, have been abolished from fastidious English dinners; also the velvet, plush, and gauze that are too much a plagiarism from a milliner's "opening" and for perfect symmetry should be accompanied with *artificial* flowers.

Fashion issues new decrees for dinners as well as for dresses, but a bit of all-round advice will cut a Gordian knot of table ornamentation,—when in doubt, choose simplicity. If the damask is fine it is a pity to hide it under commonplace embroidery or crêpe; if it is not good, there should be no attempt to conceal it with something in still poorer taste. If the beginner in housekeeping could realize that her damask is going to endure many years of constant service; that a really delicious breakfast or dinner will appear lacking if the tablecloth is coarse or

ugly; that the plainest meal will seem elegant if the linen is satiny, she would purchase none but the very best, even though she denied herself thereby some other trousseau fancies.

I have always envied the bride of old Holland whose store of house linen has been lovingly accumulated since the days of her babyhood. I know of a little American girl whose mother finds pleasure in packing away gradually in a big carved chest, tablecloths of silken sheen scattered with chrysanthemums, trailed with morning-glories, or showered with pearls; chocolate napkins with long, glistening fringes; and, sometimes, a little souvenir spoon is slipped in among the flaxen folds. There is a fascinating rummage in store for that small daughter in the distant future years.

Granted proper table linen, a single floral decoration will sufficiently enhance the elegance of a dinner. The massive ornaments(?) of wired blossoms supplied by the florists are beyond the reach of the housewife of limited means. She ought to be grateful for being denied the possibility of such a display.

The *symphony* dinners and luncheons,—the pink ones, the yellow ones, etc.,—have had an extended career, and deserve their popularity when temperately carried out. A pink dinner may be exquisitely picturesque; bowls of pink roses, the dear, old-fashioned kind; pink shades over the candles giving a becoming, rosy hue to the faces; and pink ices, leaving one with a last *couleur de rose* impression. Also, yellow dinners, when golden glass and amber tints give a beautiful, sunshiny effect, may always be charming. But when a hostess keeps us in the midst of a purple cloud through hours of "elegant gluttony," when she even imprisons her bread in knots of mauve ribbon—that is sad. Or, she may put forth all her energies to give us a red repast; then she oppresses us with the unrelieved masses of red flowers; she makes us look flushed from the red shades on the candelabra, and, finally, destroys the cool intention of her ices by serving them in intense, red poppies laboriously

constructed out of tissue paper. A green dinner may be delicate and refreshing to behold, but green candle shades do not cast a becoming light, and I have endured the martyrdom of a dinner so very green that I left the table at the close of it feeling livid and bilious to a degree. The soup was green, the sauces were green, and Nebuchadnezzar might have nibbled through this feast without suspecting that he was bursting the bonds of his punishment.

In charming contrast to such elaborate efforts was a summer dinner of recent remembrance, a triumph of taste, quaintly elegant, yet quite free from a suggestion of expense or display. The damask cloth was as thick and glossy as a Lyons brocade, with a pattern of clover leaves scattered singly over the shining surface. The floral decoration was clover blossoms in an ordinary willow basket, which held and concealed the bowl of water. The menu was short, and composed of dishes within the ability of the cook—virtues too rare in housewifery. Every alternate course was a cold one, after the commendable English fashion, the asparagus mayonnaise was served in a block of ice, the nest of robin eggs for dessert seemed glittering with dew, and we returned to the drawing-room refreshed and gratified in taste and sight.

Low, shallow dishes for flowers are being superseded by tall, slender vases, an advantage to the flowers, for they show more favorably in tapering glasses, but they are an obstruction to the view of one's opposite neighbor. New ornaments for a dinner table are flower-holders of pale green glass in high, graceful shapes with crumpled edges, into which the flowers nestle and droop in a careless, natural way. A delicate shade of green in glass is always pretty for this purpose, it harmonizes with everything.

What we most need in our table arrangements, what we most lack, is simplicity. Dishes garnished with carrot roses and turnip lilies have retired abashed, but if ribbons and embroideries are to crowd too numerous upon their retreating forms, are we much improved, after all?

Woman's Council Table.

WHY NOT A SCHOOL REFORM IN GERMANY?

Translated from the "Frauenberuf" for "The Chautauquan."

BY PROFESSOR FLEISCHMANN.

IT is years since the agitation of school reform began in Germany: unions have been formed, circulars distributed, councils held, reports brought in, resolutions passed and petitions made, yet, to our reproach, we are in the same old ruts. "Patience, Rome was not built in a day," well may be said of the woman's union reform in Weimar, which has for its laudable aim to secure higher education for German women; for this purpose the higher schools for girls do not suffice, hence the necessity for admittance of our daughters to the universities.

It is high time that we Germans began to think of allowing woman's instatement in her rights, and of dismissing those objections which have long been overcome by continued experiment. We cannot shake ourselves free from the old opinion held in the Middle Ages that man's intellectual powers, as well as physical, surpass those of woman. We love to contemplate man as the lord of creation, from whose rib woman was created on purpose to make his life pleasant, to preside over his home, and teach his children to walk and talk. Participation in higher intellectual interests or ability for it, we deny her; we sneer at and ridicule the woman who makes bold to mingle in the discourse of men, who holds opinions of her own, or who ventures in business upon fields which man has been accustomed to consider exclusively his domain. A woman clothed in riding habit or who, in a phaëton, manages the horse herself, a woman not afraid to fire a revolver or who enjoys hunting, we call bold. Formerly we scoffed also at the "experience" of a young woman who in less affluent circumstances educated herself for a teacher and as such attained self-support and independence; now we do not scoff at her; we realize that already thousands of such proved teachers have found employment and position in our schools—yet we shrug our shoulders at the enterprise and accomplishments of the woman who with brush and palette or with pen competes with artist or author.

In such employments woman according to a current phrase, steps "out of her sphere,"

and this sphere is the home and nursery, its symbol a bunch of keys and a basting-ladle. But statistics show undeniably that an average of forty per cent of all the women in Germany are not married because there are not enough men for them, since the number of female inhabitants exceeds the male by a million, in round numbers, and because not a small number of men prefer not to marry, or because the women themselves will not marry, or because they have married and are now divorced. These women clearly have no opportunity to work in their natural "sphere" of wife and mother.

Since the right has been granted our women to educate themselves for teachers, a progress in higher education has been made that proves the fact that the intellectual strength and power of endurance of the German woman does not rank behind that of the German man, no less being required of the woman teacher than the man. But competition in the profession of teaching is so great that only a small percentage of competent instructresses can obtain positions. This proves the great ambition among women for a higher education. Give her entrance to other professions and the competition in pedagogy will naturally diminish.

Long as the higher institutions for learning, preparatory schools, colleges, universities, have existed in Germany, it has been the exclusive privilege of the young men to attend them and from this fountain to quench their thirst for knowledge. Young women were and are excluded from this enjoyment; they should not have such thirst, and if it did insist on attacking them—there were the select schools, institutes, and boarding schools for young girls and women, where everything was taught that would enable a woman to shine in society. The same state of affairs exists now. There are enough popular scientific publications, people think, from which women can satisfy any thirst for knowledge they may have and which provide abundantly for their limited capacities. These are notions belonging to the Middle Ages, which we with our conservative aims have carried over into

the nineteenth century. We jeer at and ridicule the English or American woman who is so "emancipated" as to "step out of her sphere,"—attend universities. England and the United States were burdened with the same prejudice as fetters Germany now, that higher scientific education is man's monopoly; but for about three decades it has been recognized in the best classes of society that women should be no longer debarred from the advantages of a higher scientific education. In spite of the many objections raised, in spite of great difficulties, the work has been begun, and the brilliant results at Cambridge, Oxford, Girton, and many in the United States bear witness that woman's intellectual powers do not rank behind man's, that woman's physical powers are as well able to endure fatigue as man's, and that this higher education has proved no detriment to woman's social position; the world is not peopled with bluestockings. Are German women more weakly constituted than their English or American sisters? In England, in the United States, everywhere, the Germans pass for a nation of thinkers and scholars; is it any credit to such a nation to deny their daughters a higher scientific education? Should we allow ourselves to be outdone by foreign nations? Our institutions of learning, our whole school system is in good repute among them, our universities are attended by thousands of foreigners, but as women foreigners and our own daughters are excluded, they must go to unprejudiced Switzerland. Yet we Germans, the nation of thinkers and scholars, are almost the only people in Europe who close the universities to their daughters. England, Sweden and Norway, Denmark, France, Italy, Austria, Switzerland, and even Russia, have conceded the attendance of woman at the universities; Germany is alone in her stiff-necked resistance to such an innovation.

Experience in England and the United States has taught that woman in all the professions of teaching accomplishes as much as man. As a climax to the school system there exists, in the United States more than in England, the principle of co-education, i. e., that girls and boys are instructed together in the public schools, by the same teachers, in the same rooms, at the same hours, in the same branches.

We find this not only in the common schools but in the high schools, where stu-

dents are prepared for colleges and universities. The latter, until a comparatively short time ago, were closed to women, but the necessity for woman's higher education led partly to the erection of universities exclusively for women, conducted like those for men, such as Vassar and Wellesley colleges, and finally to admission of women to men's universities. The same requirements were made of the young women as of the young men, and with astonishing results. The girls did as well as the men in mathematics, natural sciences, ancient and modern languages, in short, in all the branches, and without injury to their health. Indeed the circumstance that as a rule the young women are more industrious than the young men, excites a wholesome rivalry in study in the common school room.

The anxiety, that upon admission of women the rank in the institution would be lowered because as much could not be expected of her as of the stronger sex, has proved to be completely groundless. Woman's mind possesses a liveliness, quickness of conception, and aptitude for combination which enable her to endure every exertion, and experience has taught that the rank of institutions in which women participate, is more liable to become higher. Collected statistics of Cornell University show that since the admission of women, with increased demands on the students, the percentage of students who did not succeed and had to give up the studies fell from 26 to 16, and that not a single girl failed to pass the examinations.

The further fear that the admission of women to universities originally established for men would harm both parties, has been entirely removed by the experience that woman's influence has a favorable effect on the lax, often almost barbarous, habits of the men students. On the other side it may justly be affirmed that the regular intercourse under scientific sway exerts much less influence on the imagination of the susceptible youth than the less frequent chance meetings in parlor, ball room, etc. Nobody objects to young men's talking, singing, dancing, with young ladies, why should they meet less harmlessly on the field of science?

Experiments made in England and the United States with the admission of women to universities have met with such glowing results, that German women should no longer be debarred from a higher education proven

Woman's Council Table.

RELATIONSHIP BETWEEN PHYSICAL INCOME AND EXPENDITURE. 603

by their English and American sisters to be advantageous.

A noted scholar took as grounds against woman's admission to scientific and medical study that no woman had ever accomplished anything in medical science; or she would have been admitted. Has she had a chance to accomplish anything? Who of the practicing physicians in Germany has been ad-

mitted to a German high school, to be educated there in his profession? Give woman a chance to do something in the field of science and we will see whether she will not do as well as man. We have accustomed ourselves to seeing woman as a good horseback rider, hunter, a skillful artist, competent teacher, and gifted author, and we can get used to seeing her in the field of science.

RELATIONSHIP BETWEEN PHYSICAL INCOME AND EXPENDITURE.

BY DR. MARY E. GRADY.

THE mass of humanity is overworked and underfed, a sad fact, to which many of the vices and weaknesses of mankind are due, caused not alone by poverty, but also by ignorance of the needs of the organism.

The secret of bodily health is the maintenance of a nice balance between income and expenditure. In the management of every furnace or engine there are three elements of importance to be considered: 1st, Fuel or food; 2nd, heat or force; and 3rd, ash or waste products.

The fuel holds this force or energy in a latent or potential form, the heat represents this energy in its active or kinetic form, and the ash is the fuel robbed of a part or all of its latent force.

These same three elements are of equal importance in the workings of that most wonderful of all mechanisms—the human body. The changes which take place in the body are governed by the same chemical and physical laws as similar phenomena occurring in external nature, and consist in the destruction of tissue and its restoration or building up. These processes are technically called metabolism.

Let us consider in turn, each of the three elements mentioned: 1st, *Fuel*. Air, food, and water constitute the fuel which is burnt in the body. Air consists of one volume of oxygen and four volumes of nitrogen. The necessary quantity of oxygen required by an adult for fuel in 24 hours is 15 cu. ft.; to obtain this 300 cu. ft. of air must be breathed. These figures apply to outdoor air; to obtain the same quantity of oxygen indoors the apartment must provide 3,000 cu. ft. of fresh air for each adult occupant, each hour. This

standard is not easily obtained, hence in temperate and cold climates where a large proportion of the population spend the greater part of the time in the atmosphere of dwellings and business places they are deprived of the requisite amount of oxygen. At a glance one perceives why outdoor occupations and recreations are desirable. Proper nourishment of the body depends upon the consumption of a just proportion of the albuminous, fatty, and carbo-hydrate (sugar and starch) principles of food. The quantity of solid food consumed by the adult in 24 hours should be from three to four pounds, in the ratio of $2\frac{1}{2}$ parts albuminous (meat and eggs); 1 part fatty (butter); and 12 parts carbo-hydrate (bread, root vegetables, etc.). Water not only is an almost universal solvent, but it enters into chemical union with many substances in the body by a process called hydration. Hydration and oxidation (union with oxygen) constitute most of the metabolic changes occurring in the body; hence water and air are more important elements of food than we realize. The quantity of water consumed in 24 hours should be four to five pounds or pints (water constitutes the bulk of all beverages). Ordinarily too little water is consumed.

2nd, *Force*.—Herbert Spencer says: "Whatever amount of power an organism expends in any shape is the correlate and equivalent of a power that was taken into it from without." The vegetable kingdom has the power of converting the air, water, salts (found in the soil), and sunshine which constitute its food into living protoplasm, building up these simple inorganic substances into complex organic ones (albumen, starch, sugar, fats, etc.) and in so doing locking up, in

these new products, a great deal of sleeping or latent force which has been absorbed from the sun's rays. The animal kingdom depending upon the vegetable for food breaks up these complex organic substances by a process of burning or oxidation within the tissues of the body, reducing them largely to simple inorganic material or ash, whereby the sleeping force is set free in the form of heat. Thus the fuel which man consumes, in 24 hours, produces sufficient heat to melt fifty pounds of ice, and raise this water to the boiling point (212°F). This heat is consumed in maintaining the normal temperature of the body (98.6-100°F), which is considerably higher than that of the surrounding atmosphere; consequently much heat is lost by radiation; in evaporating water from the lungs and skin; in warming the air, food, and drink taken into the body; and in the work of the circulatory, respiratory, muscular, and nervous systems. The amount of force expended by the heart, in 24 hours, is sufficient to raise 138 tons one foot; that exerted by the muscles of respiration, 63 tons.

3rd. *Ash*.—A prolific source of disease is the retention of ash or waste production in the system. The chief of these are urea, carbon dioxide, and water. The so-called depuratory organs (lungs, skin, kidneys, and intestines) are the channels by which the system is relieved of these products. The lungs exhale 14 cubic feet of carbon dioxide in 24 hours, and about two pounds of water as well as organic impurities. The skin relieves the body of a like amount of water, and small quantities of carbon dioxide and urea. The kidneys excrete three pounds of water, containing about two ounces of ash in solution, of which urea (identical in chemical composition

with cyanate of ammonia) is the most important ingredient. If carbon dioxide be retained in the blood we have suffocation or asphyxia; if the urates and similar substances, a condition known as lithæmia and gout results; if lactic acid, rheumatism; if urea (as in Bright's disease), uræmia, uræmic convulsions, and finally death by coma. In all these conditions prevention is better and much more easily accomplished than cure. The great benefit claimed and sometimes experienced from the course of treatment at the spas in this country and abroad depends largely upon the solvent power of water with which the system is drenched by the thermal baths and ingestion of unusually large quantities of the same, thus producing changes in the system in a few weeks, which under ordinary conditions would require years to accomplish.

In conclusion I would repeat that health can only be maintained by adjusting the supply of the body to its waste, the demand being for a sufficient quantity of pure air, food, and water; bathing; properly regulated outdoor exercise; with an active elimination from the system of the products of waste by the organs intended for their removal.

Dryden realized how little need mankind would have for physicians if they fulfilled these simple laws of health when he said:

"Better to hunt in fields for health unbought,
Than see a doctor for a nauseous draught;
The wise for cure on exercise depend;
God never made His work for man to mend."

However, though every intelligent person can accomplish very much in this direction for himself, occasionally a few suggestions from an experienced physician may prove of service.

ST. VALENTINE'S DAY.

BY KEZIAH SHELTON.

IT is a queer honor to be paid to Saint Valentine, the martyr and celibate, the Christian bishop who suffered death in the reign of Emperor Claudius A. D. 270, that the day dedicated to special love making, the day accorded to mating birds, should be the day honored by his name.

That it should commemorate the ancient Roman feasts of Lupercalia on February

fifteenth is more in harmony with its tenor. Lupercus was the Latin god of fertility and the marriageable young men and maidens celebrated the fête day with rapturous glee. They decked their homes with holly and ivy, and in Kent, England, for many years, a part of the regular frolic was for the girls to make and burn a holly boy, and for the boys in turn to sacrifice to the god a girl of ivy.

Walks were taken in the early morn before the sun had peeped above the horizon, while the birds were singing their morning song to the birdling of their choice, while the dew was at its freshest and heaviest on grass and shrub; the beauty of the year lay in the clasp of each rounded dewdrop, and applied to the face, neck, and hands, direct from the leaves, would give a complexion that would rival the rare tints of Venus. Large leaves were gently gathered so as not to break the globules, and the precious heaven-given drops were laid against the face and pressed on from the leaves. How much more dainty and romantic, than sleeping in a mask, or steaming one's face through a funnel-shaped face cover, attached by a tube to the kitchen teakettle! If the early rising and active exercise deserved the credit given to the dew, let it pass; it is the way of the world to-day, to neglect the true, and give unlimited praise where honor is not due!

St. Valentine's Day was devoted to many incantations and charms and spells, to forecast the future; to penetrate that merciful veil that hides to-morrow, else we should falter and yield the struggle, which it is best we should continue faithfully until the end. In the early walk, the first maiden the youth met, the first youth the maiden's eyes fell upon, was the youth or maiden designed by gracious heaven for the life-long mate.

To take from a hard-boiled egg the yolk and, after filling the space with salt, to eat it would bring a vivid dream of thirst! If some gallant hand brought a glass of wine or water to assuage that burning thirst, it was the hand that would lead her to the altar. Blest indeed did the maid esteem herself, if at this moment the dream was indulgent enough to grant her a view of the face of her future husband. If on the contrary, her thirst went unassuaged, she not only had that to endure, but when she awakened it was to the sad knowledge that life held for her no future mate; she was to know henceforth that she belonged to the great army of spinsters, and might as well decide upon her mission now, as later.

She could, instead, prepare for special dreams by pinning five bay leaves to her pillow, one in the middle, one in each corner. Despite the possible pin-pricks it would seem the preferable method.

In ancient France the court ladies of Henry the Fourth were not above giving February

entertainments and securing partners for the year by "drawing lots." Not the pleasantest of results would always follow, where neither of the parties was pleased. But many a severe attack of heart trouble has originated from simple propinquity, where uncongeniality first existed. Even distinct antagonism has been replaced by an ardent attachment.

The origin of sending valentines of love or insult to friends or enemies has never been satisfactorily accounted for, but the Romans at their Feast of Purification, that occurred on or near the fourteenth of February, exchanged gifts of rare jewels or jewelry, articles of *virtu*, flowers, and even choice and dainty garments, of much beauty and value. Yet it is easy to believe that it is this very custom that has been perpetuated from one generation to another, and at the same time has degenerated and become corrupted, until it is scarcely removed from vulgarity.

Even on St. Valentine's Day it is not the usage for woman to set aside the bonds of custom and become a wooer. But once in four years she may if she choose send her proposal by St. Valentine's route unquestioned. With three hundred and sixty-six full days in woman's year, the spinsters ought to view the Fates as propitious. But they must remember that opportunities like tides must be taken when offered at their full, neither of them will wait for man or woman, and some come but once. Neglect would imply that they failed to appreciate the labors in their behalf, of dear, good old Scotch Margaret as long ago as 1288. Why is it inferred that Margaret was old? Because inexperienced girlhood would neither have been so thoughtfully generous toward her own sex, nor so harsh in the penalty imposed upon the other.

Woman has even held undisputed the blessed privilege of saying nay, as she chooses; either indirectly, thus saving the suitor mortification by gently preventing his offer; or with courteous but unmistakable directness after the honor is set before her. None may question her right to do this; this was Margaret's harsh edict:

"It is ordaint, that during the reign of her Maist Blessit Majestie Margaret, that maiden like ladie of baith high and low estate, shall have liberty to speak to the man she likes. Gif he refuses to take her to be his wyf, he shall be *mulct* in the sum of ane hundred pounds, more or less as his estate shall be: except and alwaies gif he can

make it appear that he is betrothit to another woman ; then he shall be free."

What woman was ever threatened with a fine, unless she could "make it appear" that she was previously bespoken and fettered by betrothal vows? This would have been unequal rights indeed, were it not for that

clause so adroitly added to "kill the bill."

Margaret is shown by this, to have been like the royal rulers of to-day subject to an authority that could easily destroy her kindest intentions. Every man would escape through such a loop-hole, it is so easy to "make it appear."

TOWERS OF SILENCE.

BY MRS. M. B. DENNING.

A PLACE of much interest in Bombay and one to which all travelers go, has the mysterious title, "Towers of Silence." The name is not more weird than the purpose for which the towers were built. And certainly this Parsee method of disposing of the dead is the most revolting of all the strange modes in vogue in various countries.

One day in company with an American lady, we drove over beautiful Malabar hill to this strange spot. As it is on an eminence overlooking the sea, and protected on the landward side by a high stone wall, we could see nothing of the Towers as we approached. We alighted at the gate, and were admitted by the dignified gate keeper, while another old Parsee showed us over the grounds.

These grounds are nicely laid out with gravel walks, and are dotted plentifully with various kinds of palms, the beautiful leaved crotons, often called the flowers of India, and with many flowering trees, from which each visitor receives a bouquet on leaving.

There are several temples for the fire worship, the religion of the Parsees. Five priests keep the fire burning continually in these temples ; and since the first Persians landed in Bombay over two hundred years ago, our guide said, this holy fire has never been allowed to go out.

Going a little farther into the garden, we saw scattered here and there among the shrubbery five round towers of white masonry. These are the "Towers of Silence," the places in which the Parsees expose their dead to be devoured by the vultures. And the ghastly objects in a solid row around the edges of the parapet of each tower are the motionless birds waiting for their horrid feast.

One of these solid white towers with its

fringe of dark vultures in relief against the sky, is a most sickening sight, and this systematic plan of feeding these loathsome birds is extremely revolting to a western mind.

These towers are open to the sky, but all the interior is hidden from sight by the outer wall coming up fourteen feet above the stone platform on which the dead are laid. The towers are perhaps thirty feet high and ninety feet in diameter. No one has seen the interior excepting the builders and those who carry the dead to the towers.

But there is a large model, perhaps three feet in diameter, in a locked wooden box, near the gate, which the guide will exhibit and explain, and by means of which a fair idea of the whole structure may be gained. This model and one like it which was sent to the Paris Exposition are the only ones ever made, the old Parsee told us ; although we have been told, since, that miniature ones are for sale in Bombay.

The plan of a tower is something like this : On the platform, fourteen feet below the outer wall, is the place where the dead are laid ; it is open to the sky. It is circular and divided into three circles of stone receptacles. The outer row is for men, the middle row for women, and the inner row for children. In the center and occupying the greater part of the tower is the well.

These receptacles are connected by gutters cut between them, and the rains falling upon this coffin platform wash away all uncleanness. The water falls into the well in the center, where it percolates through the bleaching bones of thousands of Parsees, and from thence is carried off through huge drains under ground.

There are four of these drains ; and at the entrance of each there is a large charcoal box which is for the purpose of purifying the

water before it goes into the earth. There are probably ways of renewing this charcoal.

Fourteen feet below the top of the wall, and on a level with the platform, is a door where the bearers enter with the body. This is reached from the ground by an inclined plane of stone work.

When a body is placed in one of the receptacles, the bearers hasten out, and from my position in the garden I could see the black fringe disappear from the top of the tower. The vultures were feeding, perchance, on the body of a child, but late held in a mother's loving embrace. No one sees them at the revolting feast, but presently they return, satiated, to the parapet or to perch among the trees.

Two weeks after the burial, if such it can be called, the bearers return and, with a pair of long tongs, throw the bones into the central well.

The clothes in which the dead were wrapped and the bearers' own clothes are all left inside the garden in a small stone house where they are burned. New funeral garments of pure white are provided the bearers by the friends of the deceased.

This class who prepare the dead for burial and carry them into the regions of silence, must live by themselves as they are accounted unclean. In order to induce any to enter this vocation the pay for these services is very high.

The reason given for this strange disposition of the dead is to hasten the return of the body to the original elements, earth, air, water, and fire, and to keep everything as pure as possible. These elements are worshipped by the Persians. But one wonders why the Hindoo method of burning is not a far speedier, more simple, and less repulsive method of accomplishing the same result.

There are many strange stories and traditions connected with these towers—one even going so far as to say that, if by mistake a live man should be carried in a faint or swoon, inside one of these towers, he is not carried back, but that the door is closed upon him and he is left to his fate.

Whether this is true or not, it is not much more tragic than the sight, often witnessed in Bombay, of a funeral procession being met on the way to the gardens by the hungry vultures who have been waiting some days for a meal. What the feelings of the friends must be, in spite of custom, we cannot imagine.

According to the statement on the sign-board, no one is allowed within this inclosure excepting Parsees; but like many other things this was made null and void by the jingle of a little silver. But the rule which prohibits any one but the bearers of the dead from approaching within thirty feet of a tower, was rigidly enforced.

The masonry of these towers is very massive and is intended to last for centuries. The first one was built two hundred years ago when the first Parsees came to Bombay. This one, at present, is used only by the Modi family of Bombay. The last one of the five was erected forty-five years ago. There is a sixth tower, a square one, by itself in the garden, for the bones of the criminal classes.

We took the flowers from the old Parsee as a souvenir of our visit and turned from the beautiful grounds and the white towers with their adornings of living sculpture of bronze and as we drove along the shore of the back bay toward home we felt deeply thankful for Christian burial, and in our ears rang the beautiful lines of Longfellow on the death of Bryant,—

“Lay him, who loved Mother Nature,
Softly to sleep on her breast.”



EDITOR'S OUTLOOK.

TWO NOTABLE HERESY TRIALS.

HERESY trials are not in harmony with the spirit of the time and they are as disagreeable as they ever were. Two things are required by all reasonable Christians: First, the largest possible and convenient liberty within churches; second, prompt and courteous retirement from the pulpit of a church by any minister who no longer sincerely receives its doctrines. Reasonable Christians believe that these two things ought to make heresy trials impossible, and there is always a suspicion that when a heresy trial comes, its cause is some peculiar form of the personal equation. Either the church has a man or group of men of persecuting temper, or the accused man indulges himself with impossible or inconvenient liberty. In the cases of some notoriety which have resulted in expulsion, the general public has assigned the trials to the persecuting temper, and the wiser people have remained in doubt whether the cause lay in the persecuting temper or the inconvenient liberty.

The two famous Presbyterian cases now before the public puzzle and perplex all serious-minded persons. Professors H. P. Smith and Briggs are precisely the men to whom an outsider of inquiring mind would go when he desired to know what is sound Presbyterian doctrine. One would have said before these trials were begun: "These two professors represent admirably the Presbyterian doctrines." And the general wonder is increased by the fact that both still believe themselves to be perfectly sound in the faith. There cannot be the least doubt of the perfect sincerity of both. We do not recall any parallel case in church history. If they are left to construe and explain their printed words, there is not the slightest departure in these words from pure Presbyterianism. When the prosecutors construe the same words, a great gulf is fixed between Professors Smith and Briggs on the one side and sound doctrine on the other. It is impossible to doubt the sincerity of either party to this remarkable controversy. What is worse still is the probability that the disputation may last for several years and yet settle nothing beyond

the personal relations of the two professors to the Presbyterian body. The casting of them out might be a distinct gain if after their expulsion the young ministers should have a clear and exact definition of the points in issue and well-defined principles of interpretation. We regret to add that we see no signs of desirable general results of these trials. It cannot be a good result if the verdict of expulsion puts the crown of martyrdom on the head of the expelled. The result is no whit more useful if young ministers are warned by it that study and thinking are dangerous. The clearing of the accused after more or less violence of accusation would weaken the faith of many—and would not end the controversy. These trials ought not to be. Some one has blundered. Whether the blunders were committed by the accusers or by the accused we are unable to determine—it is a personal equation and we have not the data for solving it.

It has sometimes seemed that the equivocal and evasive element lies in the difference between saying, "The Bible is free from errors," or saying, "God's Word is free from errors." Every educated man admits that there are human errors in his English Bible. No perfectly printed book exists. No perfect manuscript ever existed. But all hope of light by this explanation is taken away by the frank admission on the part of Dr. Briggs' accusers that errors are found in the printed Bible, and that some of them go back to the manuscripts (as, for example, the account of the death of Moses in a book written by Moses). We are left to infer that the issue is some *degree* of errancy in the Bible—that Professor Briggs finds too many errors, or errors of too grave a character. But we know of no standard by which to measure the specific gravity of a Bible error or to define in exact terms the measure of errancy which one may safely believe in and still be a good Christian. We refer, of course, to such errors as are consistent with our faith in the Bible as a revelation of the will of God.

The suggestions of the foregoing paragraph are offered as a partial support for our belief that these trials will settle nothing. At the end of them we shall be as far as ever from

having a clear definition of heretical errancy teaching. If any conservative mind believes that the casting out of these eminent professors will put an end to the study of the history of the construction of the Bible, he is singularly deluded. If any radical unbeliever expects the Bible to lose its hold on human souls, he is still more singularly deluded. Neither result could be produced by a thousand heresy trials. "We have this treasure in earthen vessels," hammer the vessels as much as you may, the treasure will remain. The treasure is God's Word; the vessels are the human vehicles of that Divine Word. Conservatives may attach too much importance to the earthen vessels; radicals certainly assign them too little importance. But wise men will go on searching out how, when, by whom, the vessels were prepared out of human materials; and here and there a sliver of the old pottery may be removed without damage to the precious treasure. These trials can never be more than an incident of a great and necessary enterprise—the inspection of the human materials in the Bible.

We do not intend by these remarks to cast any reflections upon the noble body of Presbyterians. They are the salt of our earth, the light shining high over our heritage of faith. We rejoice in their wholesome conservatism as a bulwark of sound and essential doctrine; and no number of learned heretics would in our judgment be worth considering in comparison with the honor and peace of this great Christian communion.

THE CHARMS AND FAULTS OF YOUNG POETS.

GENIUS is apt to be impetuous and impatient, especially in its season of youthful energy and fecundity where imagination rises like spring sap and floods the brain with color, music, perfume, and passion. A certain rare freshness, like the indescribable fragrance of earliest bursting buds, exhales from the poetry of a vigorous young singer. Naïvete gives dew to tender yet bold sprays of leaf and bloom. No danger that the world will mistake the *ros cælestis* for the dampness from a watering-pot; for there is something inimitable in this careless, headlong genius of youth which distinguishes even its most ethereal features from those of the trained artist. It is much easier to imitate fairly well

the manner of Tennyson's "In Memoriam," for example, than to catch and hold the simple charm of Burns' "Bonnie Doon." The impetuosity and impatience of overfecundity are, however, as full of evil as they are burdened with charm.

The temptation is great to believe that precocious and apparently involuntary poetic absorption is, if not a manifestation of an abnormal and therefore unhealthy development, at least a threat against longevity and lasting productivity. But we would speak here of the poetry characteristic of genius in its first flower, healthy, human, and unconcerned as to what criticism may be. The charms and faults (inherent and unavoidable) of this poetry are distinctly marked, so that the reader is almost sure to admire it wholly or detest it entirely, just as he happens to absorb the good or the bad qualities more readily. Hence arises the unsatisfactory influence of many young poets; for when great magnetism goes with a fault we are prone to overlook that it is a fault. The world has refused to count the sins of Burns' and Shelley's verse against them. Even Villon goes acquit in view of his strange fascination. Byron and Poe reached maturity; but their most enthralling poetry was written before life could have delivered its crowning message to them.

Speaking generally, the chief charm of a youthful poet's productions is its independence, that is, granting the presence of genius. New wings dare try any flight, because the young bird knows not fear. Timidity advances apace with art and the field of imagination contracts as the poet becomes self-conscious. Like a babe reaching forth without discrimination after the rose or the live coal, a fledgeling poet sets his music to whatever inflames his fancy or captivates his imagination; he does not stop to apply the calipers of a cautious forethinking artisan. This reckless expenditure of genius makes nearly every first book of a genuine poet a most incongruous collection of gold and dross. The ethereally divine and the grotesquely gross are strangely jumbled together.

It seems that with rare exceptions the best poetry has been written just at that point of time when youth is hovering at the gateway of full manhood and before the imagination has had time to discover the limitations of art and to begin shuffling the cards for the favors of an audience. Keats when he wrote the "Ode to a Nightingale," Burns before

he went up to Edinburgh, Theocritus ere the court of Ptolemy tempted him and while yet he loved the goatherds of Sicily and Cos—it were easy to multiply names—all the wonder-working swarms of song-children just taking strongly to wing, have shown us how at the golden moment a rush of enthusiasm can surpass all the possibilities of academic training. But, on the other hand, like the moth dashing at the candle, too often the overconfident muse of youth destroys its wings in attempting impossible or forbidden things. Great poets are those who by accident or by force of natural insight discover before it is too late that choice of subject is scarcely less important than the choice of expression and the ripening of style. Native soundness of ethical vision, such as Dante, Shakespeare, and Milton evidently possessed, is worth at least as much as the finest esthetic taste and the nicest musical discrimination. The poet must be wholly human, but he must not accept humanity and grossness as equivalent things. Song to be of the best must address itself to man's higher nature. This the young poet too often refuses to recognize, preferring rather to attract the sympathy of the earthy part of humanity, or to attitudinize before mere forms of matter and mere masses of color.

But when all has been said that sound criticism can suggest, the youthful singers are the true singers. They may not be the best poets measured by the rules of high art, but they have flung forth the electrical, heart-stirring, soul-haunting, unstudied strains whose echoes make the whole world melodiously resonant. With all their faults the youthful, jocund, careless geniuses are the salt of the literary universe.

WINTER RESORTS AND WHO ATTEND THEM.

WITHIN the past few years there has appeared in this country a remarkable change in the habits of a portion of our people. Accompanying this social change have been other changes of a commercial character involving millions of capital and changing the financial standing of whole states. The business aspect of these changes appeals most vividly to the imagination and to understand the social side of the matter we may first look at its commercial aspect. A railroad map of the country made at the close of the war

would show a singular distribution of roads. In the northern line of states the map is thickly crossed by the black network of the many lines of communication,—to the west a few main roads, to the southwest almost none, to the south very few indeed, along the southeast coast only one or two, in Florida almost none. A railroad map of to-day shows, not only a vast increase in the northern and middle states, but many new lines along the southeast coast and far down into Florida. In addition to the railroads in the southeast there are now almost daily ferries from New York to all the points along the coast of Georgia and Florida. Here are millions of new capital invested in steamships and railroads to parts of our country that twenty years ago were practically unknown and unoccupied. These roads lead to towns that did not exist twenty years ago. In these new cities and in many an old southern town we find to-day the most magnificent hotels in the world—real Spanish castles of luxury and comfort. Whole books have been written to describe the wonders of hotel life in Florida alone and the alluring advertisements of the steamship companies picture palaces, pleasure grounds, villa-towns, and "resorts" surpassing in costliness and convenience anything in Europe. Accompanying all this has been a remarkable rise in real estate in our southeastern states,

Until the invention of the locomotive, nations and communities never moved. The whole world practically staid at home. The wanderer and traveler were, in a sense, vagabonds. The respectable portion of the community never left home. The present generation is fast breaking away from all home ties. Not that the home is less loved or that there is less desire to have a home, but the home itself is a trifle less of a chain binding its owner a prisoner for life to one spot. More and more our people move about, live a part of the time in one place, a part of the time in another. Facilities for travel have created a universal love of travel. Our young people find that all the world may be home for a while, that all our vast country is really one great home where a family may be "at home" in any climate. Moreover, the railroads have enabled us to be independent of climate. So great is our own country that a man may in two days move from winter to summer, from March to July.

Out of all these things has come the "win-

ter resort." Perhaps the most curious section of our country to-day is the great peninsula thrust down into warm tropical waters. Here we have a whole state apparently given up to winter resorts. The great hotels at St. Augustine and Tampa are really clubhouse homes. Here whole families live in more than homely comfort for perhaps ninety days and then depart and are not seen there again for a year. Not only does this great annual migration to Florida, to Georgia, and parts of South Carolina produce great commercial changes, but also social effects quite as worthy of attention as the palaces and pleasure grounds.

Who goes to the winter resorts? Who supports these steamboat routes, these great steamships and costly railroads? In the opinion of persons competent to judge of this matter, the larger part of the temporary residents in these winter resorts are people of means and leisure who can afford to leave other parts of the country and spend the three cold months in a warm climate. Next, in point of numbers, come the invalids. These are persons who are threatened by some form of disease that may be relieved by residence in a warm climate. These people go to the winter resorts, not because they wish to, but because they must. They are quite another class from the idle rich, and they commonly seek the interior resorts like Thomasville, Georgia, and Aiken, South Carolina. Naturally the invalid tourists are inclined to stay in one place and they do not move about from hotel to hotel as do the "society people." Lastly, there is a small class who go to the winter resorts for the hunting and fishing. Naturally the invalids are all from the colder northern states, and chiefly from the east. The tourists who fill the great hotels come from the north, east, and west, from Canada, and from Europe. The parlors of the Ponce de Leon at St. Augustine are filled in February with representative families from all our great cities. All the states may meet in the dining room and many a foreign title may be seen on the hotel register. Florida is a way station to Cuba, but,

so far, only a few Cuban families are to be seen at these resorts. They land at Tampa Bay, look at the hotels and move on toward their Paris,—New York. The native families of the south are visitors at these resorts, but visitors only, being drawn there merely by curiosity to see the hotels and the new towns.

What is the effect of this annual migration to the winter resorts? The invalids are no doubt improved by the rest and the softer climate. The tourists are improved and benefited in quite another way. First of all is the meeting of many minds from many places. The west learns to respect the east. The east gets its conceit taken out. Boston finds Denver perhaps as well educated as itself, and quite as apt at learning. Chicago suddenly learns to love Baltimore for its wit and beauty, and Baltimore is stirred and brightened by the contagious enthusiasm of St. Paul. There are many who think the idle rich are in a sense bad or selfish. The idle rich in this country are too newly rich to inherit the vices of European aristocracy. They are, as a whole, very far from idle, and the majority are seldom really selfish. The winter resort is to them an education in good manners, in unselfishness and good will. When a rich young man finds himself thrown with other men richer perhaps than he and sees and hears how their wealth was won, he is apt to get the corners knocked off. Besides, who cares if these people do leave a million or two in Florida every winter? Florida does not object. It is really a sign of the immense resources of our country that out of our whole population so many are able to spend a winter so pleasantly. It is a good deal like the workingman who saw the procession of carriages on Fifth Avenue. He was glad so many could afford a carriage. He would have one himself some day—if work would do it.

Lastly, there is no danger that the love of home will be lost. It is merely changed. "Home" is broader than it used to be. Everywhere is home in this country—if you take the home spirit with you.

EDITOR'S NOTE-BOOK.

GROVER CLEVELAND is distinguished as the only man who, having served as President of these United States, and having been out of the office for four years, has been re-elected for a second term. It is a new rôle for an ex-president to play—that of going back to the White House after a period of absence; but the experience gained in the former term of service will be of practical value to the people. The wear of the presidency is so great that there are few ex-presidents living at one time, Rutherford B. Hayes being the only one besides Mr. Cleveland at the present time. Speaking of Mr. Hayes, Senator John Sherman says: "There is a man who lives, I think, as a retired President with satisfaction and good sense. He has a comfortable, unostentatious place in the country near a town. He is worth perhaps \$400,000. He has a family, a library, and good health. He worries about nothing. I think he is a good example of how to live after retirement from a high public office."

THE annual report of the Hon. William T. Harris, United States commissioner of education for the year 1890-91 recently made, contains some important and interesting statistical matter. The report shows the number of pupils enrolled in the common schools of the country during 1890-91 to be 13,203,170, and the average daily attendance, 8,404,228; there were 363,922 teachers, of whom 122,551 were males. The total expenditure for the support of the public schools was \$148,173,487. There are 430 institutions in the country called universities or colleges, having 8,472 professors or instructors, of whom all but 1,122 are men. The total enrollment in these institutions during the period covered by the report is given as 122,323, of whom 92,589 are males. The progress of education in the old slave states of the South is illustrated by tables which show the number of pupils in the common schools in these states to be 1,309,251, with 24,064 teachers, nearly one half of whom are women.

PROBABLY the most notable exhibition of art the world has ever seen will be that at the Columbian Exposition. It is singular, too, that America, for so long a dependency of

Europe in all that pertains to art, should attract a display never before equaled. All over the world painters and sculptors are preparing their work for presentation during the exposition and the result will be an exhibit of the art of nations which will necessarily have to stand the test of constant comparison. While Americans cannot boast to any great extent of their country as a seat of real art as compared with the old world, it will be surprising if American artists do not rank well to the front in artistic achievements and receive their credit accordingly. The distinction which American painters are winning abroad, where the field is perhaps more artistically congenial, is no less American because of their foreign residence. Art institutions in America planted and fostered on our own soil would go a long way toward providing an impetus and environment for American artists. There have been already some worthy beginnings and such a project rightly conceived would give abundant scope for the ample resources and genius of many philanthropic Americans. There would be no time better than the present for the renewal of interest in this subject.

THE making of literature as a business and profession has lately acquired a new adjunct in the practice now being pursued by many noted *littérateurs* in reading publicly from their own writings. Many persons whose pleasure it has been to read the writings of such men as George W. Cable, Will Carleton, James Whitcomb Riley, Joel Chandler Harris, F. Marion Crawford, Eugene Field, and others of note, have listened and enjoyed these literary recitals with new relish. The figures which go to make up any tale, prose or verse, as well as the whole creation, in most cases are enhanced by the author's recital, and the reader is left with an impression, or what is better, a clearer understanding of the author's aim sufficient to brush away any misconception inadvertently formed. Actors differ, generally speaking, in their estimates of a dramatic character, though probably adhering to some hard and fast rules in forming the estimate. It is true also that every reader may have a

characteristic opinion of a part or the whole of a given literary production although following, in the main, the lines as they appear. By a recital an author enforces his conception of his own creations and makes a twice-told tale fresher for the telling. It is comparatively a new phase of literary development and if not carried to an extreme by over-zealous professionals, the experiment will result successfully.

THE final report of the secretary of the navy shows the constant improvement which has been going on in this branch of the public service. The document furnishes evidence of the zeal and prudence with which the present secretary has continued the reforms begun by his predecessor eight years ago. The work of administrative reform has been carried on successfully and it is hoped that Congress will speedily enact legislation making permanent the nonpartisan character of the labor employed in the navy yards. In the matter of ship construction Secretary Tracy took up the work where Secretary Whitney left off, and it has been carried forward so successfully that it will not be an easy task for the incoming chief of the department to improve on the standard of ship construction seen in the recent ships added to the navy. The guns, armor, powders, engines, projectiles, and torpedoes of the present denote plainly the progress which has been going on in almost every branch of the naval service during recent years. The American Navy is a reality and if it is to be extended and increased the people will better appreciate the work if it is directed with prudence and wisdom.

THE recent annual session of the American Federation of Labor, having a membership of nearly 700,000, was remarkable for the new attitude assumed by that organization relating to labor disputes. A resolution was adopted by a majority of the delegates present which contained the provision that "as the strike and boycott have failed as weapons of organized labor, a campaign of education should be inaugurated by the Federation and the power of the ballot should be arrayed in the struggle for union supremacy." This resolution amounts to a confession of weakness in the policy pursued by organized labor during the last twenty-five years. The first trades union in the United States was organized in 1806, and since that time there has

been a steady growth of labor organizations attended, particularly since 1870, by an increasing number of strikes and lockouts. Boycotts have not been so powerful a weapon in the hands of labor as strikes, owing perhaps in a measure to the anti-boycotting laws which are now on the statute books of nineteen states of the Union. If this resolution of the seventy-four trades composing the Federation is acted upon by the organization, whose governing law it now is, a long step will have been taken in the enlistment of public sentiment. It is an evidence of conservatism which speaks well for the future.

THE presidents of the railroad trunk lines have called forth widespread disapproval of their recent decision to make no reduction in passenger rates to Chicago during the Columbian Exposition. The public has been educated to the two-thirds, half, and in some cases quarter fare rates for excursions, and since the railroads have thus early taken the pains to assert their independence in this matter, the public, by whose grant the right of eminent domain was acquired by the railroads, will watch for the further development of what some call railway enterprise. In striking contrast to the American plan of managing railroads is the system employed in Hungary where the government owns and operates the railroad business. A report of the business recently published in Vienna shows that the railroads carried an average of 6,000,000 persons annually previous to the introduction of the present system. Since the adoption of the plan now in vogue the average number of passengers carried annually has increased from 6,000,000 to 16,000,000 the first year, 19,000,000 the second, and 28,000,000 the third, which was last year. During these years the receipts increased from 9,705,000 florins to 28,300,000, the amount of the gross receipts last year. This tremendous increase in the number of passengers and amount of receipts was brought about by a systematic plan of reduction in rates.

THE cause of higher education prospered generally during Christmas week. To the University of Chicago Mr. John D. Rockefeller gave another million dollars; Miss Mary Garrett gave \$350,000 to the Johns Hopkins University; Dartmouth College received \$180,000 from an old friend, Mr.

Philip D. Armour founded the Armour Institute in Chicago giving it an endowment of nearly \$3,000,000, and the Medical Department of the Western Reserve University received \$125,000 from Mr. John L. Woods. The last gift of Mr. Rockefeller is his fourth to the new university of the West, and makes in all an endowment of \$3,608,000, which he has given within the last two years and a half. No less notable in the history of education in the West is the industrial school which will owe its existence to the benefactions of Mr. Armour. The new institute will ultimately be to Chicago what the Drexel Institute is to Philadelphia. Miss Garrett's last contribution to the Johns Hopkins University makes a total of \$400,000 which she has given to that institution within twelve months. She long ago conceived the idea of opening a department in this university for the higher medical education of women and with her endowment and the \$100,000 given by other persons, making in all \$500,000, the work will begin with good prospects for success. Certainly American Education has had a splendid Christmas.

THE visit of Monsignor Satolli, the papal ablegate, to this country is an event of interest extending far beyond the limits of the American branch of the Roman Catholic church. The utterances of Monsignor Satolli at the recent meeting of the American archbishops in New York are to be regarded as coming directly from the Vatican and they deserve the universal attention which they are receiving. In America education has been held to be the function of the state, not of the church, while it has been generally supposed, and that without authentic contradiction, that the Roman Catholic church regarded and believed education to be the function of the church, not of the state. In his address Monsignor Satolli not only countenanced but approved the sending of Catholic children to the public schools, and advised the establishment and maintenance of parochial schools only in localities where the necessity exists and where they can be made to reach the standard of the public schools. This decree, for it amounts to that, came with surprising abruptness and was shortly followed by a settlement of those controversies which have, for months past, disturbed the Roman Catholic church in this country. Through the mediation of Mon-

signor Satolli, all charges against Father Corrigan were withdrawn and as if to signalize the new breadth of the church of Rome in this country came the announcement of the complete restoration of Father McGlynn to the church and priesthood. The settlement of these difficulties will form a new epoch in the history of ecclesiastical jurisprudence, and the public without regard to sect will applaud the new breadth given to the distinctively American branch of the Roman Catholic church, in its new attitude toward the public schools.

IN the death of Miss Mary Allen West the W. C. T. U. loses one of its most cherished and most useful members. A woman of large heart and broad mind, her aim was always to do what she could in any way for the good of humanity. For several years she served as the senior editor of the *Union Signal*. Her death occurred at Tokio, Japan, whither she went last year to do temperance and missionary work. From her own private letters and from letters written by different people in that land, it is learned how successfully she was accomplishing her errand. Her comparatively brief stay there was a triumphant one in results. The people welcomed her gladly, heard her words, and many accepted as their own the teachings of the Gospel and of better living which she carried to them.

THE immigration question, which has received frequent editorial emphasis in THE CHAUTAUQUAN, is rapidly coming to be a question on which the public has definite and well-settled convictions. The prevalence of the cholera epidemic in this country and abroad during the past year and the increasing probability of a fresh outbreak with the approach of warmer weather, have stirred the public mind to a livelier interest in the question. The senate committee on immigration has lately been pursuing an investigation and the attention of the committee has been directed chiefly to five plans: the prohibition of all immigration during the summer of this year, owing to fear of cholera; the exclusion of all immigrants over twelve years of age who cannot readily read their own language, excepting those over fifty-five years of age who are accompanied by members of their family; the exclusion of all immigrants who do not possess a prescribed amount of money, perhaps \$100; the collection of a head tax to be paid by steam-

ship companies in the hope that they would prevent the immigration of inferior classes, and the requirement of a certificate, from each immigrant, issued by the foreign consul showing that the person is worthy of being received. The demand for prompt action in this matter, which has lately become well-nigh universal, will materially increase the responsibilities of Congress in the passage of legislation dealing with this subject, and the expectations of the public cannot be realized short of prompt and effective legislation on the part of the government.

APPROPOS of recent decisions of the higher courts amounting to a declaration that the Interstate Commerce Commission is invested with but few legal powers and substantially no definite rights of interference with railroad combinations, comes the statistical report of the commission for the year ending June 30, 1891. The extent to which concentration of railroad control has proceeded in the United States is shown in the fact that there are eighty companies, each of which has a gross revenue in excess of three millions of dollars. These same companies control 69.48 per cent of the total mileage of the country and nearly one half of the total mileage is the property of forty-two companies. It is a dreary tale which is told in that portion of the report relating to railway accidents. The total number of persons killed during the year was 7,029 and the number injured was 33,881. The number of employees killed was 2,660, and the number injured was 26,140. Employees to the number of 415 were killed and 9,431 injured while coupling and uncoupling cars; 509 were killed and 2,469 were injured in collisions and from the derailment of trains. The number of accidents and casualties is greater than that of previous years. The absolute necessity for legislation compelling railways to adopt train brakes and automatic couplers is strongly emphasized in the report and the additional necessity of some extensive use of the Block system in the handling of trains.

AMONG the events of the old year, none stands forth with more prominence than the loss to the world of some of its most eminent personages. As the pages of history were made memorable in 1809 by the record of the birth of Tennyson, Holmes, Mrs. Brown-

ing, Darwin, Gladstone, and Lincoln, so will the year 1892 stand out prominently as the one in which are chronicled the deaths of many men and women distinguished for their achievements in the varied activities of life. It is a long death roll which includes the names of Tennyson, Whittier, George William Curtis, Renan, Walt Whitman and Professor Freeman, Dr. Spurgeon, and Dr. Noah Porter, ex-president of Yale University. Other names prominent in the list of those who have passed away during the last twelve months are Cardinals Manning and Simeoni, the Khedive of Egypt, Randolph Rogers, the American sculptor, the Duke of Clarence, Sir Morell Mackenzie, and Amelia B. Edwards. The American army has lost General John Pope, the world of music, Max Strakosch and P. S. Gilmore; America, three men of finance, Cyrus W. Field, Sidney Dillon, and Jay Gould, while the nation has mourned with President Harrison in the bereavement which his family suffered in the death of Mrs. Harrison. It was the year 1832 which marked the death of Goethe, Shelley, and Scott but it has been left to the chroniclers of the past year to record the deaths of more distinguished characters than perhaps for any one year previous.

SINCE the editorial in *The Outlook* on "Two Notable Heresy Trials," was put in type, the New York Presbytery has acquitted Dr. Briggs of the charge of heresy. It is said that the case will be carried to the general assembly for final action. There can be no doubt that the majority of the New York Presbytery represent a growing sentiment, not only in the Presbyterian church but in all churches, that there should be more liberty granted scholarly men in the examination of Bible records, and that the true defenders of the Christian faith have nothing to fear for their cause from scholarship, science, or philosophy, history, or ancient manuscripts that are gradually coming to light. It was not simply Dr. Briggs who was on trial but a method of scholarship in dealing with the Scriptures and a more modern statement of some of the fundamental doctrines of Christianity. This case has been conducted with such Christian wisdom and forbearance that we apprehend it does not promise any trouble to the great Presbyterian church.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR FEBRUARY.

OUTLINE OF REQUIRED READING.

First week (ending February 7).

- "Grecian History." Chapter XV.
 "Callias." Chapters XXII. and XXIII.
 "Greek Architecture and Sculpture." Chapter I.
 In THE CHAUTAUQUAN :
 "The American School at Athens."
 Sunday Reading for February 5.

Second week (ending February 14).

- "Grecian History." Chapter XVI.
 "Callias." Chapters XXIV. and XXV.
 "Greek Architecture and Sculpture." Chapter II.
 In THE CHAUTAUQUAN :
 "The Population of the Earth."
 "Women in Greek Literature."
 Sunday Reading for February 12.

Third week (ending February 21).

- "Grecian History." Chapter XVII.
 "Callias." Chapters XXVI., XXVII., and XXVIII.
 "Greek Architecture and Sculpture." Chapter III.
 In THE CHAUTAUQUAN :
 "Some Practical Phases of Electricity."
 "Civil Service Reform."
 Sunday Reading for February 19.

Fourth week (ending February 28).

- "Callias." Concluded.
 "Greek Architecture and Sculpture." Chapters IV. and V.
 In THE CHAUTAUQUAN :
 "The Common Road as a Social Factor."
 "The Exhibits of the Nations."
 Sunday Reading for February 26.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Roll-Call—The name of a Greek god.
2. Paper—The life and writings of Xenophon.
3. Reading—"The House and the Farm."*
4. Memory drill—Each one is to be provided with paper and pencil. The leader distributes slips of paper on each of which is written some architectural term used in the week's reading in "Greek Architecture and Sculpture." Those receiving the slips are to write a concise definition of the words on them

and to illustrate by drawings the parts defined. Judges shall decide whose paper is best; the answers and the drawing may be judged separately and two prizes be awarded.

5. Table-Talk—The political troubles in France.

EPAMINONDAS DAY—FEBRUARY 16.

"I leave two fair daughters, Leuctra and Mantinea."
 —*Epaminondas.*

1. Roll-Call—The name of an important battle of Greece and its commander.
2. Table-Talk—The life of Epaminondas.
3. Character Study—A comparison between Epaminondas and Pericles as statesmen.
4. Reading—"The Happy Warrior."*
5. Paper—Full description of the different war tactics used in ancient Greece—the Spartan, the Theban, the Macedonian. To be followed by free questioning and discussion.

THIRD WEEK.

1. Table-Talk—Government affairs in Germany.
2. Geography Drill—Trace on a map the route of the Ten Thousand and give the modern names of the places through which they passed.
3. Paper—An outline of the steps in the decline and fall of Greece.
4. Reading—"Queer Fancies."*
5. Debate—Question: Is there any justice in the political claim made after election that "to the victor belong the spoils"?

FOURTH WEEK.

1. Table-Talk—Matters of government in England.
2. Questions in *The Question Table*.
3. Reading—"To Columbus."*
4. Debate—Question: Do the common roads of this country as now constructed serve their purpose well enough to satisfy all reasonable demands?
5. Game—A modification of the popular game of characters. The names of Greek personages written on separate slips are to be drawn by the members—this should be done at a previous meeting. Those receiving them are to bring to the circle a list of six questions regarding each person whose name they have drawn, with the name at the head. When a question is

*See *The Library Table*, page 634.

*See *The Library Table*, page 634.

asked, the person at the left hand has the first chance of answering; if he fails it passes to the next and so on. The one answering correctly is to take a counter—these counters may be grains of corn, disks of paper, or anything similar. If a question should be missed all around the one putting

it tells the answer. The first question on each slip is to be asked on the first round, the second next, etc. The point in the game is to get the most counters. The game may be varied by substituting the names of Greek cities or places for those of persons.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR FEBRUARY.

"GRECIAN HISTORY."

P. 247. "Decarchies" [dek'ar-kies]. "Lysander's personal views were the grand determining circumstance throughout Greece; regulating both the measures of Sparta, and the fate of the conquered cities. Throughout the latter, rapacious and cruel oligarchies were organized—of Ten in most cities, but of Thirty in Athens—all acting under the power and protection of Sparta, but in real subordination to Lysander's ambition."

Crit'i-as.—The-ram'-e-nēa.

P. 248. "Thras-y-bu'lus." See text-book, page 238.

Munychia [mu-nik'i-a].

P. 251. "A-nab'a-sis." A Greek compound of *ana*, meaning up, and *bainein*, to go. Its original signification was ascension, then it came to be campaign or march from a lower to superior territory, as from the seashore to the interior.

Pa-rys'a-tis.—Cle-ar'chus.

P. 252. "The treachery of Tissaphernes." On pretext of telling who were the imaginary informers who, it was said, had been trying to poison the mind of the Persian satrap against the Greeks, Tissaphernes had invited Clearchus and all the other generals to his tent. Some of the generals and many among the soldiers suspecting treachery remonstrated against thus putting into the power of Tissaphernes all the leaders; but Clearchus, having the utmost confidence in the satrap, overruled their opposition, and, as requested, all went to visit Tissaphernes in his tent. "The five generals were admitted into the interior, while the [captains] remained at the entrance. A purple flag, hoisted from the top of the tent, betrayed too late the purpose for which they had been invited to come. The captains and the Grecian soldiers who had accompanied them were surprised and cut down, while the generals in the interior were detained, put in chains, and carried up as prisoners to the Persian court. Here they were beheaded after a short imprisonment."

P. 253. Phar-na-ba'zus.

P. 254. "A-ges-i-la'ua." He was at this time forty years of age, "and esteemed a model of those virtues peculiarly deemed Spartan. He possessed the popular attractions of an agreeable countenance and pleasing address. His personal defects at first stood in the way of his promotion. He was not only low in stature but also lame of one leg; and there was an ancient oracle which warned the Spartans to beware of 'a lame reign.' The ingenuity of Lysander, assisted probably by the popular qualities of Agesilaus, contrived to overcome the objection by interpreting a lame reign to mean not any personal defect in the king, but the reign of one who was not a genuine descendant of Hercules. Once possessed of power, Agesilaus supplied any defect in his title by the prudence and policy of his conduct."

"The death of Tissaphernes." "The Persians in or near Sardis loudly complained of him as leaving them undefended, from cowardice and anxiety for his own residence in Caria; while the court of Susa was now aware that the powerful reinforcement which had been sent to him last year, intended to drive Agesilaus out of Asia, had been made to achieve absolutely nothing. To these grounds of just dissatisfaction was added a court intrigue; to which and to the agency of a person yet more worthless and cruel than himself, Tissaphernes fell a victim. The queen mother, Parysatis, had never forgiven him for having been one of the principal agents in the defeat and death of her son Cyrus. Her influence being now re-established over the mind of Artaxerxes, she took advantage of the existing discredit of the satrap to get an order sent down for his deposition and death. Tithraustes, the bearer of this order, seized him by stratagem at Colossæ in Phrygia, while he was in the bath and caused him to be beheaded."—*Grote*.

Ti-thraus'tes.—Ha-li-ar'tus.

P. 255. "Conon." See text-book, page 243. "It is now that we have again mentioned the

name of Conon, who having saved himself with nine triremes from the defeat of Ægospotami, had remained for the last seven years under the protection of Evagoras, prince of Salamis, in Cyprus. Conon having married and having a son born to him there, indulged but faint hopes of ever returning to his native city, when fortunately for him as well as for Athens, the Persians again became eager for an efficient admiral and fleet on the coast of Asia Minor."

"The king gave out good news to the soldiers." Agesilaus fearing the effect of the sad news of the defeat at Cnidus upon his men, gave out "that the Lacedæmonian fleet had gained a victory; and having offered sacrifice as if for a victory he ordered an advance."

"Cor-o-ne'a." "Agesilaus soon came up with the confederate army, which had prepared to oppose him in the plain of Coronea. The Thebans succeeded in driving in the Orchomenians, who formed the left wing of the army of Agesilaus, and penetrated as far as the baggage in the rear. But on the remainder of the line Agesilaus was victorious and the Thebans now saw themselves cut off from their companions, who had retreated and taken up a position on Mount Helicon. Facing about and forming in deep and compact order, the Thebans sought to rejoin the main body, but they were opposed by Agesilaus and his troops. The shock of the conflicting masses which ensued was one of the most terrible recorded in the annals of Grecian warfare. The shields of the foremost ranks were shattered, and their spears broken, so that daggers became the only available arm. Agesilaus, who was in the front ranks, unequal by his size and strength to sustain so furious an onset, was flung down, trodden on, and covered with wounds; but the devoted courage of the fifty Spartans forming his bodyguard rescued him from death. The Thebans finally forced their way through, but not without severe loss. The victory of Agesilaus was not very decisive; but the Thebans tacitly acknowledged their defeat by soliciting the customary truce for the burial of their dead."—*Smith*.

P. 256. An-tal'ci-das.—Cla-zom'e-næ.

P. 258. Phœb'i-das.—Le-on-ti'a-des.—E-pam-i-non/das.—Pe-lop'i-das.—Phyl'i-das.

P. 259. "Cad-me'a." See text-book, page 36.

Cle-om'bro-tus.—Spho'dri-as.

P. 260. Cal-lis'tra-tus.

P. 261. "Leuc'tra." "The event came like a thunderclap upon every one in Greece. . . . The general expectation had been that Thebes would be speedily overthrown and dismantled; instead of which, not only had she escaped, but

had inflicted a crushing blow on the military majesty of Sparta."—"It was everywhere felt that a new military power had arisen—that the prestige of the old Spartan discipline and tactics had departed."

P. 265. "Athens yielded to the piteous appeals of Sparta." "So low had Sparta sunk that she was fain to send envoys to beg the assistance of the Athenians. This request was acceded to; and shortly afterwards an alliance was formed between the two states in which Sparta waived all claims to superiority and headship."

P. 266. Archidamus [ar-ki-da'mus].

P. 268. Cyn-o-ceph'a-læ.

P. 272. "Chæronea" [ker-o-ne'a]. This town of Bœotia was in the extreme western part of the state on the border of Phocia. Coronea was also in Bœotia, southeast of the former town, and situated on the Cephissus river near its entrance into Lake Copais.

P. 274. Phil-o-me'lus.—On-o-mar'chus.

P. 275. Æschines [es'ki-neas].

P. 276. Eu-bu'lus.

P. 277. "O-lyn'thus." "In the taking of this place Philip encountered such resistance that his troops were at first repulsed; and he was himself obliged to seek safety by swimming back across the river [Sardon]. He was moreover wounded in the eye by an Olynthian archer, named Aster, and lost the sight of that eye completely, notwithstanding the skill of his Greek surgeon, Kritobulus." Though the eye could not be saved, the physician is said to have prevented any visible disfigurement.

P. 279. Pha-yl'lus.—Pha-læ'cus.

P. 281. I-soo'ra-tes.—Di-o-pi'thes.

P. 284. El-a-te'a.

P. 285. The-og(i)'e-neas.—Strat'o-cles.

P. 286. De-ma'des.

P. 288. Navarino [nä-vä-re'no].

P. 289. Cæp-o-dis'tri-as.

"CALLIAS."

P. 196. A-ri-æ'us.

P. 199. Chrisosopus [ki-ris'o-phus].

P. 201. Mith-ri-da'tes.

P. 207. Carduchians [kar-du'ki-ans].

P. 211. Po-lyc'ra-tes.

P. 213. Taochi [ta-o'ki].

P. 214. Stym-pha'lus.

P. 215. Chalybes [kal'i-bes].

P. 216. "The Sea [the sea]" This sea was the Euxine, or the Black Sea, and the place from which it was seen was a mount, called Teches, in the country of the Macrones, which formed the northeastern part of what is now Turkey in Asia.

P. 218. Demochares [de-mok'a-res].

P. 219. "Ob/ol." An ancient Greek silver coin, equal in value to the sixth part of the drachma which had a different value in different states at different periods. "The average value of the Attic drachma is computed to have been about nineteen cents."

238. "Si-tal'cēs." See note 6 on page 299 of text-book. Smith in his "History of Greece" says of a king of this name in connection with the Peloponnesian war: "According to the ancient myth of Tereus, Sitalces considered himself a kinsman of the Athenians, but some well-applied bribes were probably a more efficacious inducement for him to undertake the reduction of Chalcidice and the dethronement of Perdiccas, king of Macedonia. The sway of Sitalces over the barbarous tribes of Thrace was very extensive. He was able to collect an army estimated at 150,000 men, one third of which was cavalry. With this multitudinous but wild and disorderly host he penetrated far into the dominions of Perdiccas, and compelled the Macedonians, who did not venture to meet him in the open field, to shut themselves up in their fortress."

P. 239. "*Pas seul*." A French expression, meaning a dance performed by one person.

P. 240. "The women who routed the great king." To what act of the Arcadian women this referred is doubtful. Krüger in his notes on the Anabasis says it is an extravagant allusion to an incident given in Xenophon's narrative, which occurred directly after the death of Cyrus in the battle of Cunaxa. "The king and the troops that were with him, engaging in pursuit, fell upon the camp of Cyrus, when the soldiers of Ariæus no longer stood their ground but fled through their camp to the station whence they had last started; which was said to be four parasangs [a pār'a-sang is equal to about three miles] distant. The king and his followers seized upon many other things and also a Phocæan woman who was said to be both accomplished and beautiful. [Another woman], a native of Miletus, being taken by some of the king's soldiers, fled for refuge to a party of Greeks who, drawing themselves up for defense, killed several of the pillagers, and some of their own number fell; yet they did not flee, but saved, not only the woman, but all the rest of the property, and people that were in their quarters."

P. 242. Hip-poc'ra-tes.

P. 277. "The sacred ship." Grote says, "Under ordinary circumstances Socrates would have drunk the hemlock in the prison the day after his trial. But it so happened that the day

of his sentence was immediately after that on which the sacred ship started for its yearly ceremonial pilgrimage from Athens to Delos, for the festival of Apollo. Until the return of this vessel to Athens, it was accounted unholy to put any person to death by public authority. Accordingly Socrates remained in prison—and we are pained to read, actually with chains on his legs—during the interval that this ship was absent, thirty days altogether."—"The city of Delos contained a temple of Leto and the great temple of Apollo. With this temple were connected games, called Delia, which were celebrated every four years, and were said to have been founded by Theseus. A like origin is ascribed to the sacred embassy which the Athenians sent to Delos every year."

P. 293. "Elysian plain." "In Homer this forms no part of the realms of the dead; he places it on the west of the earth near Ocean, and describes it as a happy land where there is neither snow nor cold nor rain. Hither favored heroes, like Menelaus, pass without dying and live happy under the rule of Rhadamanthus." It is not until the time of the Latin poets that Elysium is made part of the lower world and the residence of the shades of the blessed.

"Tar'ta-rus." That part of the infernal regions where the wicked are punished.

"GREEK ARCHITECTURE AND SCULPTURE."

P. 9. "Architecture." A look at the origin of the word itself will be of interest at the beginning of this study. It is derived from the Greek language, being there compounded of an adjective meaning chief and a noun meaning builder, the latter word being closely allied to the Greek noun for art and the verb, to produce. Hence, architect, the chief builder, architecture, the art of building, particularly of designing and constructing large and beautiful buildings.

P. 10. "Ar-cha'ic." A word derived from a Greek verb meaning, to be first. Hence, marked by the characteristics of an earlier period, antique, primitive, antiquated.

"Sac'ris-ty." A building or an apartment connected with a church or monastery, in which are kept the sacred utensils and vestments used by the priests or clergy.

P. 11. "Pi-las'ter." "A square pillar with its capital and base projecting from a pier or from a wall, to the extent of from one quarter to one third of its breadth; an engaged pillar," a pillar or column partly sunk into, or at least appearing as if partly sunk into, a wall.

P. 12. "Architrave" [ar'ki-trave]. That part of the entablature which rests immediately upon

the columns. (Definitions of the different terms can be formed by simply describing the parts as they are represented on page 20.)

P. 14. "Cor'bel-ing." Projecting. Corbel, as used in architecture, is the name of a bracket supporting some other part, usually the cornice. "A common form of corbel consists of courses of stones or bricks, each projecting slightly beyond the next below it."

P. 16. "Ic-ti'nus."

P. 17. "Close." An inclosed place; specifically the precinct of a cathedral or abbey.

"Prop-y-læ'a." "This term denotes in ancient architecture the vestibule of a temple decorated with columns; and particularly the building which was placed at the entrance of the Acropolis at Athens and formed a magnificent approach to the Parthenon."

"École des Beaux Arts." French for School of Fine Arts.

P. 19. "El'gin Marbles." (The g in the proper name is hard, as in gave.) "At the beginning of the present century Lord Elgin carried off from Athens a very important collection of the works of sculpture. It included nearly all the monumental decorations of the Parthenon which had escaped destruction. In addition to the splendid fragments of the pedimental figures and many metopes, Lord Elgin brought to England more than two hundred feet of the beautiful frieze which ran round the cella of the temple of Athene. To this collection the name Elgin Marbles was given and their value as giving us an idea of the magnificent achievement of the great sculptors in the golden age of Greek art, cannot be overestimated. The question whether Lord Elgin was justified in spoiling Athene cannot here be discussed."—*Adeline's "Art Dictionary."*

'Lord Elgin was sent in 1799 as envoy extraordinary to Constantinople, and there the idea occurred to him of rescuing from the Turks and the destruction of time these celebrated sculptures. He gained permission of the Porte to carry away "any stones that might appear interesting to him." Securing the aid of a corps of artists from Italy, he, at his own expense, in ten years, succeeded in gathering from out the rubbish at the base of the shattered Parthenon the specimens which he sent to England.

"Clere'story." "The row of windows placed in the upper story of the nave of Gothic churches. It rises clear above the roof of the nave aisles."

P. 21. "Hy'po-style Hall." The building received this name from the fact that its roof is supported by pillars, the word being a Greek derivative, meaning in the original, resting on pillars. Kar'nak is a village of Egypt on the east

bank of the Nile, occupying a part of the site of ancient Thebes. It is noted for the remains of grand old temples.

"Flutea." A name applied to the longitudinal hollow moldings, or the grooves, introduced in the column, including both the channels and lines.

Sty'lo-bate.—En'ta-sia.—Echinus [e-ki'nus.] —Ab'a-cus.

P. 23. Met'o-pēs.

P. 24. Co-ro'na.—O'vo-lo.

P. 28. "Per-sep'o-lis." The ancient capital of Persia.

Vo-lutes'.

P. 33. "*Cyma recta*" [si'mä rec'tä]. When the undulating molding, called *cyma*, has the upper part hollow it is called *cyma recta*; when the upper part is full and round it is called *cyma reversa*.

P. 34. Erecht'heum [er-ek-the'um].

P. 35. "Mau-so-le'um." This tomb was so called from Mau-so'lus, king of Caria, who died 352 B.C., and to whom his wife Artemisia erected this magnificent sepulchral monument, which has given its name to all similar structures.

Car-y-at'ids.

P. 37. "Choragic [ko-raj'ic] Monument of Ly-sic'ra-tes." "A choragic monument was a small monument erected to hold the tripod which was awarded to the *choragus* [chorus leader] who furnished the successful chorus in the theatrical representations at Athens. It was sometimes merely a pillar, at others a small temple. The best specimen of a choragic monument is that of Lysicrates which stood in the Street of the Tripods at Athens."

P. 39. Did-y-mæ'us.—Ag'o-ra.

P. 46. "Beni-Hassan" [bä'nē hās'sän]. A village of Egypt on the right bank of the Nile, about one hundred and fifty miles south of Cairo. In its environs are numerous rock-bound tombs.

P. 53. "*Guilloche*" [ge-yōsh' or gil-lōsh']. "An ornament in the form of two or more bands or strings twisted over each other in a continued series, leaving circular openings which are filled with round ornaments."

P. 59. "Bas-relief" [bä-re-lēf].

"Michelangelo" [me-kel-än'ja-lo].

P. 63. Ar-is-ton'i-das.—To-reu'tic.

P. 65. Stiacciato [stē-ät-chä'to].—Her-maph'ro-dite.

P. 66. "Ox-i-da'tion." The act or process of uniting with oxygen.

P. 68. "Cesnola" [ches-no'la], Luigi Palma. (1832 —.) An American archaeologist. He was born in Turin, Italy, but came to the United States in 1860, volunteered in the military service, and became colonel of the fourth New York cavalry. He was afterwards appointed

United States consul at Cyprus where he acquired a large collection of antiquities which in 1873 were transferred to the Metropolitan Museum in New York. In 1873 he made a second visit to Cyprus during which he added greatly to his former collection. On his return in 1877 he was made director of the Museum. The value

of his collection is very great, surpassing that of any other of its kind.

P. 74. Tu'mu-li. Singular, tumulus. Masses of earth or stones in the form of small cones or hillocks. In the ages of antiquity they were raised as tombs or commemorative monuments.

P. 75. Di-pœ'nus.—Scyl'lis.—Cle-o-bu'lus.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"GRECIAN HISTORY."

1. Q. What form of government did the Spartan Lysander institute in conquered Athens? A. Decarchies, or governing tens.

2. Q. What name was given to the oligarchy which ruled Athens? A. The Thirty Tyrants.

3. Q. What demand by Sparta did Thebes and Corinth refuse to heed? A. The summons to all the allies to send their quota of men to the army.

4. Q. What war offered to Thebes and Corinth this opportunity to rebel? A. The war waged by Sparta against Persia after the return of the Ten Thousand.

5. Q. What originated the expedition of the Ten Thousand? A. Cyrus, wishing to be king of Persia, attempted to supersede his brother, the ruling monarch, by force and hired an army of Greeks.

6. Q. What states formed a league with Corinth for the destruction of Sparta? A. Thebes, Athens, Argos, Eubœa, Acarnania, and Chalcidice.

7. Q. In what great battle did Sparta and these allies meet? A. Coronea.

8. Q. What finally destroyed the combinations against Sparta? A. The Peace of Antalcidas.

9. Q. Who dictated the terms of this peace? A. The king of Persia.

10. Q. What gave form and motion to the forces which finally destroyed the empire of Sparta? A. Her arrogant invasion of the rights of Thebes.

11. Q. Who originated the desperate plot which procured liberty for Thebes? A. Epaminondas and Pelopidas, two young patriots.

12. Q. How did Epaminondas prepare to withstand the veteran army of Sparta? A. By organizing his Sacred Band of one thousand volunteers.

13. Q. In what battle did this Sacred Band, together with the well-drilled army, have an opportunity to display the superior tactics of Epaminondas? A. That of Leuctra.

14. Q. What was the result of the battle of

Leuctra? A. It crushed Sparta and made Thebes the leading city of Greece.

15. Q. With what other battles, marking turning points in Grecian history, is Leuctra compared? A. Marathon and Ægospotami.

16. Q. What was the only Grecian state averse to the new order of things after Leuctra? A. Athens.

17. Q. What strange alliance was soon after this made against Thebes? A. That of Sparta and Athens.

18. Q. While the states of middle and southern Greece were exhausting themselves in war, what was the condition of the northern countries? A. They had preserved their native strength.

19. Q. Who at this stage of history saw an opportunity to put himself in the leading place? A. The Thessalian Jason.

20. Q. What country shortly interfered with Thessalian affairs? A. Macedonia.

21. Q. Who was sent by Thebes to restore order in the north? A. Pelopidas, who made a treaty of alliance with the Macedonian king and took back Philip, his brother, as a hostage to Thebes.

22. Q. What battle was named "the Tearless Victory"? A. That in which the Spartans, being surrounded by the Arcadians and their mercenaries, cut their way out without the loss of a man.

23. Q. What battle closed the Theban supremacy? A. Mantinea.

24. Q. How is Epaminondas ranked? A. As the greatest Bœotian, and among the leading Greek statesmen and warriors.

25. Q. What foreigner had studied the feebleness of Greece, and saw his opportunity for its conquest? A. Philip of Macedon.

26. Q. How did he begin his work? A. He reorganized his army and subdued the neighboring barbarians.

27. Q. What war bound the hands of Athens while Philip was busiest in his plans for conquest? A. The Social War.

28. Q. In what war did the Greeks first encounter Philip? A. The Sacred War.

29. Q. What did Philip's victory in this war gain for him? A. It made him master of the outer line of Greek defenses and left him at the gateway of Middle Greece.

30. Q. In what guise did most of the Athenians look upon Philip? A. As a friend and the natural ally of their city.

31. Q. Who was his one implacable Athenian foe? A. The orator Demosthenes.

32. Q. What was the last foreign stronghold from which the Greeks could attack Philip, to fall into his power? A. Olynthus.

33. Q. What was Philip's ambition regarding Greece? A. Without any destructive war, to be acknowledged the master of this center of the world's civilization.

34. Q. What war at last convinced Athenians of Philip's ambition and roused them to withstand him? A. The second Sacred War.

35. Q. Where did the Greeks and Macedonians finally meet in battle? A. On the plains of Chæronea.

36. Q. What was the result of this battle? A. It marked the end of Grecian independence.

37. Q. After his great victory what position did Philip assume? A. That of leader of a free confederation of states rather than as a victorious king.

38. Q. By what successive foreign nations has Greece been governed? A. Macedonia, Rome, Byzantium, Venice, and Turkey.

39. Q. When finally did their successful war for independence occur? A. It began in 1820 and lasted till 1827.

40. Q. Under what form of government does Greece now exist? A. As a kingdom under the rule of George I.

"CALLIAS."

1. Q. What was the fate of the generals of the Ten Thousand after the death of Cyrus? A. Through the treachery of Tissaphernes they were put to death.

2. Q. Who was the first general chosen to lead the Greeks back home? A. Xenophon.

3. Q. Among what barbarian people on their homeward march did they find wine so plenty that it was kept in great cisterns? A. The Carduchians of Armenia.

4. Q. What people defended themselves by rolling rocks down the cliffs upon the Greek besiegers? A. Taochians.

5. Q. At what place did the Greeks come in sight of the sea? A. At Mt. Teches in the country of the Macrones.

6. Q. Where did the soldiers fall sick from eating the poisonous honey? A. In the Colchian villages.

7. Q. Where did the army offer a sacrifice and celebrate a feast in honor of the safe completion of their journey? A. At Trapezus.

8. Q. What became of the Ten Thousand afterwards? A. Sparta soon declared war against Persia and engaged them as paid soldiers.

9. Q. How was Athens ruled after its surrender to Lysander? A. As an oligarchy, by appointed leaders called the Thirty Tyrants.

10. Q. What fate did the Athenian Thera-menes suffer at the hands of his colleagues, the Thirty Tyrants? A. For trying to check their exorbitant tyrannies he was accused as a traitor by Critias and put to death.

11. Q. What news came to the hero of this story as a terrible surprise on his return to Athens? A. That of the death of Socrates.

12. Q. Why was Socrates condemned to death? A. On account of his open attacks against the wrongs committed by those in power.

13. Q. Of what was he publicly accused as a pretext? A. Of treason and blasphemy.

14. Q. How long a time elapsed between his condemnation and his death? A. Thirty days, waiting the return of the sacred ship from Delos.

15. Q. How did he spend this intervening time? A. In holding those ever memorable conversations with his friends in prison.

"GREEK ARCHITECTURE AND SCULPTURE."

1. Q. Why has Greek architecture so high a value? A. Because of its great beauty and refinement, and also because it is the parent of the architecture of all western Europe.

2. Q. When did it emerge from the stage of archaic simplicity? A. About 600 B. C.

3. Q. When did it begin to decline? A. About 300 B. C.

4. Q. From what is a knowledge of this ancient architecture obtained? A. From its ruins and from descriptions by ancient writers.

5. Q. What class of Greek buildings was most numerous and most excellent? A. Temples.

6. Q. What was the general form of these temples? A. Simple in construction with a gable at each end and porticoes supported by columns.

7. Q. Of what did the interior consist? A. A cella for the reception of the image of the divinity and usually an additional room in the rear for a treasury.

8. Q. Where was the chief ornamentation of the building placed? A. On the exterior.

9. Q. Under what three styles or orders is Greek architecture classified? A. The Doric, Ionic, and Corinthian.
10. Q. How are the three orders distinguished? A. Largely by the mode in which the column is dealt with.
11. Q. Of what order was the most famous of all Greek buildings, the Parthenon? A. The Doric.
12. Q. What three famous buildings are given as examples of the Ionic order? A. The Erechtheum at Athens, the Temple of Diana at Ephesus, and the Mausoleum of Halicarnassus.
13. Q. Where is the best example of the Greek Corinthian order found? A. In the Choragic Monument of Lysicrates.
14. Q. What prominent architectural features of modern times were lacking in Greek buildings? A. The arch and the tower.
15. Q. An analysis of the plans of Greek buildings reveals what difference between the public and private buildings? A. In the latter the exterior was plain; the doors and windows opened upon an interior court.
16. Q. What contrast in the way of living did this difference mark? A. The openness of the public life led by the men and the seclusion of the families at home.
17. Q. Under what three heads have Greek ornamental patterns for buildings been classified? A. Frets, honeysuckle, and acanthus.
18. Q. What are the qualities marking the Greek buildings of the best period? A. Dignity, sobriety, refinement, and beauty.
19. Q. What is the whole effect of Greek architecture? A. Harmony, unity, and refined power.
20. Q. To what is the word sculpture applicable? A. To all work cut out in solid material in imitation of natural objects.
21. Q. What is the technical name given to carved gems and cameos? A. Glyptics.
22. Q. What materials does the sculptor find best for representing beauty of form and expression? A. Marble and bronze.
23. Q. Into what two general classes is sculpture as considered in the text-book divided? A. Sculpture in relief and sculpture in the round.
24. Q. What is meant by sculpture in relief? A. The projection of figures or features from the ground, or plane on which they are formed.
25. Q. What is meant by sculpture in the round? A. Statuary.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

GREEK LITERATURE.

1. What are the three great stages in Greek literature?
2. For what forms of literary composition are we indebted to the Greeks?
3. With what does extant Greek literature begin?
4. Which two of the world's greatest epics belong to the Greeks?
5. Who is considered the greatest lyric poet of Greece?
6. To what extent had Greek poetry developed before the beginning of Greek prose literature?
7. Who is given as the earliest writer of Greek prose literature?
8. What noted contemporary had he in Greek prose literature? What were their points of similarity and contrast?
9. Who ranks first among the orators of Greece?
10. What was considered the Golden Age of Grecian letters?

PRACTICAL SCIENCE. V.

1. At what time and where were canals first known to history?
2. How did canals for navigation originate?
3. Name one of the most important of the earliest canals on record; when constructed?
4. When were canals introduced generally into Europe?
5. The introduction in the fourteenth century of what important invention led to a great increase in canal navigation?
6. What is a lock?
7. What contrivance still continues to take the place of locks in China?
8. When the course of a canal is interrupted by valleys or rivers, what common means is used to continue it?
9. Name several canals noted for their length.
10. Name several noted for the grade they overcome by their locks.
11. Name an important factor in the financial failure of canals as a means of long distance transportation.

12. What canal is the most important commercially, in the world? How long is it and how does it compare in sectional area and grade with other important canals?

13. To what may be traced the great decline of canal traffic?

14. By what power are boats usually propelled on canals?

15. What and where is the North German Canal?

MATTERS EDUCATIONAL.—V.

1. What is the origin of the word school, which is a very contradictory name?

2. For whose benefit were the schools of Athens established?

3. Of what character was the education imparted to the youth of Sparta?

4. For what did Rome train her citizens?

5. What religious order evinced an interest in the education of the young by establishing the Little Schools of Port Royal?

6. In what great movement is found the origin and the cradle of the primary school?

7. Where did the idea of the free public school originate?

8. At what stage of a town's growth did the old Massachusetts law, counted as the beginning of the American common school system, order it to "establish a school to teach all youth to read and write"?

9. How were the earliest schools of New England maintained?

10. How were the early New England teachers esteemed?

WORLD OF TO-DAY.—IMMIGRATION.

1. What persons are excluded from admission into the United States by the Immigration bill of 1891?

2. In what department of government was placed the new office of superintendent of immigration, created by this bill?

3. Who is to bear the expense of the return of excluded immigrants?

4. How do steamship companies, who look upon emigration as a lucrative branch of business, seek to keep the space allotted for this purpose in their vessels filled?

5. Where is the great gate through which immigrants to the United States chiefly pass?

6. From what two countries come the greatest number of immigrants?

7. What was the main object of the colonial movement in Germany?

8. Why did Bismarck take such an interest in the establishment of the Congo Free State?

9. What political party in the United States

was noted for its opposition to the incoming of foreigners?

10. To what is most directly due the recent demand for the restriction of immigration?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR JANUARY.

AFFAIRS GRECIAN AND AMERICAN.

1. The Trojan War, although the exact date is not known. 2. The Declaration of Independence, being sometimes referred to as the 1776 of the Greeks. 3. Achilles, being the hero of the Trojan War as George Washington was of the Revolution. 4. The Romans, owing to the fact that Æneas, a pious Trojan who escaped the vengeance of the Greeks after many wanderings over land and sea, finally landed at Latium and laid the foundations of the Roman Empire. 5. The Helots, who were conquered and deprived of their homes by the Spartans, and who in return so hated the Spartans that it was said a Helot would gladly eat a Spartan raw if he could. 6. The early settlers of America in most cases drove the Indians from their homes, while the Spartans enslaved the Helots and compelled them to remain and work the farms for them. 7. They made the Helots get beastly drunk in order to show the young Spartans what a hateful thing drunkenness was. 8. Lycurgus, who after persuading the Spartans to renounce their property and live altogether on an equal footing, divided Laconia into equal lots, distributing them equally among the people. A lot would yield about seventy bushels of grain for the master of a family and twelve for his wife with a suitable proportion of wine and oil. 9. The Spartans met in the open air lest their attention might be directed from business to the statues, pictures, and fretted roofs, etc., which adorned the council halls of the other Greeks. 10. By waging war on all sorts of luxuries, expensive and superfluous arts, by making iron, instead of gold and silver, the circulating medium, kept all foreign merchants from entering Laconian ports. Consequently the Spartans were obliged to make everything themselves and thereby became very skillful artists in all useful articles and all were equally rich or poor.

PRACTICAL SCIENCE. IV.

1. About the middle of the seventeenth century, in a short road at the collieries near Newcastle-upon-Tyne. 2. Timbers were laid in the ruts of the Macadam road as a convenient way of mending them; to reduce friction and to give strength iron strips were fastened along their top; finally these were replaced by cast-iron rails fixed parallel on wooden sleepers. 3. In-

stead of the single large wagon, several of more convenient size were connected, giving rise to the "train of cars." 4. An outside or inside rim to serve as a guide. 5. Simple rails furnished with a flange. 6. The flanges were put on the wheels instead of the rails. 7. In England; 1804. 8. Ten tons of iron at the rate of 5 miles an hour. 9. September, 1825, a train of 34 vehicles drawn by one engine was run by George Stephenson on the Stockton and Darlington Railway (Eng.), preceded by a signalman on horseback. 10. Robert Stephenson; 1829. 11. The internal surrounded firebox and the multitubular flue in the boiler; the blast-pipe, by which the waste steam is exhausted up the chimney; and the direct connection of the two steam cylinders, one on each side of the engine, with the driving or propelling wheels, on one axle. 12. By means of a tube leading from it sand is distributed in front of the traction wheel when from rain, frost, etc., the rails become too slippery. 13. Ordinary coal, which is used almost universally; lignite, in Italy; fuel oil, in Peru. 14. Jets of air are forced into the furnace in quantities regulated to insure more thorough combustion. 15. Each track section is formed by two rails with a cross tie at one end; at the other end each rail is furnished with a hook by which it is attached to the section just laid.

MATTERS EDUCATIONAL. IV.

1. In his "Economics." 2. Plutarch. 3. Erasmus. 4. That nearly as much time should be devoted by them in early life to school, as that given to it by the men. 5. Fénelon. 6. Spiritual exercises which prepared them for a life of religious devotion; study was scarcely taken into account. 7. Saint Cyr. 8. "Athalie." 9. "That they might listen with pleasure to what men shall say to them, ask relevant questions, and easily keep up a conversation." 10. Sophie, the heroine in his book "Emile."

WORLD OF TO-DAY.—GOVERNMENT QUESTIONS.

1. The National Assembly, consisting of the Chamber of Deputies and the Senate. 2. A bill giving the ministry power to suppress violent Anarchist newspapers. 3. A development in the Panama Canal investigation regarding the death of Baron de Reinach. 4. A point in the bill to reform the marriage laws, making civil marriages compulsory. 5. The International Monetary Conference. 6. On January 31, 1893. 7. The German Army bill providing for an increase in the military force. 8. Sir John Thompson. 9. The conferring the right of suffrage upon women. 10. Those relating to taxation, the army, and the national schools.

THE C. L. S. C. CLASSES.

1882—1896.

CLASS OF 1893.—"THE ATHENIANS."
"Study to be what you wish to seem."

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CLASS EMBLEM—ACORN.

work systematically, then summon your will power to your command and you will say at the end of the year, "I have achieved."

CLASS OF 1894.—"THE PHILOMATHEANS."

"Ubi mel, ibi apes."

OFFICERS.

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Secretary—Miss Grace B. Fowler, Buffalo, N. Y.

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Class Trustee—W. T. Everson, Union City, Pa.

CLASS FLOWER—CLOVER.

THE '93's who are somewhat behind in the race need not despair. Take a long look ahead, study up the situation carefully, lay out your J-Feb.

FROM an army camp in Indian Territory comes an order for two sets of books, one for the writer and one to be sent to a member of the Class of

'95 in Arizona. Chautauqua has already become "a household word" in some of these isolated places.

CLASS OF 1895.—"THE PATHFINDERS."

"The truth shall make you free."

OFFICERS.

President—Rev. Wilbur F. Crafts, Pittsburg, Pa.

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CLASS FLOWER—NASTURTIUM.

CLASS EMBLEM—A BLUE RIBBON.

A '95 who is "teaching two miles from home and is doing the work for a family of six" not only finds the C. L. S. C. work indispensable but aspires to do increasingly good work as the years slip by.

ANOTHER writes, "I enjoyed last year's study so much that I feel now as though I should take up some course of study every year as long as I live. I have received all my corrected papers for last year and feel quite pleased with the result.

THE arrangement made by the Central Office for the correction and return of memoranda upon receipt of an additional fee of fifty cents each year, met with such a hearty response from the Class of '95 and other classes, that the "Memoranda Department" at Buffalo was overcrowded during the fall months. This has made it impossible to return the papers as promptly as was intended, but early in the new year they will all be finished and placed in the hands of the waiting students.

AT Ottawa an admirable summary of the career of Columbus was given recently in a timely lecture on "Lions in the Way," in which it was shown that Columbus passed safely four pairs of lions, poverty and obscurity, scorn and contempt, the Inquisition and false philosophy, the passions of men and the forces of nature, but was at last conquered by the lions of avarice and ambition.

THE fund due from the Class of '95, for their share in the Union Alumni Hall, is being obtained very slowly. The class should contribute a total amount of about six hundred and twenty-five dollars, while thus far less than four hundred dollars has been secured, and of this a

large proportion was given by four or five generous members. The deficit is small when compared with the number of our members; will not many of these send in some slight contribution to the treasurer (R. M. Alden, 625 Maryland Avenue, N. E., Washington, D. C.), that our trustee may be relieved of embarrassment?

CLASS OF 1896.—"TRUTH SEEKERS."

OFFICERS.

President—Rev. Chas. C. Johnson, East Bloomfield, N. Y.

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Secretary—Miss Anna J. Young, 210 Devillers St., Pittsburg, Pa.

Treasurer—Mrs. Wheaton Smith, cor. Woodward Ave. and Blaine St., Detroit, Mich.

Class Trustee—John A. Seaton, 20 Griswold St., Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

It is hoped that every member of '96 will plan to fill out the memoranda for the year, if not the white seal, at least the four-page paper. To answer thirty or forty questions on the reading of the year is not a severe task, and if when the reading of a given book is finished each member will set apart a half hour a day until the questions on the book are answered, the close of the year will find the paper finished and ready to return to headquarters. The membership books are sent at the beginning of the year instead of the end in order to encourage the filling out of memoranda. Old Chautauquans testify to the value of this written review. Let every '96 profit by their experience.

THE holiday season has offered the first serious diversion from study that the Class of '96 as a whole has encountered. With some it will be difficult to resume patient, thoughtful attention to intellectual training, but the effort must be made if the work is to accomplish for us that training of mind and of will for which we took up this course. Let every '96 start the new year with fresh courage and a determination to make the last six months' work worthy of its beginning.

GRADUATE CLASSES.

"ONCE a Chautauquan always a Chautauquan" is constantly illustrated in the experience of the C. L. S. C. In many communities where the Chautauqua System of Education has taken hold most firmly, inquiry reveals the fact that a C. L. S. C. graduate has been the moving spirit.

THE new plan of Chautauqua Extension lectures brings out a new illustration of this fact.

In a busy town in New York State which can "barely sustain a popular lecture course once in three or four years," the pastor of a church has established a circle of eighteen members, and under their auspices the course in Greek social life has been given. Of the plan which has been worked out very successfully, he writes, "It has been a source of gratification that we have found seventy who would purchase course tickets. The lectures have been given in our lecture room and I regard it as an advantage to the church that it should be recognized as a medium of education. The reflex influence of these lectures on the Circle members is a benefit, not merely in supplementing their reading but in enlarging their idea of the movement and, where the circle is made up largely of those not familiar with Chautauqua, creating a deeper sense of its importance as an aid to culture." He adds, "We have two papers read each meeting from questions in the syllabus of the preceding lecture, and our hour is voted too brief."

MANY C. L. S. C. graduates are tempted to drop habits of systematic study at the end of the four years. The slight pressure of a duty which must be performed in a given time is removed and they fancy that the four years' train-

ing has given them the needed impetus to carry them forward indefinitely. Of many this is undoubtedly true. Of others it is true in a measure. They have the will to do but obstacles intervene and unconsciously they slip back into the old habits of glancing through the daily paper and the chance article in a magazine, pursuing no connected study of the development of a great race or of a great movement, and making no daily persistent effort to remember the knowledge acquired only yesterday.

THE C. L. S. C. provides for this need of its graduates. Its special courses are composed of great books by great writers and the graduate who follows up the Chautauqua scheme of education finds in these special courses a fourfold benefit: the connected study of a great subject; a living acquaintance with great writers; a habit of devoting daily attention to intellectual pursuits; and the exercise of the mental powers encouraged by the tests, suggestions, and reviews offered to each student of these special courses.

GRADUATES who have been tempted to drift intellectually cannot do better than to begin the new year as students of some special course of the C. L. S. C.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

EPAMINONDAS DAY—February 16.

LONGFELLOW DAY—February 27.

HOMER DAY—March 28.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.

ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

NEW CIRCLES.

CANADA.—"Stand Fast" is the motto of Lakeside Circle organized at Ridgeway, Ont. This circle is animated by practical ambitions and the thorough manner of its start presages well for its future career.

MAINE.—At one of the first meetings of the large class at Portland a full program was enjoyed. In response to roll call names were suggested for the circle, with the result of naming it Lindsay Circle in honor of its president. So far the attendance has been large.

NEW YORK.—Two home circles report from

Brooklyn, one consisting of two brothers and their married sister, the other of four young ladies and one young man.—In New York City a new circle has been formed at 576 Mott Avenue; in the same city, at Woodlawn Heights, the class of twenty-four active members is prospering finely, having resolved itself into contest sides. It reports increased interest in study and much amusement as arising from this plan.—The new circle at West Ave. Presbyterian Church, Buffalo, has planned elaborately for twenty-three successive Monday nights, beginning with Nov. 28. In order that all so inclined may at-

tend, the course tickets have been offered so cheap that one evening's admission averages about seven cents. The schedule divides the series into five groups, each of which will open with some popular entertainment. Something of the excellent and methodical plan may be gleaned from the following report: Our Monday Evenings is the title of a series of charmingly entertaining lectures and travel talks illustrated with stereopticon views, given every Monday evening. These talks last one half hour. The second half hour is given to lectures on Greece, by the very best available talent. The closing half hour is devoted to the reading circle conducted as a C. L. S. C. Round Table by the president of the Buffalo Chautauqua Union. The Stereopticon talks carry us through Egypt, Ireland, Scotland, England, Holland, Germany, France, Switzerland, Austria, Turkey, Italy, and other places. This is a large undertaking, but the comprehensiveness of the plan and the popularity of the program promise a satisfactory outcome.—At a Chautauqua meeting held at Granger Place, Canandaigua, a goodly number of persons enrolled as members of a Political Economy Club.—A large class at Florida holds monthly meetings at the parsonage of the Presbyterian Church, the pastor being the leader.—Twenty-three persons constitute a class at Granville, who hold their meetings the second and fourth Mondays of every month.—Not large, but ambitious is the report from the C. L. S. C. organized at Jamestown.

NEW JERSEY.—The circle at Pennington writes for more membership blanks.—A popular Chautauqua reading circle was opened in Newark at the Newark College of Music, and nearly fifty names were enrolled, both of college students and of the general public. The leading men and women of the college and of the town are connected with the circle, and will increase the interest of the meetings by "lecture talks." The meetings are held fortnightly on Wednesdays.

PENNSYLVANIA.—A circle has been organized at the "Women's Homeopathic Hospital," Philadelphia. Of the seven members, two are graduates. Under the name Hospital Circle they meet one evening a week, when different members read portions from the text-books or THE CHAUTAUQUAN, or ask review questions on the work gone over. "These varied programs," the secretary writes, "provoke pleasant discussions and afford instructive recreation from the monotony of hospital work. We hope during the coming winter to devote an occasional evening to entertaining by lectures or essays on our readings the nurses of the training school, who

have not the leisure to do the prescribed work of the society."—Oak Knoll Circle, of Hattboro, meets weekly at the homes of the members. It receives occasional additions to its number.—A circle at Carlisle has enrolled for Chautauqua work.—A new circle has arisen at Bedford, which at last report had not got fairly started in the work but anticipated a pleasant year.—Altoona has a class of '96, who call themselves Hurlbut Circle.—A circle of seventeen members at Pittsburg is eagerly pursuing the work.—From Conneautville comes the inspiring word: "The circle began its course full of promise. It has a membership of over twenty; of these one is a 'Pioneer' reading the American-Greek year with the circle, two will graduate in '93, three in '95, and the rest, it is hoped, in '96."—The following account is received from Springdale: "The Springdale Circle recently entertained representatives of the Sharpsburg and Castle Shannon circles. Some time was spent in getting acquainted and exchanging thoughts concerning methods of C. L. S. C. work, after which instructive papers were read on Grecian history and on the United States and foreign powers. Springdale Circle has only five members, three '95's and two '96's, but what it lacks in numbers it makes up in pluck. The students of '95 are reading the Garnet Seal course, in addition to the regular course. They desire acquaintance with the neighboring circles."

MARYLAND.—At Mt. Washington two sisters, their brother, their cousin, and their aunt have united to form a home circle.

DELAWARE.—A schoolmaster at Townsend writes of a circle of four members, at that place, which is hopeful of response to its roll call by a double quartet, or even a chorus.

VIRGINIA.—Brambleton Local Circle, of Norfolk, and circles at Buena Vista and Arlington report organization.

WEST VIRGINIA.—Enthusiasm and industry inspire the "Vincent's" of Piedmont.

KENTUCKY.—The circle at Hustonville is small but cherishes the ambition to stir up the community in the interest of Chautauqua work.

MISSISSIPPI.—A circle is in progress of study at Madison Station.

LOUISIANA.—The circle at Ruston has a fair prospect for the season.—A circle reports from Carondelet St., New Orleans.

TEXAS.—There is a circle at Manor and one at Brownwood.

INDIAN TERRITORY.—The Chickasaw Circle, which was organized at Ardmore, September 6, is earnestly at work with officers and program

committee duly installed. This is the only organization of the kind in the Chickasaw Nation. The students, thirteen in number, are all interested in the readings, and proud of the work they are doing.

OHIO.—Delphic C. L. S. Reading Circle of Brooklyn, "Columbus C. L. S. C." of Trinity Reformed church, at Canton, and a circle at Greenwich, have joined the throng of Chautauquans.—The young people's Chautauqua circle at Painesville has taken to itself the name Harvey, after an honored professor.

INDIANA.—The circle at Nappanee is assiduously at work.—A circle reports from West Indianapolis. Indianapolis has also a circle in the northeastern part and another in the northwestern part. The latter circle is a most delightful and entertaining one, and up to date with the work, which so far has been very thorough. It meets Friday evenings.—C. L. S. C. work at Crown Point is in a flourishing condition, the post graduates show unremitting interest; the Shakespeare reading class has twelve enthusiastic members, though only four of them are regularly enrolled. The central circle hopes soon to have the pleasure of welcoming them into full membership.—Another splendid class up to date in its work, is the Bedford C. L. S. C.—The circle at Bloomfield is industriously trying to overcome the disadvantage of a late start.

ILLINOIS.—A neat and concise letter comes from the recently organized Castalian Circle at Austin. It opens its promising career with sixteen active members.—The following news is received from Earlville: A circle has been formed here of "seventeen members. Fifteen of these have pledged themselves to do all the work for the year. The other two are reading what they can and attend the meetings of the circle. The meetings are held each Monday evening at the home of some one of the circle."—Interesting circles have been formed at Elwin, McHenry, and Pullman.—A class at Moawewa, whose proportions are at present limited to three members, anticipates additions to its membership roll. The three meet once a week and are delighted with the work.—Columbian Circle, of Marseilles, organized in September with about twenty members. It now has twenty-eight active members, who meet every Tuesday evening in the lecture room of the M. E. Church. Much interest is manifested and the circle is progressing nicely.

MICHIGAN.—There is a circle at Elsin.—On the east side of Bay View, among the shops and factories, a circle has been launched on a career of great prosperity and usefulness. Much is

hoped for from this particular class, as its success is in a measure depended on to act as leaven to start other circles in this district, which is especially rich in good material for circles, i. e., manual workers.

WISCONSIN.—New circles report organization at Salem and Mazomanie.

MINNESOTA.—A young class at Minneapolis has celebrated Columbus Day and observed a memorial day for Mrs. Harrison.—At Spring Valley a class has been formed.

IOWA.—The class at Everly is enjoying the new studies.—Success may safely be predicted of the class conducted in the spirit of the letter following: A circle of the class of '96 was organized at Des Moines, October 4. Our roll numbers seventeen young people, all unmarried, who, debarred by circumstances from the privilege of a higher education in college, have taken up the Chautauqua course from a sincere desire for more knowledge and with a willingness to labor for that end. No drones are admitted and all the members have entered the circle full of enthusiasm and with the determination to do earnest, thorough work, during the whole four years' course. We have adopted the name "Saturday Night Club," and the motto "Now." Officers and the instruction committee are elected for a term of three months. The leader is chosen each meeting.—The circle at Council Bluffs, which holds its meetings in the Y. M. C. A. room, has twenty-eight enrolled members, extending its hospitality to all Chautauquans in the city.—A class with three former Chautauquans is in shape for work at Castana.

MISSOURI.—A Chautauqua circle of considerable enterprise at St. Charles represents the first of its kind that has appeared in that city. It has sixteen regular attendants to contribute to its prosperity.—Thayer and Plattsburg each have a circle.

KANSAS.—Ironquill Circle has been formed at Burlington.

NEBRASKA.—Circles in Madison and Albion have taken first steps in Chautauqua work.—The organization of a circle is reported for the first time from Harvard. The circle is a good one, and though late in receiving its books, expects to catch up in the required readings.—A bright class of seventeen members is reported from Culbertson. It includes a clergyman and several teachers of the secular schools. Two of the ladies drive a distance of seven miles, so great is their zeal in the studies. Excellent work is expected later when the members shall have been broken in to study. They bear the name "Progressives." Their motto is "The truth shall make you free"; their emblem, a

bow of blue ribbon worn on the left side of the breast; the geranium is their class flower.

COLORADO.—The following plucky report comes from the class at Arvada: "We are few and late in organizing, but we hope to make up the work during the winter."

CALIFORNIA.—Marengo Avenue Circle, an honored institution of about seven years' standing, became so large that no private house could contain it. It therefore subdivided. The new circles are Adelphi, with eighteen members, and Lake Circle, whose ten members meet at Olive-wood, a suburb of Pasadena.—At Bishop C. L. S. C., in a town by the same name, meetings are held weekly and the interest holds good.—There is a fruitful circle at Peachland, led by the pastor.

WASHINGTON.—Excelsior is the name of a new circle at Tacoma.—Oakesdale Circle has reported to headquarters for recognition.—Good programs are the rule at the weekly meetings of the circle at Gilman.—Notification is given of a class at Grand Mound, which takes the name of the place as its circle name.—One of the most satisfactory reports received in the budget of letters at hand is that from Seattle. It states that from the opening month of this Chautauqua Reading Circle year up to the present time there has been great activity in Seattle in this important branch of educational work. Last year there were but three circles in the city, namely, the Weewycka, the Lake Union (ladies' circle), and the Fremont; now there are fourteen, eleven new circles having been added to the list within the last six weeks. The first new circle to organize this season is the Tyee. It meets Wednesday evenings in the Sunday-school room of the First Presbyterian Church. The second is the Columbian, which chose its name as a memorial of the Columbian year. This is the largest circle ever organized in the West. It meets every Wednesday evening at 7:45 o'clock in the parlors of the Plymouth Congregational Church. Olympus Circle, the next on the list, was organized in the parlors of the First Methodist Episcopal Church. The circle's regular meetings are held at the mayor's office, generously offered for that purpose. The Eutropheans, or in plain English, the Bright Jewels, is a circle meeting on the shores of Lake Washington and the ridge overlooking the lake. It is to be entertained for a month in succession by each of the members. The Susan Wilder Circle is composed of ladies who meet every Thursday afternoon at the home of one of their number. The president, in honor of whom the circle was named, is seventy-three years old. Home Circle is a family party of five. Queen Anne town

has two new circles, the first one to organize there being Queen Anne Circle, at the top of the hill; and Royal Circle which met at Trinity M. E. parsonage to organize, and will meet every Tuesday evening at the home of one of its members in Queen Anne town. Fremont and Green Lake Circle meets every Monday evening, alternating between the homes of a member at Fremont, and one at Green Lake. Brighton Beach Circle is a small organization, meeting at the homes of the members, at Brighton Beach near Columbia. Battery Street Circle is being organized. A good report may be expected from this circle in the near future. The fourteenth circle was organized with fourteen members and coined for a name a word commencing with the fourteenth letter of the Greek alphabet—Xuonian. The work of this circle will be similar to that of the Weewyck. Many of the women teachers and the principal of the Mercer school are on the roll.—A wide-awake Chautauqua Circle has been organized at Everett.

OLD CIRCLES.

CANADA.—Home Circle at Hamilton, Ont., has enlarged its circumference by several new members. It has failed to receive the Greek History, owing to some delay *en route*, and in this Greek-American year is feeling somewhat like a play of Hamlet with Hamlet left out.—Alpha Circle of Galt, Ont., enrolls this year with thirty-two members, several of whom are graduates.—Stanley Circle of Montreal is continuing in the course, so also is Centenary Circle of St. John, N. B., which was organized in '83.

MAINE.—The circle at Greenville, which has been in progress almost continuously for seven years, has organized again this year.—Sebasticook C. L. S. C. of Clinton is not so large as last year, but the interest is good.—Andros Circle of Topsham is at work.

NEW HAMPSHIRE.—The Weetamos Circle of Campton Village resumes study with several graduates and local members among its number.

VERMONT.—Alpha Circle at Rutland enters upon the year with eight new members, and unbounded class enthusiasm. Regular meetings occur fortnightly, when most of the time is devoted to the lessons. Special meetings are held on memorial days.

MASSACHUSETTS.—Hurlbut Circle of East Boston is enjoying a high degree of prosperity, with a large constituent of new members.—The Wide-Awakes have begun work at Worcester.—Hale Circle of North Cambridge, a circle of venerable years, being organized in '87, is continuing the American History course, which it began last year. It holds meetings the second

and fourth Mondays of each month at Bulfinch Place Chapel, of Unitarian denomination.—Centre Arlington C. L. S. C. of Arlington has elected new officers, among whom is a trio of critics.

RHODE ISLAND.—Fort Hill Delvers of Providence and Deltas of Warren have resumed study.

CONNECTICUT.—The Mosaics of New Haven are working hard to acquire more seals, and to finish the Graduates' course. This is their eighth year in the work, and they have earned many badges of honor.—Rowayton has a class of women students.

NEW YORK.—A class of thirty-six is pursuing the course together at Amsterdam.—Hawthorne Circle of Brooklyn has increased in number and the members are more attentive to their work. Four of them expect to finish the course this year.—South Bushwick Circle of Brooklyn reports reorganization. The A. E. Dunning Circle of the same city has taken up the study of the "Story of the Nations." Golden Arch Circle reports reorganization. The names of twenty-nine old and two new members constitute the registered list of Grace C. L. S. C. The Brooklyn Chautauqua Union opened the season with a reunion of all the Chautauquans of Brooklyn and vicinity. A choice program had been arranged, with addresses by distinguished speakers and music by favorite artists. Following the program was a social in which all were invited to participate. An attractive lecture course prospectus, with socials plentifully interspersed, promises a welding of Chautauqua forces in Brooklyn.—The enterprising circle at Bergen has one member, a graduate of '92, who is preparing to take two extra seals this year.—Though The Ruralists of Clarence were late starting, this promises to be a good year for them. Their members represent various degrees of experience, including three of '93, three of '94, and five of '96, all active and thoroughly interested in their studies.

NEW JERSEY.—Alphas at Vineland have taken up the year's line of reading.—Sayreville has a promising circle.—The class at Raritan has begun the year vigorously.—Una Circle at Jersey City has reorganized.—Round Table Circle at Jersey City is duly officered and enrolled.—The class at Elizabeth has entered upon its second year of study with several new members.—Earnest Workers at Flemington are striving to maintain the degree of energy suggested by their name.

PENNSYLVANIA.—The dozen members of the class at Wyalusing are becoming very enthusiastic over the Grecian History, which to many

of them is a new subject of study. They have procured a wall map of Greece and are getting "over the ground" with firmness and celerity.—At Wiconisco the Aryans are gradually plucking away the vestments of terror in which a final examination loves to masquerade, by answering the questions as they go along.—Hupernoeos Circle of Titusville expects to enjoy the "Seaman Lectures" later in the season.—The Athenians of Reading meet Monday evening of each week. "They are regular in attendance, every person showing interest," which as the class numbers ten of '93, ten of '94, twelve of '95, and eight of '96, amounts to a considerable *sum total* of interest.—The circle at New Bloomfield and Oakdale Circle at Oakdale Station have revived work for the year.—Besides the regular members of the class at Portland, there are six who have not joined the central circle. Two members are reading the Garnet Seal course in addition to the circle studies. At the meetings, which occur Friday evenings, special attention is given to the reading for the week; members appointed for the purpose propound questions on the work and present additional ideas.—Vincent Circle of New Milford is in a very flourishing condition. It has a membership of twenty-four regulars with fourteen others who join in the meetings, the entire class contributing to the work with more than ordinary intelligence and zeal. They follow the usual program very nearly, having always a few review questions on all they have been over put by some member of the class. A notable feature of the meetings has been a great number of short papers on noted men mentioned in the lessons and on particularly interesting facts. No attempt has been made in these papers to cover all the ground but rather to get bright and important thoughts that help to fix the subject in mind and to enliven the readings and meetings. It has been the rule of this class to answer roll call with some exercise; at one meeting each member gave a history of some Greek god, at other times each recounted some current event, or gave a condensed account of some historical event, etc. Suggestions or questions brought in on any subject are freely discussed, each one feeling free to state his opinion,—which plan has proved one of the greatest helps to the circle. Last year this circle celebrated Washington's birthday by having the regular meeting in the hotel parlors, where in company with a few invited guests they spent a very pleasant afternoon and evening. Henceforth they intend to hold an annual social on that day.

MARYLAND.—Pocomoke City boasts of a cir-

cle of fourteen members with hopes of increasing their number very soon. The circle is known as Westminster League.

DELAWARE.—Wilmington reports an organization of twelve members calling themselves the Longfellow Circle.

WEST VIRGINIA.—Golden Rod blooms as the name of a bright circle in Wheeling from which we hope to receive encouraging reports.

GEORGIA.—A small but determined circle reports promptly from Way Cross.

TENNESSEE.—An enthusiastic graduate of the class of '91 reports the organization of a reading club at Clarksville, bearing the name of Rogers Circle. Although they appear to be laboring under difficulties at present, we hope for nothing but encouraging news as a result of their endeavors to succeed.

ALABAMA.—We are always glad to receive such a report as comes from the president of the local circle at Greensboro: "My circle reorganized for their second year promptly on October 1, each member more deeply imbued, if possible, with the great Chautauqua idea than when we finished our first year's course in June. We have fourteen members. Only three of our old members dropped out and their places were promptly filled by new applicants. Last year finding the attendance somewhat irregular we tried the Canadian plan of dividing the circle into sides, and giving credit for attendance, required reading, questions on the required reading, questions on THE CHAUTAUQUAN, quotations, etc. It was a wonderful success. No member allowed anything except illness or some insuperable obstacle to keep her at home. At the close of the course in June the defeated side gave a banquet to the circle. The president gave a brief review of the year's work and the conversation was entirely Chautauquan. We are doing earnest and thorough work this year on the same plan. Have just ordered the six lectures on Greek Life and hope to make them a perfect success and thus extend the Chautauqua influence." Although Alabama reports but one circle this month, certainly what she lacks in numbers, she makes up in enthusiasm.

ARKANSAS.—From the fact that an order has been received for several membership fees, we know that the Chautauqua spirit is at work in Malvern.

TEXAS.—The Hesperian Circle of Abilene has reported as ready for work.

OHIO.—Columbus has a band of workers who have entered heartily into the year's work, calling themselves the Franklin C. L. S. C. They have also shown their patriotism by giving, in their circle, an historical drama, entitled

"Christopher Columbus."—Cleveland reports this month two flourishing circles, one bearing the appropriate name of The Woodland Avenue Odd Minute Circle and the other the Taylor C. L. S. C.—An invitation has been received to the fourteenth anniversary of the organization of Alpha C. L. S. C. of Cincinnati. This speaks for the faithfulness of Chautauquans in that locality.

INDIANA.—Delta Kappa Circle of Danville, consisting of twenty-eight members, is in a most flourishing condition and meets every Monday evening. Most of the members expect to graduate in the class of '96.—Judging from the list of names sent us, Elkhart is not behind her sister cities in educational enterprise.—Among the numerous Vincent circles of the C. L. S. C., the one at Liberty is not lacking in the true Chautauqua spirit. The circle comprises fifteen members, who meet every Tuesday evening at the homes of different members, and each topic is conducted by a leader appointed the previous meeting. Since they organized five years ago seven members have left their ranks to enjoy the privileges of a college education. One has graduated at Hanover and is now a professor in a western university, another is still a student at Miami University, and two are taking special courses at Ann Arbor. One young lady is a student at De Pauw and another is taking a course in a seminary, preparing herself for missionary work. We feel like saying, Long live the Vincents of Liberty!—A brief notice has been received from Trenton Rocks Circle at Marion.

ILLINOIS.—The C. L. S. C. Excelsiors of Chicago are now enjoying the eighth year since their organization, which shows no lack of perseverance on the part of its members.—Encouraging prospects are shown in the lists of names sent from the Centenary C. L. S. C. and the Vincent Circle, both of Chicago.—The Habberton Circle of Englewood also reports itself in line.—The secretary of Galaxy Circle at Maquon reports the circle as small in numbers but mighty in Chautauqua enthusiasm.—

MICHIGAN.—The Castalia Circle, of Ludington, was duly organized October 8, with a membership of fourteen, who have given promise of good work. Flourishing circles are reported from Battle Creek (Pathfinders), Grass Lake (Excelsior), Hastings (Lee Circle), and Oakwood.

WISCONSIN.—A small but hopeful circle reorganized at Monroe, meeting every two weeks on Tuesday evenings.—Next in order comes the circle at Neenah, with a membership of twenty-eight. They say nothing of what they are doing, but judging from their numbers we know

they possess the right spirit to make their work a success.—Racine, Viroqua, and Neillsville join the ranks of noble workers.

MINNESOTA.—Plymouth C. L. S. C., of St. Paul, with its usual activity and enthusiasm, has begun the work of the coming year. The circle consists of nineteen active members, mostly local. Profitable meetings are held every two weeks at the homes of the different members, at which enjoyable papers are contributed and read by past members of the circle, and the plan of THE CHAUTAUQUAN is followed in general.—Star of the North Circle, also of St. Paul, meets weekly at the homes of its members, carrying out the programs that have been prepared by a committee appointed by the president for the month.—One or more papers on points of interest in the lesson are prepared each week by different ladies. Twenty or thirty additional questions on the topic for the day are prepared by one lady, who takes charge of the lesson for that week. The class is composed entirely of busy but energetic women.

IOWA.—A member of Lowell Circle, of Boone, writes: "We are all working hard, meet every Monday afternoon and thoroughly enjoy the work."—The members of Plymouth Circle, at Carson, are looking forward to a pleasant and profitable year's work. Their number has increased from seven last year to twelve this, with a prospect of "more to follow."—The outlook is encouraging and much enthusiasm is manifested in the C. L. S. C. of Letts. Although most of the members live four or five miles in the country, their attendance is reported as very good.—A very interesting circle of eight members, all except one belonging to the Class of '95, is heard from at Marshalltown. This town is also fortunate in possessing a circle (The Eureka), in which, during the six years of its existence, over one hundred young people have profitably and successfully taken up the work, and a goodly number have graduated.—Amplean Circle, of Mt. Vernon, reorganized in October with a membership of seventeen. Meetings are held every week with good attendance, and all are greatly interested in the readings and hope for great success.

MISSOURI.—Three promising circles in St. Louis are heard from this month. Delmar Circle has just entered its fourth year and meets every week with great interest manifested by its members. The circle connected with the Second Baptist Church sends interesting programs of their meetings, which are held every alternate Tuesday evening. The circle at Clifton Heights also reports progress.—The Jonesburg Polytechnic C. L. S. C. was reorganized in Octo-

ber with a membership of fourteen who start out enthusiastically with hopes of a successful year.—The Carthage C. L. S. C. has reached its limit of membership, twenty being the number, besides five or six honorary members who are studying but cannot attend regularly. Their circle has also assisted in forming a new circle with nine charter members. These two with a post graduate circle of twelve members, together with the Marion Circle of fifteen members, will make about sixty Chautauquans in Carthage, which fact speaks well for the city.

KANSAS.—The president of the West Side C. L. S. C. of Wichita writes as follows: "We are starting off in fine shape this year, it being the fourth year we have been reading as a circle, and many who started are still with us. We have four graduates, regular meetings and good attendance." The College Hill Circle of Wichita not wishing to be outdone in good works sends the following report: "We have entered upon another year's course with renewed interest and a large number of new members. This is one of the leading circles of southern Kansas and will soon turn out more than its quota of graduates.

NEBRASKA.—Crewitt Circle of Schuyler reorganized in November with a dozen members, elected officers, and started off in the true spirit.—The work of the Seward St. Circle of Omaha is indicated by the large number of names sent for enrollment at the central office.—A goodly number of persons from the circles at Scribner and Crete also request enrollment.

SOUTH DAKOTA.—The secretary of the local circle at Canton says: "Our numbers are few but our work is great and our circle interesting."

COLORADO.—University Park Chautauqua Circle after electing officers for the year arranged for a course of free lectures, to be given, one each month in the university chapel, hoping in this way to interest the public in the Chautauqua movement. They also invite every one who will to attend their meetings whether willing to take part or not. In this way they succeed in getting up an interest with favorable results.—Otis has a small but promising circle.

CALIFORNIA.—This encouraging report comes from Live Oak Circle of Alameda: "We began our work on time with thirty members, that being our limit as we meet in the parlors of our different members and a larger number could not be accommodated. When vacancies occur from various causes, applicants are waiting to fill their places. Several of our members belong to the Class of '93.

THE LIBRARY TABLE.

TO COLUMBUS.

CHICAGO by her inland sea—
The mouthpiece of these mighty states,
With nations gathered at her gates,
Their choicest treasures with them there
To swell the World's Columbus Fair,—
Invites the world to honor thee,
And pilgrims go where glory waits
To add fresh luster to thy name,
To blazon thy historic deeds,
And consecrate anew thy fame.
Columbia this procession leads,
And all the world the pageant heeds,
And joins these great United States
In greetings at Chicago's gates.

—From *Kinahān Cornwallis' "Song of America and Columbus."*

QUEER FANCIES.

WHAT do you say to this? You have heard all sorts of things said in prose and verse about Niagara. Ask our young doctor there what it reminds him of. Isn't it a giant putting his tongue out? How can you fail to see the resemblance? The continent is a great giant, and the northern half holds the head and shoulders. You can count the pulse of the giant wherever the tide runs up a creek; but if you want to look at the giant's tongue, you must go to Niagara. If there were such a thing as a cosmic physician, I believe he could tell the state of the country's health, and the prospects of the mortality for the coming season, by careful inspection of the great tongue which Niagara is putting out for him, and has been showing to mankind ever since the first flint-shapers chipped their arrow-heads. You don't think the idea adds to the sublimity and associations of the cataract? I am sorry for that, but I can't help the suggestion. It is just as manifestly a tongue put out for inspection as if it had Nature's own label to that effect hung over it. I don't know whether you can see these things as clearly as I do. There are some people that never see anything, if it is as plain as a hole in a grindstone, until it is pointed out to them; and some that can't see it then, and won't believe there is any hole till they've poked their finger through it. I've got a great many things to thank God for, but perhaps most of all that I can find something to admire, to wonder at, to

set my fancy going, and to wind up my enthusiasm pretty much everywhere.

Look here! There are crowds of people whirled through our streets on these new-fashioned cars, with their witch-broomsticks overhead—if they don't come from Salem, they ought to—and not more than one in a dozen of these fish-eyed bipeds thinks or cares a nickel's worth about the miracle which is wrought for their convenience. They know that without hands or feet, without horses, without steam, so far as they can see, they are transported from place to place, and that there is nothing to account for it except the witch-broomstick and the iron or copper cobweb which they see stretched above them. What do they know or care about this last revelation of the omnipresent spirit of the material universe? We ought to go down on our knees when one of these mighty caravans, car after car, spins by us, under the mystic impulse which seems to know not whether its train is loaded or empty. We are used to force in the muscles of horses, in the expansive potency of steam, but here we have force stripped stark naked,—nothing but a filament to cover its nudity—and yet showing its might in efforts that would task the working-beam of a ponderous steam-engine. I am thankful that in an age of cynicism I have not lost my reverence. Perhaps you would wonder to see how some very common sights impress me. I always take off my hat if I stop to speak to a stone-cutter at his work. "Why?" do you ask me? Because I know that his is the only labor that is likely to endure. A score of centuries has not effaced the marks of the Greek's or the Roman's chisel on his block of marble. And now, before this new manifestation of that form of cosmic vitality which we call electricity, I feel like taking the posture of the peasants listening to the Angelus. How near the mystic effluence of mechanical energy brings us to the divine source of all power and motion! In the old mythology, the right hand of Jove held and sent forth the lightning. So, in the record of the Hebrew prophets, did the right hand of Jehovah cast forth and direct it. Was Nahum thinking of our far-off time when he wrote, "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings?"—From *Oliver Wendell Holmes' "Over the Teacups."*

"OUR DREADFUL AMERICAN MANNERS."

I QUOTE the phrase. The most of us have heard it, and have repelled the implication it contains with more or less vigor, according to the strength of our convictions upon the subject.

"We should like to know," say some impulsive patriots, "whether American manners are not just as good as German or Italian manners, for example, or those of other nations?"

No doubt, my dear patriots; but what has that to do with the matter? Upon this subject we may ask, as an American politician is once said to have exclaimed upon a very different topic, "What have we to do with abroad?"

The presence of bad manners necessarily implies the existence of a standard from which divergence has been made. That standard is established by a minority of persons trained to habits of thoughtfulness and usefulness. How small that minority is, a very little experience will demonstrate, and we do not always find its members just where we should naturally look for them.

One might suppose that in legislative halls we should find a high standard of manners constantly preserved; but the honorable gentlemen who fill them have quite other views as to what constitutes their duty to their constituents.

It is not long ago that a large number of college students broke up a theatrical performance by their outrageous behavior in the theater. True, they were young men, and it is the fashion to excuse much to youth; but the majority of them came from homes of refinement, and better things might reasonably have been expected of them. If we are not to look for good manners among men who are trained in the foremost colleges and universities, where are we to look for them?

Perhaps at no time in our natural life have the tokens of external polish been more general than at present; that is, there is a greater number of people than ever before, who lift the hat in salutation, who have fairly good table manners, who respect the finger-bowl on its merits, and keep the knife in proper subjection to its mate, the fork; but the native savagery is only partially obscured. Watch the procession of people leaving the dining room of a summer hotel, each industriously plying his toothpick. Observe the rows of spittoons which are displayed in railway cars, hotel parlors and corridors, steamboat saloons, public halls, and business offices. Observe the well-dressed man with his cigar and the laborer with his pipe. Is the one, with his presumed advantages of training, one whit more regardful of the comfort of persons near him than the other, who has not had

these advantages? Note the behavior of the knot of friends who are going on an excursion together. If they are men, they puff their cigars in calm disregard of persons near them on the steamer's deck, and oblige every one within hearing distance to listen to their loud and jovial conversation. If they are women, they talk at the tops of their voices and generally in concert, and involuntary listeners are made conversant with that host of minute details amid which the feminine mind delights to wander. If the party be made up of men and women there is still greater confusion of tongues, and blue blood is not always an assurance of absolute propriety.

The rule of finest manners ordains that in a public place two or more persons engaged in conversation should not obtrude that conversation upon the ears of disinterested third parties. The woman who calls across the alley to her neighbor leaning from the opposite tenement-house window is no greater sinner in this respect than the fine lady who discusses with a companion at the entrance of a theater or church, topics which are of interest only to herself and her friend, but which every one near is obliged to hear. It is not that they mean to be heard by persons about them; *it is that they do not care.*

"I don't say anything I am ashamed of," says Simplicitas; "anybody is welcome to know what I am talking about."

True; but has the outside world no rights that Simplicitas is bound to respect? Why should Quietas, on his way down the street, be obliged to listen to all that Simplicitas, just in front of him, is pouring into the ears of his friend?

People who occupy the middle seats in the rows of chairs in a theater do not afford the best example possible of their good manners when they oblige their neighbors to rise in order to let them pass back and forth between the acts of the play. And persons who in order to "avoid the crowd," leave the theater or concert room a few moments before the conclusion of the performance, and by the confusion spoil the effect of the last scene of the play or the closing number of the concert, are also offenders against the code of good manners; and there can be no legitimate defense urged for the custom which prevails in some churches of using the moment of benediction as a season of preparation for leaving.

In the railway trains many of the passengers seem bent upon retaining in their possession one more seat than they have paid for, even when they see that other persons are thereby obliged

to stand. Everywhere one meets with self-assertion. Sometimes it is aggressive and conscious; sometimes it is passive and unconscious; but always it is based upon the principle that the comfort of the many must be sacrificed to that of the individual; and then we are surprised if any one calls us an ill-bred people. Perhaps we are not ill-bred when compared with certain other peoples; but we have no business to so compare ourselves. The only standard by which to measure ourselves is that established by the practice which consists in doing nothing to promote individual comfort, pleasure, or convenience that shall interfere with the comfort or well-being of those about us.

"Manners," says Emerson, "form the cloak that virtue wears when she goes abroad"; and least our virtue be taken for other than it is, it becomes us to see that there are no rents or gaping holes in this outer garment of ours.—*From Oscar Fay Adams' "The Presumption of Sex."*

THE HOUSE AND THE FARM.

IN the "Œconomicus," or "Treatise on Housekeeping," we have Xenophon's ideas on the management of the house and the farm given under the form of a dialogue, in which Socrates is represented as instructing our old friend Critobulus, now a family man about forty years old. There is nothing especially Socratic in the instruction—the philosophy is that of Xenophon. The first point in housekeeping, we learn, is to have a good wife. She must be made so by her husband, being married in her fifteenth year. She must be taught by him that her main duty is to have a regard for property. She must learn to stow away things neatly, as on board ship, so that they may take up little room, and may be found when wanted. She must renounce painting and rouging, and must keep up her good looks by taking plenty of exercise within doors in the shape of household duties, such as kneading dough, making the beds, etc., in addition to going about to superintend the work of the slaves. No word is said of her reading, or sharing any intellectual pursuit with her husband; and altogether Xenophon's ideal of an Athenian wife is a flagrant case of "the subjection of women."

After the house comes the farm. Xenophon eloquently sets forth the praises of agriculture, but in the rules of the art he is little explicit. He rather lays it down that agriculture is the easiest of all arts to be learned; that it is a mere application of common sense; and that a suc-

cessful farmer differs from an unsuccessful one, not in knowledge, but in care and diligence. All this has a very *dilettante* appearance. It contrasts strongly with modern ideas of agricultural chemistry, the application of geology, botany, and physiology to farming, and the constant improvement of machinery for lessening human toil in agricultural operations. In lieu of such things, or even of the special processes of the ancients, Xenophon gives us a picture of an ideal gentleman farmer, who keeps his body vigorous by active and temperate habits, who practices his horse across country a good deal, and who is a great "ruler of men," having the desirable qualification of making others work for him cheerfully and efficiently.—*Sir Alexander Grant in "Ancient Classics for English Readers."*

CHARACTER OF THE WARRIOR.

WHO is the happy Warrior? Who is he
That every man in arms should wish to be?
—It is the generous Spirit, who when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish thought;
Whose high endeavors are an inward light
That makes the path before him always bright;
Who, with a natural instinct to discern
What knowledge can perform, is diligent to
learn;
Abides by this resolve, and stops not there,
But makes his moral being his prime care;
Who, doomed to go in company with Pain,
And Fear, and Bloodshed, miserable train!
Turns his necessity to glorious gain;
In face of these doth exercise a power
Which is our human nature's highest dower;
Controls them and subdues, transmutes, bereaves
Of their bad influence, and their good receives:
By objects, which might force the soul to abate
Her feeling, rendered more compassionate;
Is placable—because occasions rise
So often that demand such sacrifice;
More skillful in self-knowledge, even more pure,
As tempted more; more able to endure,
As more exposed to suffering and distress;
Thence, also, more alive to tenderness.
This is the happy Warrior; this is he
Whom every man in arms should wish to be.

—William Wordsworth.

WIT AND WISDOM OF CHARLES LAMB.

THE SEAT OF THE AFFECTIONS.—In these little visual interpretations, no emblem is so common as the heart—that little three-cornered exponent of all our hopes and fears—the be-stuck and bleeding heart; it is twisted and tortured into

more allegories and affectations than an opera hat. What authority we have in history or mythology for placing the headquarters and metropolis of God Cupid in this anatomical seat rather than in any other, is not very clear; but we have got it, and it will serve as well as any other. Else we might easily imagine, upon some other system which might have prevailed for anything which our pathology knows to the contrary, a lover addressing his mistress, in perfect simplicity of feeling: "Madam, my *liver* and fortune are entirely at your disposal"; or putting a delicate question: "Amanda, have you a *midriff* to bestow?" But custom has settled these things, and awarded the seat of sentiment of the aforesaid triangle, while its less fortunate neighbors wait at animal and anatomical distance.—From "*Valentine's Day*."

MARRIED PEOPLE.—What I complain of is, that they carry this preference so undisguisedly, they perk it up in the faces of us single people so shamelessly, you cannot be in their company a moment without being made to feel, by some

indirect hint or open avowal, that you are not the object of this preference. Now there are some things which give no offense, while implied or taken for granted merely; but expressed, there is much offense in them. If a man were to accost the first homely-featured or plain-dressed young woman of his acquaintance, and tell her bluntly that she was not handsome or rich enough for him, and he could not marry her, he would deserve to be kicked for his ill manners; yet no less is implied in the fact, that having access and opportunity of putting the question to her, he has never yet thought fit to do it. The young woman understands this as clearly as if it were put in words; but no reasonable young woman would think of making this the ground of a quarrel. Just as little right have a married couple to tell me by speeches, and looks that are scarce less plain than speeches, that I am not the happy man,—the lady's choice. It is enough that I know that I am not; I do not want this perpetual reminding.—From "*A Bachelor's Complaint of the Behavior of Married People*."

TALK ABOUT BOOKS.

Literary and National Studies. A new edition of Heine's "Germany"* in two volumes is published in very substantial and attractive form. The work with its romance-like touches, its penetrating and philosophic thought, and its keen and sometimes satirical spirit, has been too long before the public to need any characterization. This reprint is, however, the first complete edition of the work as it left the hands of the author, much having been eliminated in the first publication. This is now all restored, as the original manuscript, long supposed to have been destroyed, has been recently discovered. As it stands now the book is a comprehensive study of the literary life of Germany.

Among those taking part in the great guessing game concerning the personality of Shakespeare is Professor Hales.† In his turn, he tried the plan of directing his inquiries chiefly to those sources which have already thrown some side lights upon the life of the great dramatist. His keen questioning, besides making them disclose all the knowledge they had discovered, also gave him an occasional clue passed by unperceived before, which led him on to a

further discovery. Rather a technical work, best suited for Shakespearean scholars, it yet contains much that will interest those less studiously inclined.

An outline account of his researches into the nationalities of the past is given by Mr. Petrie in his book "Ten Years' Digging in Egypt."* The oscillations in the history of different peoples rising now to a high degree of civilization, and then relapsing to the very verge of barbarism, he traces very definitely by means of their unearthed relics. Besides the description of many of the treasures found, and an explanation of their value in revealing many different phases of the past, Mr. Petrie gives the methods he has found most successful in making these excavations. The book is profusely illustrated.

One of the best studies of its kind ever written is "The Eve of the French Revolution."† Every department of the government and every phase of the life of the times are closely and fairly and ably examined, and everywhere through them all are clearly traced the appearance and the development of those ideas which

* Germany. By Heinrich Heine. New York: John W. Lovell Company.

† Essays and Notes on Shakespeare. By John W. Hales, M.A. New York: George Bell & Sons. \$1.30.

* Ten Years' Digging in Egypt. By W. M. Flinders Petrie. New York and Chicago: Fleming H. Revell Company. \$1.50.

† The Eve of the French Revolution. By Edward J. Lowell. Boston and New York: Houghton, Mifflin and Company.

finally revolutionized the old order of things by plunging France in 1789 into that long and bitter struggle. The work is a striking picture of the whole country before the outbreak of the civil strife, showing the corruption, the tyranny, and the weakness of one side, and the gradual rising to a full sense of their power on the part of the downtrodden people.

Many true life pictures of African lands are given in "Missionary Landscapes in the Dark Continent."* In tracing the special work of the missionaries in these regions the author has many opportunities of presenting realistic glimpses of the native races. These glimpses show in impressive manner the sad and hopeless lives led by these vast numbers of the human family. The Christian agencies at work there at the present time for the betterment of these people are discussed and the results of their work described.

The life of a missionary among the Indians of the Lake Winnipeg region is the standpoint from which a very good study of the northern red men is made. The interesting title, "Stories from Indian Wigwams and Northern Camp-Fires,"† gives at the outset an idea of the manner in which the book is written. Traditions of the past, descriptions of the present, character presentations, and inquiries into the regulations and customs of the tribes afford a good general view of these people.

A bright and terse account of three seasons spent in traveling across Europe is Mrs. Hayward's "From Finland to Greece."‡ Geographical, governmental, and social differences presented along the route, offer wide scope for variety in portrayal. All are noted, and in plain narrative style, the lands and the people are faithfully described and the incidents of travel told. The unassuming style and directness of statement lend to the work a peculiar charm which from the first impresses itself upon the reader.

"Don Fenimondone,"|| the subject of the initial chapter in a series of Calabrian sketches, gives a clue to the character of all—that of appreciative delineation of homely life in Calabria. The author, an American woman, married to an Italian, has made a study of the Calabrian peas-

ant, his feelings and promptings, and these are realistically pictured. Other American writers have been attracted to Italy for scenes and material for portrayal of the higher classes. The present author has chosen a more humble folk for the sketches than has been the rule with these other writers. Romance found in humble conditions is happily interwoven.

Religious. A book of plain, practical, common sense lessons for the Christian believer is "Religion for the Times."* It meets in a frank, open manner many of the objections brought against Christianity and shows it to be a divine plan capable of application to all the questions of life. Against one widely believed point a positive stand is taken, that is, that the soul and body belong to antagonistic realms. Strong arguments are adduced to prove that the true interests of earth and heaven are essentially the same. No higher lesson than this can any one attempt to teach to humanity.

"Questions of the Heart"† is a series of studies into the vexed problems which crowd into the Christian life. The author seeks far into the realms of faith and reason for answers and bears back satisfactory results. The primary aim of the book is to help all to give a reason for the faith that is in them. Among the questions considered are those of immortality, of the resurrection, of suffering, of heavenly recognition.

Deserving of a place among the foremost books giving counsel as to practical Christian living and the development of character is "The Hope of the Gospel."‡ To overthrow the wrong ideas which so many people have imbibed regarding religion as a system whose main object is to get men into heaven, is the chief aim of the work. Christianity as the guiding principle teaching men how to live honestly, uprightly, and in harmony in all things with the great Ruler of the universe is the one lesson taught in it in many different forms.

"God's Image in Man"|| is a work which will quicken the aspiration of every thoughtful reader for a deeper knowledge of spiritual things. Cutting himself free from conventional lines of thought the author searches independently and reverently through God's Word and

* Missionary Landscapes in the Dark Continent. By Rev. James Johnston, A. T. S. New York: Anson D. F. Randolph & Company.

† Stories from Indian Wigwams and Northern Camp-Fires. By Egerton Ryerson Young. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. \$1.25.

‡ From Finland to Greece. By Harriet Cornelia Hayward. New York: John B. Alden, Publisher. \$1.00.

|| Don Fenimondone: Calabrian Sketches. By Elizabeth Cavassa. New York: Charles L. Webster & Co. 75 cts.

* Religion for the Times. By Lucien Clark, D.D. \$1.25. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton.

† Questions of the Heart. By Henry Tuckley. Cincinnati: Cranston & Curtis. New York: Hunt and Eaton. 90 cts.

‡ The Hope of the Gospel. By George MacDonald. New York: D. Appleton and Company.

|| God's Image in Man. By Henry Wood. Boston: Lee and Shepard. \$1.00. Digitized by Google

His works; and the interpretations which are there revealed to him he fearlessly makes known in this volume. Taking the ground that materialism is the bane of humanity, he argues that only in the realm of the spiritual is true existence to be found.

Independence of thought is also the distinguishing note of "A Plea for the Gospel."* Dr. Herron recognizes no distinction in denominations or creeds but pleads only for a ransomed church which will "restore the faith of the apostles to a waiting world." He arraigns the church of to-day for falling short of its high mission, and claims that it must assume the function of teacher and teach its people with authority that they must obey the gospel and begin the work of straightening out the social ills of the world.

In his work, "The Evolution of Christianity,"† Dr. Abbott writes himself as one having the courage of his convictions. A deep Biblical scholar, a man of clear insight and of heroically honest impulses, he has faithfully transcribed the personal revelations of truth which have come to him. However widely others may differ from him regarding doctrinal views, none can say that he has taken his present stand from any other motive than a sincere love of truth. The whole aim of the work, the author states, is to hold fast to the faith of the fathers, but "to restate it in forms more rational and more consistent with modern habits of thought." A thorough believer in evolution, he pushes to the extreme his expressions regarding this belief in the chapters on the "Evolution of the Bible" and the "Evolution of the Soul."

Miscellaneous. Another volume has been added to the list of Mrs. Bolton's "Famous" series. The biographer has this time chosen "Famous Types of Womanhood"‡ for her sketches, which are written with her wonted vivacity and aptness for emphasizing the salient points in the careers and characters of her subjects. The lives treated are those of Queen Louise of Prussia, Madame Récamier, Susanna Wesley, Harriet Martineau, Jenny Lind, Dorothea Dix, the Judson sisters, and Amelia B. Edwards, several of them accompanied by portraits.

A beautiful tribute to a noble character is paid

to Julia A. Ames in a memorial tribute entitled "A Young Woman Journalist,"* comprising sketches by Frances E. Willard, Helen L. Hood, Mary Allen West, and other temperance workers with whom Miss Ames worked heart and hand. While cut off in the very prime of youthful womanhood Miss Ames' life was one of such activity and accomplishment that her influence is a potent one still for good. In this memorial are collected writings of the young journalist which speak inspiringly to other young women, pointing steadfastly to the highest life possible to live.

A beautiful autographic year-book is the one bearing the title, "Onward, Christian Soldiers."† For each day in the year there is given a selection from the Scriptures and one or more of the helpful sayings of the great thinkers of the world. Scattered through the book appear six illustrated hymns, the illustrations being by artists of widely differing merit. With most of them the idea was far better than the execution. The book also contains within its 708 pages, full accounts of the rise and development of the King's Daughters, the Christian Endeavor, the Epworth League, the Y's, the Young People's Union, and the Chautauqua Circles. It is for the members of these different orders that the work has been especially prepared. Among books of its class this one will be found unique.

The claim of the author of the "Hand-Book of Literary Curiosities"‡ is that its object is to entertain. A brief examination of its pages will soon convince any one that this claim is well met, and that the book also possesses the merit of being a most useful one in the line of instruction. It is full of condensed information of a character usually most difficult to find. To attempt to tell just the field it covers is difficult in limited space; but proverbs, jests, blunders, odd words, slang, foreign expressions, queer remarks, strange practices, and good stories are among the things with which it deals, giving their origin, explaining their meaning, and treating each as it requires.

BOOKS RECEIVED.

A Fellowship of Hearts. By Mary Fenton Bigelow. \$1.00. — On Wheels and How I Came There. By Private W. B. Smith. \$1.00. — The Democracy of Christianity. By Rev. Lorenzo White, A.M. \$1.25. — Illustrative Notes on the Sunday-School Lessons for 1893. By Jesse L. Hurlbut, D.D., and Robert R. Doherty, Ph.D. \$1.25.

* A Plea for the Gospel. By George D. Herron, D.D. New York: Thomas Y. Crowell. 75 cts.

† The Evolution of Christianity. By Lyman Abbott. Boston and New York: Houghton, Mifflin and Company.

‡ Famous Types of Womanhood. By Sarah K. Bolton. New York: Thomas Y. Crowell & Co.

* A Young Woman Journalist. A Memorial Tribute to Julia A. Ames. Chicago: The Woman's Temperance Publishing Association.

† Onward, Christian Soldiers. By Mary Lowe Dickinson. Washington, D. C.: The Brodix Publishing Company.

‡ Hand-Book of Literary Curiosities. By William S. Walsh. Philadelphia: J. B. Lippincott Company. \$3.50.

- Quest and Vision. By W. J. Dawson. 90 cts. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis.
- Scriptures, Hebrew and Christian. By Edward T. Bartlett, D.D., and John P. Peters, Ph.D.—Prayer Meeting Theology. By E. J. Morris.—An Artist in Crime. By Rodrigues Ottolengui.—The Best Reading. By Lynda E. Jones. New York: G. P. Putnam's Sons.
- English Classics for Schools—Ivanhoe. By Sir Walter Scott.—Ten Selections from the Sketch Book. By Washington Irving.—The Sir Roger De Coverley Papers. By Addison, Steele, and Budgell.—The Tragedy of Julius Caesar. By William Shakespeare. New York and Chicago: American Book Company.
- The Pansy. Edited by Mrs. G. R. Alden (Pansy).—Wide Awake. Volume H H. Boston: D. Lothrop Company.
- The People's Bible. By Joseph Parker, D.D. \$1.50.—The Resultant Greek Testament. By Richard Francis Weymouth, D.Lit. New York: Funk and Wagnalls.
- Criticisms on Paradise Lost.—The Art of Poetry. By Albert S. Cook.—Ben Jonson's Timber. By Felix H. Schelling. Boston: Ginn and Company.
- Short Talks on Character Building. By G. T. Howerton, M.S. New York: Fowler and Wells Company.
- The Fifth Gospel: The Land Where Jesus Lived. By J. M. P. Otts, LL.D. \$1.50. New York and Chicago: Fleming H. Revell
- The McDermot: A Story of Ireland in the Eighteenth Century. By Jonathan Periam.—The Treasure Tower; A Story of Malta. By Virginia W. Johnson. Chicago and New York: Rand, McNally & Co.
- Practical Ethics. By William DeWitt Hyde, D.D. New York: Henry Holt and Company.
- A Pathfinder in American History. By W. F. Gordy and W. I. Twitchell. 67 cts. Boston: Lee & Shepard.
- Our Elder Brother: Thoughts for Every Sunday in the Year, from the Life and Words of Jesus of Nazareth. By Sarah S. Baker. \$1.50.—Men's Thoughts for Men. Chosen and arranged by Rose Porter. 50 cts. New York: A. D. F. Randolph.
- Sacred Hours with Young Christians. By Bishop James W. Hott, D.D. Dayton, Ohio: W. J. Shuey, Publisher.
- The Chronicles of Mr. Bill Williams. By Richard Malcolm Johnston. 50 cts. New York: D. Appleton & Company.
- The Beauties of Nature. By Sir John Lubbock, Bart., M. P. \$1.50. New York: Macmillan & Co.
- Rise at Vlamede. By Martha Finley. New York: Dodd, Mead & Company.
- The Story of Juliette. By Beatrice Washington. \$1.00. Boston: Roberts Brothers.
- The Blue Poetry Book. For Schools. By Andrew Lang. New York: Longmans, Green & Co.

SUMMARY OF IMPORTANT NEWS FOR DECEMBER, 1892.

HOME NEWS.—December 1. The Nicaragua Canal Convention adjourned *sine die* after passing resolutions calling on the government to aid the enterprise.—Death of Henry M. Hoyt, ex-governor of Pennsylvania.

December 2. Death of Jay Gould.

December 3. Meeting in Baltimore of the National Prison Reform Association.

December 11. Details of an alleged conspiracy to poison nonunion workmen at Homestead, made public in Pittsburg, Pa.

December 12. The twelfth annual session of the American Federation of Labor meets in Philadelphia.

December 13. The Cincinnati Presbytery decides by a vote of 31 to 27 to suspend Dr. H. P. Smith from the ministry.

December 14. Services in memory of George William Curtis and Francis Kernan held by the New York Board of Regents in Albany.

December 18. The number of immigrants landed in the United States in the last eleven months, 520,768; of these 27,492 arrived in November.

December 19. Total vote cast for presidential electors in all states except Oregon, 12,081,635: for Cleveland, 5,545,227; Harrison, 5,126,418; Weaver, 1,125,842; Bidwell, 262,386; Wing (Socialist Labor), 21,762.

December 20. Yale's freshman class prohibited from engaging in any baseball games next season.

December 24. Five thousand men discharged

from the Chicago packing houses because of the dullness in the trade.

FOREIGN NEWS.—December 1. Inauguration of General Diaz as president of Mexico.

December 3. The North German Lloyd steamer *Sprea* towed into Queenstown by the steamer *Lake Huron*, having broken her shaft one thousand miles out at sea.—The freedom of the city of Liverpool presented to Mr Gladstone.

December 6. First meeting of the new French cabinet.—The majority of the members of the Center party in the German Reichstag vote to support the Army bill.

December 7. Resignation of the Spanish cabinet.—Cholera breaks out again in the Russian province of Poltava.—The new Canadian ministers sworn into office.

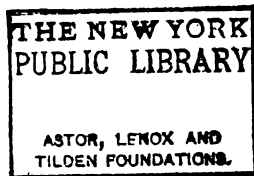
December 8. Influenza again prevalent in Berlin.

December 12. The North Atlantic Steamship Association decides to raise passage rates, reduce the number of sailings, and withdraw special World's Fair rates.

December 17. The aggregate amount of the Panama Canal Company's bribes said to be \$20,000,000.

December 19. Italian emigration societies directed to cease booking steerage passengers to American ports.

December 27. The gold medal of the French Academy of Sciences presented to M. Pasteur.





Helen of Troy.
From a painting by Sir Frederick Leighton.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE ILIAD IN ART.

BY EUGENE PARSONS.

WHAT the Old Testament and Gospel narratives have been to modern art, the Homeric epics were to classic art. In the absence of a written Revelation, the Greeks made Homer their Bible. More than Dante did for Italy, Homer did for Hellas. We cannot realize or half estimate the part he played in Greek culture and prosperity. Among the many gifted sons of Greece, Homer received the chief place of honor, a mark of love and recognition universally accorded him by a grateful and appreciative people.

Whatever learned critics may say to the contrary, Homer is still regarded as the author of the poems attributed to him. The father of poetry is as much a part of the world's mind as Shakespeare or Newton. The *Iliad*, the greatest production of the human intellect, and the *Odyssey*, first and best of poetical romances, have taken too firm possession of mankind to be swept away by skeptical scholars. These poems are something more than a tissue of myths and fictions. They are an indestructible treasure, a storehouse of information—much of it exceedingly accurate in regard to ancient life and thought and feeling. Such has been the popular verdict for centuries.

In old Greece, the lays of Homer held their own when the epics of other singers were forgotten. His sounding dactyls* charmed the ears of the schoolboy and fired the heart

of the soldier. They were ever on the lips of orators. They were recited by rhapsodists to delighted throngs in the streets of Athens. They entertained and instructed the statesman and philosopher. They also nourished the genius of Greek artists. The tale of Troy had such a charm for them, that they pictured and sculptured it. The leading actors in that famous siege thus had a double immortality conferred upon them. Their familiar images were seen on coins and gems, on vases and tapestries. They were chiseled on sarcophagi* and monuments. They were carved in metal and cast in bronze. They stood forth from canvas and fresco. They adorned mirrors, caskets, and innumerable other household articles. Their busts and statues were found in the temples and public buildings of Greek cities, and afterwards in the villas of wealthy Romans. To this day, Achilles and Patroclus, Ulysses and Diomed, Paris and Helen, Hector and Andromache are almost as well known as are the most famous of Biblical and historical characters.

From the beginning of his life to its untimely close, the career of Achilles, the bravest and handsomest of Greek warriors, was full of exciting scenes and unusual incidents that were calculated to draw out the utmost endeavors of painter and sculptor. The son of a goddess who held no mean place among the immortals, he became a conspic-

*[Dac-tyl'ics]. Meters consisting of a repetition of dactyls, or poetic feet of three syllables, the first being long (or accented), and the second and third, short (or unaccented).

*[Sar-coph'a-j-i.] Stone receptacles for corpses, so called because the limestone of which they were made was supposed to have the property of consuming the flesh of the bodies laid within them—the original Greek word meaning, flesh-eating, carnivorous.

uous object both to men and gods. While the thrilling experiences of the wily Ulysses in Troy-land and during his long wanderings by sea and land were frequently depicted by ancient artists and have been hardly less popular with modern painters and sculptors, the greatest interest naturally attaches to the brilliant and passionate son of fair-tressed Thetis.† Though intensely fierce in wrathful moods, Achilles, in his better moments, knew how to be truly magnanimous. With all his faults, his noble traits raise him in our estimation above the deceitful and less heroic Odysseus, who is really his only formidable rival in the Grecian ranks.

†[The'tis.] The mother of Achilles was a marine divinity whose true home was in the depths of the sea.

According to Lessing, the description in the beginning of the Iliad of the sun-god coming down from the heights of Olympus with his rattling quiver, and shooting beasts and men with his fatal arrows, is grander than any pictorial representation could be. Here the words of the poet transcend in sublimity the powers of the artist. But the first and second books of the poem abound in descriptions that are at the same time highly poetic and picturesque. Of such scenes, are the dramatic quarrel between Agamemnon and Achilles, represented in antique reliefs and Pompeian wall-paintings, in pictures by Vien, Gérard, Drolling, and Hetsch, also in two splendid frescoes by Cornelius and Tiepolo; the insulted Chryses, wandering on the



The Abduction of Helen.
From a painting by Rudolph von Deutsch.



The Parting of Hector and Andromache.

From a painting by A. Maignan.

seashore and praying to Apollo, as depicted by Turner; the restoration of the maid Chryseis [kri-se'is] to her father, as shown in a Pompeian wall-painting and in a remarkable work by Claude Lorrain also in the superb reliefs of Sanson, Gauthier [gō'te-ā], and Barrias; and that most attractive subject, the taking of Briseis [bri-se'is] from Achilles by Agamemnon's heralds, which has suggested a vast number of reliefs and statues, of frescoes and other paintings; Thetis comforting her dishonored son,—a theme artistically treated by Flaxman, Corbould, Tischbein, and by a few sculptors.

It is astonishing what an immense number of works have been called forth by Paris and Helen. And yet it is not hard to ascertain the causes of their exceptional popularity with artists. The career of this famous and infamous pair contained those sensational features which have always attracted poets, story-tellers, and painters, viz., beauty, notoriety, romance. Of these materials poems and pictures are made without number. These two personages are the most conspicuous actors in the third book of the Iliad. Homer introduces them to the best advantage—cleverly utilizing the chief elements of their history and character. His treatment is such

as to elicit both blame and admiration. With consummate skill he excites the reader's pity for the peerless beauty, who seems to have been merely a helpless instrument for the accomplishment of a fearful but inevitable destiny.

The duel between Paris and Menelaus enables the poet to bring in nearly everything essential concerning the three persons most interested in the result of the Trojan War. Incidentally scraps of information are given of all the prominent actors on both sides. The point at issue is stated, and the position of Greeks and Trojans contrasted. First the Greek army is marshaled for battle, while Priam on his watchtower surveys the contending hosts in the plain and listens to Helen's descriptions of the leaders whom she had known long before in her own country. Then comes the duel between the injured Menelaus and Paris, who is saved from ignominious destruction by his patron goddess* and borne out of the unequal contest to the lovely Helen. She taunts her vanquished lord for his cowardice, but yields to his amorous solicitations—fearing the ill-will of Venus. Hector finding his craven brother at home reproaches

* Venus.

him and rouses him to enter the battle now raging outside the city.

All the events mentioned in this brief outline, also many others alluded to in the narrative, have furnished themes for pictures and statues too numerous to be even named in a

modern times, Cook, Leighton [lā'ton], Poynter, Moreau, and others have represented her as a woman of surpassing loveliness. Artists generously endow her with a magnificent figure and a gracious mien ; her sweet face sometimes has an expression of



Automedon.

From a painting by Edmond Grandjean.

sketch. Of such works, may be mentioned Wagner's paintings of the Greek chiefs in council before Troy and of Agamemnon's dream ; Cornelius' fresco on the latter subject, in the Trojan Hall of the Glyptothek ; * Tischbein's etching of the combat of Paris and Menelaus ; Zimmermann's fresco of Venus protecting her favorite, in the Glyptothek ; Delorme's and Barbier's [bar'be-ā] paintings of Hector upbraiding Paris, also Dannecker's and Westmacott's statues of that hero in the same act.

The fair Helen was often depicted on Greek and Etruscan vases. Her beauty inspired ideal portraits by Zeuxis, Eu me'lus, and other distinguished painters of antiquity. In

passion and hauteur not altogether pleasing. Canova's conception of Helen is an admirable one ; and his statue of the elegantly formed Paris has been justly praised as being an almost faultless embodiment of the wanton shepherd described by Homer. Gibson and Spence have also produced fine statues of the handsome but disreputable son of Priam.

The flight or rape of Helen furnished subjects for countless works of painting and sculpture. The elopers adorn an untold number of canvases, frescoes, plaques, tapestries, plates, and vases. They are figured on gems, caskets, sarcophagi, in terra-cotta reliefs, and in groups of marble. The abduction of the wife of Menelaus has been treated pictorially,

*[Glip-to-tek.] A sculpture gallery in Munich, Bavaria.

with various accessories, by Raphael, Romano, Guido [gwee'do], Rubens, Britten, Deutsch [doich], and a host of other painters. The couple are represented together under other circumstances, in several antique reliefs. They have been sculptured by Eteix, Scoular, Bailey, and Bacon. Their history supplied materials for the decoration of an apartment in the Villa Borghese* by Gavin Hamilton. David pictured them enjoying themselves with music after the delights of love, in a richly furnished chamber of Priam's palace; the drawing is elegant, and the spacious room with its antique ornamentations might be taken for an apartment in a luxurious residence of Pompeii.

Notwithstanding the inglorious defeat of

Paris, Helen is not restored. And the war goes on by the will of the gods. Captains rouse their battalions for the furious charge. Greeks and Trojans meet in the wild storm of battle,—a hand-to-hand conflict in which the chiefs carry everything before them by their incredible feats of strength and prowess. Diomed especially distinguishes himself by his valiant deeds, even daring to attack Venus while rescuing her wounded son Æneas. This scene has suggested paintings by Vien, Ingres [aŋgr], and Schlotthauer, also two striking groups of statuary by Foley and Marshall—the latter's obtaining the Gold Medal of the Royal Academy in 1841.

Hector, seeing the Greeks are successful through the manifest assistance of Athene, hastens back to the city and directs his mother to lead the Trojan matrons to the

* [Bor-ga'ze.] A gallery in Rome.



Thetis Bearing the Arms of Achilles.
From a painting by François Gérard.

temple of that goddess and to offer her a splendid robe. This fruitless but solemn procession of the aged wives headed by the queen is seen in a relief of Canova's. The hero then goes to the palace of Paris and rebukes him for not joining the fray; he urges Helen to stir up her unwarlike spouse—as the three are shown in Thorwaldsen's [tor-wawld'sen] magnificent relief. Hector next proceeds to his own house to bid farewell to Andromache before returning to battle. Not finding her there, he passes through the streets on foot to the Scaean gates, where his devoted wife runs to meet him with a hand-maid carrying her boy, the little As-ty'-a-nax. Weeping she clasps his hand and relates how Achilles brought great woes upon her,—the loss of parents and brothers. Wifelike she beseeches him to remain within the walls. Hector's reply to her appeal is one of the most affecting things in all literature. It tersely epitomizes the bright and the dark side of life in the heroic age.

The gallant Hector and the queenly Andromache have been interesting and worthy objects for artistic representation for more than two thousand years. Their history was inwrought into French tapestries of the fourteenth century and a Swiss tapestry of the fifteenth century. Their touching parting scene has been represented on a number of celebrated cameos and intaglios;* in a relief by Thorwaldsen; and in pleasing groups of statuary by Chantrey, Spence, and Carpeaux. It is also the subject of some excellent paint-

ings by Lai-resse', David, West, Stoth'ard, Coypel [kwä-pel'], Toro, Abel, Ducornet [du-corn-ä'], Nahl, Hartmann, Maignan, and others. They have made the Trojan warrior and his stately wife the central group, but have added various picturesque features and given animation to the scene by showing spectators in the street or on the walls of the city, watching the struggle in the plain below. Crown-inshield painted Hector and Andromache holding her son, on a double window of Harvard Memorial Hall.

A number of French and English painters have depicted the high-souled Andromache on that awful tragic night of Troy's downfall, when she fled to Hector's tomb to save the life of As-tyanax who was wrenched from her arms and dashed to the ground beneath the battlements. Mott, Guillaume [ghe-yôm], Bartolini, and Valentine have produced beautiful statues of the bereaved young matron, either alone or with Astyanax. Leighton's "Captive Andromache" takes its motive from Hector's prophetic words:*

"Yea of a surety I know this in heart and soul; the day shall come for holy Ilios to be laid low,

and Priam and the folk of Priam of the good ashen spear. Yet doth the anguish of the Trojans hereafter not so much trouble me, neither Hecuba's own, neither King Priam's, neither my brethren's, the many and brave that shall fall in the dust before their foemen, as doth thine anguish in the day when some mail-clad Achaian shall lead thee weeping and rob thee of the light of freedom. So shalt thou abide in Argos and ply the loom at another woman's bidding, and bear water from fount



Niobe.

From a painting by S. J. Solomon.

*[In-ta'yos.] Precious stones decorated with figures which are depressed below the surface. They are the reverse of cameos.

* From the translation by Lang, Leaf, and Myers.

Messeis or Hypereia, being grievously entreated, and sore constraint shall be laid upon thee. And then shall one say that beholdeth thee weep: 'This is the wife of Hector, that was foremost in battle of the horse-taming Trojans when men fought about Ilios.'"

Nearly all the remaining books of the *Iliad* are filled with incidents characteristic of warfare in the olden times. The events which successively occupy the foreground are the duel between Hector and Ajax; the embassy to Achilles; the episode of Diomed and Ulysses; the Trojan victories; the death of Patroclus, and the contest for his body; the forging of armor for Achilles by Vulcan; the exploits of Achilles in battle; the slaying of Hector; the obsequies of Patroclus; and the ransoming of Hector's corpse by Priam. These circumstances have occasioned a multitude of statues, reliefs, and paintings that cannot be mentioned here for lack of space. Interesting works of sculpture are Canova's "Hector and Ajax," Thornycroft's "Teucer as a bowman," and Schwanthaler's [schwän'tä-ler] bas-reliefs, in the Glyptothek, of the battles near the Greek ships. Claude Lorrain, Beham, Steuben, and other painters depicted some of the supposed engagements around Troy, described by Homer with much vivacity.

The art monuments relating to Patroclus are so numerous and meritorious that they deserve more than a passing notice. Owing to the withdrawal of Achilles and his troops from all active part in the siege, the Greeks suffer a series of disastrous reverses. The hero is sorely needed, but he proudly refuses to be reconciled with Agamemnon, who makes generous concessions. His beloved companion is distressed at the critical state of affairs, and unwilling to remain longer an indifferent spectator of the pitiful losses of the Greeks. His heart thirsts for battle. Seeing the ships on fire, Patroclus dons the armor of Achilles, with his consent, and leads forth the Myrmidons.* Au-tom'e-don drives for him the immortal horses,—the unearthly steeds so superbly drawn in the paintings of Grandjean and Henri Regnault [reh-no]. The Trojans, supposing he is Achilles, flee in consternation to the very walls. He makes havoc among them and kills many. After performing surprising deeds of valor, Patroclus is himself slain by Hector. Then

over his body ensues a terrible conflict between Greeks and Trojans. In the long and desperate struggle for his corpse, Hector, Ajax, Menelaus, and other heroes perform extraordinary feats of strength and endurance, which are represented in the *Ægina Marbles** and other celebrated works of Greek sculpture. Many of these statues and groups, or fragments of them, enrich the museums and palaces of the Continent and Great Britain. The impressive statues of Ajax by Marshall and Legrew present him in the act of praying to Jupiter for light. Various incidents, in connection with the death of Patroclus, the contest over his body and the retreat of the Greeks bearing it to their camp, are the subjects of numberless reliefs on ancient sarcophagi and gems,—several of the latter being reproduced in the exquisite Wedgwood cameos; they have also inspired some noted modern productions, such as Scouler's statue of Patroclus slain, Thorwaldsen's relief of Achilles staunching the wounds of his dead friend, and Banks' marble relief of Thetis and the lovely Nereids emerging from the sea to sympathize with Achilles in his dreadful sorrow. Some of these scenes have stimulated the efforts of Romano, Stothard, Hamilton, David, Scott, Angelica Kauffmann, Wiertz [veerts], Cornelius, Odevaere [o-de-vä're], Tiepolo, Füger, and others, whose Homeric studies rank high as contributions to the pictorial art.

Thetis, greatly troubled in spirit, departs to the shining halls of Vulcan and asks for new armor in place of that stripped from Patroclus by his conquering foeman. The goddess is graciously received and her request cheerfully granted. At once the cunning artificer of the Olympians threw into his glowing forge gold, silver, bronze, and tin; and the metal he hammered and worked into a glittering corselet, helmet, greaves, and a curiously wrought shield. On it he fashioned wondrous shapes: the earth, the heavens, sun and stars; wedding festivities and a trial before judges; a city besieged; men plowing a field; reapers harvesting grain; a fair vineyard, with striplings and girls carrying baskets of grapes; a herd of kine set

*[Myr'mi-dona.] A fierce Thessalian tribe over whom Achilles ruled, and who accompanied him to Troy.

*In the island of *Ægina*, "in 1811 a company of German and British scholars cleared away the rubbish which had accumulated in the course of two thousand years at the base of the temple [of Zeus], and after twenty days' excavating were rewarded by the discovery of sixteen statues of an early type of Greek sculpture. They are now in the Glyptothek of Munich and have been restored by Thorwaldsen."

upon by two lions; a flock of sheep in a pasture; a dance of youths and maidens; and around all this miniature world ran the ocean-stream. When the divine arms were finished, Thetis bore them to her son.

Homer's incomparable description of the making of the Vulcanian arms has been splendidly illustrated. One of the glories of English art is Flaxman's Shield of Achilles, a marvel of sculptured life and beauty. The sturdy blacksmith in his celestial workshop has been depicted by some illustrious masters. A number of their canvases entitled "Vulcan's Forge" refer to scenes in Virgil and other poets, but Homer deserves the credit of originating the idea. And Velasquez [*va-läs'keth*], Tintoretto, Nicoletto, and Canova were no doubt largely influenced by the eighteenth *Iliad** in forming their conceptions of the lame god and his surroundings. Etty used brush and colors effectively to place before the eye the pictorial details of the poet's charming lines:

"There were youths dancing and maidens of costly wooing, their hands upon one another's wrists. Fair wreaths had the maidens, and the youths daggers of gold hanging from silver baldrics.† And now would they run round with deft feet exceeding lightly . . . and now anon they would run in lines to meet each other. And a great company stood round the lovely dance in joy; and among them a divine minstrel was making music on his lyre, and through the midst of them, as he began his strain, two tumblers whirled."

The poetic scene described in the opening lines of the nineteenth *Iliad*—that of Achilles receiving the arms from his mother—was a favorite with ancient artists. It was the subject of a renowned marble group by Scopas. It was represented on vases, gems, tazzas,‡ mirrors, etc. This incident and others taken from this wonderful episode have been turned to account by Rubens, West, Blanchard, Blanc, Maillart, Regnault, Gérard, and others.

Achilles, rejoicing in his new armor, is speedily reconciled with the commander-in-chief, who restores Briseis. He eagerly goes forth to battle and wreaks a terrible vengeance upon the hapless Trojans. After various

adventures and heroic actions, he slays Hector in single combat. Tying the body to his chariot, he drives round the city trailing the dead man in the dust. At this brutal sight Priam, Hecuba, and the Trojans raise a most bitter cry of wailing, and Andromache swoons on the terrace. Among the Greeks there is violent lamentation over Patroclus, whose body is burned on an immense funeral pile. Then Achilles celebrates games in honor of his lost comrade.

The martial deeds of Achilles were exceedingly popular with ancient artists. Books XIX.—XXIII. abound in picturesque situations that appear on countless gems, reliefs, and vases. Achilles is represented going into battle, butchering the enemy, resisting the river Scamander, fighting with Hector, and mourning for Patroclus. These subjects have exercised the talents of many modern painters, such as Primaticcio [*pre-mä-teet'-cho*], Lairese, Beham, David, Prud'hon, Couder, Jeaurat, Jourdy, and others; of sculptors, may be mentioned Wood, Woolner, and Wolf.

The races and manly sports over, the Achæans go to rest—all except Achilles who could not sleep for grief. At dawn he again drags thrice around the barrow of Patroclus the body of Hector, face downward. But the gods were vexed at his shameful treatment of a man dear to them, and Iris darted down from Olympus with a message for Thetis, who hastened to the council of the immortals. Learning the will of Jupiter, she comes to her son and bids him restore the corpse of Hector. Also word is sent to Priam to go to Achilles and ask for his son's body—a most strange proceeding never heard of before. Against the advice of Hecuba, he sets forth on his journey in the night, bearing a costly ransom of robes and gold to give for the dead. And Jupiter, pitying the aged sire, sends Hermes to guide him on his perilous errand. On the way the messenger of the gods meets him in disguise, and kindly offers to drive the horses. Coming near the ships, he puts the sentinels to sleep by his magic power and conducts Priam in safety to Achilles' hut. There Hermes departs, bidding him go in and clasp the knees of his enemy. Entering unobserved, he throws himself at the feet of Achilles—sinking, though not losing his patriarchal dignity. The wretched king kisses the hand that had slain so many of his sons, and makes an appeal that moves the hero to

* The eighteenth book of the *Iliad*.

† [*Bäl'driks*.] Broad belts, sometimes richly ornamented, worn over one shoulder, across the breast, and under the opposite arm.

‡ [*Täl'sás*.] Ornamental cups or vases with large, flat, shallow bowls, resting on pedestals and often having handles.

tears. Achilles, springing from his seat, raises the old man and speaks to him comfortingly. The ransom is brought in, and the body washed and placed upon the wagon. The faint and weary suppliant is then hospitably entertained. He tastes food for the first time since his son's death and lies down to sleep on a couch in the midst of his foes. Aroused by Hermes, he arises, and with his precious load betakes himself to the city. Early in the morning the venerable monarch is met at the gates by the women of his household, and, over the body of the much loved Hector, his wife and mother make tearful lament. Helen follows in a most passionate outbreak, and all day the Trojans tarry about the spot sobbing and groaning continually. At sunset the remains are borne to the palace, and are afterwards burned with funeral rites.

The beauty, pathos, and sublimity of the twenty-fourth Iliad are unsurpassable. Nothing could be more natural or effective than Homer's word picture of Priam before Achilles. Such a *tour de force** could not fail to attract sculptors and painters, who have produced works of grandeur befitting the subject. But the poet's description is superior to any artistic representation of this affecting scene. Here the genius of the epic minstrel is supreme. The designs on many antique vases, gems, and sepulchral reliefs are simple and touching. Thorwaldsen's "Priam begging for Hector's body" is a masterpiece; and the reliefs by Norblin and Thieck [teek] are highly successful works of sculpture. Various occurrences in this

unique episode have been depicted by Wencker, Vien, Langlois [lan-glwä], Trumbull, Hartmann, Doyen, David, Hamilton, Prud'hon, Lund, Abel, and Wächter.

Achilles, deeply stirred by Priam's visit, becomes eloquent, sublime. In one of his bursts of poetic feeling, he cites the example of Ni'o-be to the fasting father:

"But now bethink we us of supper. For even fair-haired Niobe bethought her of meat, she whose twelve children perished in her halls, six daughters and six lusty sons. The sons Apollo, in his anger against Niobe, slew with arrows from his silver bow, and the daughters archer Artemis, for that Niobe matched herself against fair-cheeked Leto, saying that the goddess bare but twain but herself many children."

The myth of Niobe has brought into existence numberless works of art. The afflicted matron has been depicted and sculptured with her children about her dead or dying. Fortunately a number of antique statues and groups are extant, and these remains are among the most precious treasures in the museums and collections of Rome, Florence, Naples, Venice, Paris, and other European cities. She is represented as a woman of majestic proportions, with an agonized expression in which pride and dignity are mingled with dread and anguish. The destruction of her sons and daughters forms the ornament of many ancient sarcophagi. This subject was often chosen for friezes and other reliefs. Niobe and her children appear singly or in groups of statuary by Lesueur [leh-sü-ür], Leeb, Pradier [prä-de-ä], and others; also in paintings by Allori, Carracci [kä-rät'chee], Picart, Caravaggio [kä-rä-väd'jo], Rehberg, Tabar, Wilson, and Solomon.

* A French expression meaning a feat of skill.

EXHIBITS OF THE NATIONS.

BY RICHARD LEE FEARN.

SECOND ARTICLE.

NEARLY two thirds of the space in the Exposition grounds is devoted to the display of North American resources and products. There is something paradoxical about this statement, for the grounds and buildings themselves are fairly construed to be exhibits, and it is certain that none of the millions of beautiful and curious foreign exhibits will so astonish the

visitor as the mammoth structures and the splendid landscape that have been created within the inclosure. The entire Exposition, its magnificent conception and execution, is a most convincing demonstration of American resourcefulness, both material and mental. The achievements of the architects, engineers, and gardeners, who have in less than two years transformed a square mile of marsh and sand dunes into a majestic city,

with which any other square mile in the world is incomparable; the investment of nearly twenty million dollars in an enterprise limited to six months of existence; and finally, the success of the administration in securing the desirable exhibits of the world, in arranging them most effectively for the instruction of visitors, and in returning a fair profit on the capital invested,—these will be considered the greatest American exhibits by thoughtful men.

The buildings have been described and pictured to such an extent that probably every person in the United States is familiar with their general appearance and dimensions. Their artistic beauty and their immensity must be seen to be appreciated. No mere description could do justice to the great central court, with its fountains and statuary, its lagoon and plaza, walled in by the classic façades of the Administration, Agricultural, Electricity, Machinery, Manufactures and Mines Buildings, and the Peristyle. The statement that eleven million feet of lumber and as many pounds of steel were used in the construction of Machinery Hall conveys no adequate idea of its hugeness, nor is it wholly satisfying to know that the great pyramid of Cheops, the Bunker Hill monument, the Colosseum at Rome, and the Liberty Statue at New York could be placed side by side within the Manufactures Building and still leave room for numerous famous structures.

Adhering, therefore, to the strictest sense of exhibits, it is true that one third of the Exposition is given over to foreign displays, and that the remainder presents a complete picture of the natural wealth and progress of the United States, and all the country north of us, for Canada is after all separated from us only by a political boundary—a fact never before so strongly emphasized as it is by this Exposition. It is not possible to find in any of the buildings a Canadian exhibit which is not duplicated by one or more from one of our own states or territories.

Naturally the most interesting and instructive collections to the greatest number of persons are those contained in the Manufactures Building, with its infinite variety of industrial products. All the great factories have here assembled the best specimens of their work, to contest for awards with Old World competitors on the ground of merit alone,—cheapness and the tariff not being considera-

tions with the international juries. The most notable groups are ceramics, glass, gold and silver ware, jewelry and ornaments, horology, and furs. Pottery, china, porcelain, tiles, and pavements are shown in profusion, and while, from an artistic point, our home production is generally inferior to foreign wares, it is none the less true that, in many instances, our artisans have given evidence of higher skill, our materials are of superior quality, and our designers are bolder and stronger. The display of plate and blown and pressed glass, of cut and fancy glass ware, is very fine. Every conceivable use of this material is fully illustrated, and some of the structures made wholly of glass in useful forms, gracefully arranged, are exceedingly attractive. Many of the great windows are filled with stained transparencies, and some beautiful specimens of glass fabrics are shown. At the center of the building where the main aisles intersect, an illuminated tower clock sixty feet high is placed, and near by is the largest collection of modern time-keepers ever made. Thousands of watches and clocks designed for ordinary use and for various special purposes represent the highest achievements of American ingenuity, in simplifying and perfecting mechanisms that are unsurpassed the world over.

The finest manufacturing display is made by a New York firm which won the highest honors at Paris in 1889. It includes the most precious diamonds and colored gems ever exhibited, gold and silver personal ornaments, table ware, specimens of work in precious metals, as well as articles made of rare leathers, umbrellas and parasols, canes, enamels, mosaics, ivory and other carvings, costly clocks, fans, lamps, and cut glass. Other firms have similar exhibits almost as handsome. One display is confined to aluminium table and kitchen ware, and an attractive exhibit is composed exclusively of gold chains. A large section of the building is devoted to furs and fur clothing, the skins of all the North American animals being shown in all stages of finish. The entire process of preparing Alaska, Oregon, Greenland, and Labrador sealskins, of dressing, plucking, and dyeing them, is exhibited, as well as the methods of collecting and treating the furs of rodent animals. There are beautiful garments made of variegated feathers, treated as furs, and novel products of eiderdown, wools, and hair. Another section is devoted to chemical

and pharmaceutical products made attractive by pavilions of soaps and multihued drugs in which play fountains of colognes and streams of aromatic essential oils. An interesting division is that of office utensils, pens, pencils, filing cases, and all forms of that indispensable American invention, the typewriter. Another is that of the fabrics of silk, cotton, flax, and all vegetable and mineral fibers, including ribbons, trimmings, woven wire, yarns, threads, tapestries, chenilles, duck, blankets, carpets, rugs, hosiery, and embroideries. Another is filled with the examples of the numerous uses to which caoutchouc* has been adapted, including capes, coats, boots, shoes, hats, stationers', druggists', and house-furnishing articles, medical and surgical instruments, hose, insulating compounds, and toys. Of remarkable interest is the section of apparatus and appliances for the comfort of the household, fireplaces, grates, furnaces, steam radiators, kitchen utensils, gas and petroleum stoves, refrigerators, cast and hammered hollow ware, plumbing and sanitary materials, scales, weights and measures, petroleum lamps, electroliers, and all illuminating systems.

The galleries of this building are devoted to the liberal arts. Here will be found the great Yerkes telescope destined for the University of Chicago, its tube four feet in diameter and sixty-five feet long, mounted, ready for observation, lacking, however, its great lenses, which will not be completed for several years. Near it will be a number of telescopes with objectives ranging from three to twenty inches diameter and numbers of delicate instruments of precision. This section is also replete with philosophical instruments, photographic apparatus and material. Near by, leading publishers show the processes of producing high-class magazines and books, and particularly their illustration. The great universities and public schools present extensive collections of the actual products of their observatories, laboratories, and lecture rooms. Similar exhibits are made by the public school systems of the various cities, the Catholic schools and colleges, institutions for the defective classes, and the technical schools.

The greatest source of American prosperity is represented in the Agricultural Building. The states of the Union have constructed highly ornamental pavilions and trophies of

cereals, grasses, and forage plants, some towering nearly a hundred feet, most of them possessing considerable artistic merit. Probably as fine as any is the model of the Eads bridge,* composed of the cane, straws, and grasses of Missouri. There are good-sized mountain peaks and ranges of biscuits and crackers, and rivers and lakes of mineral waters, beers, and distilled liquors. Sugar is shown in all its forms from the cultivation of the cane and the extraction of syrup, to finished confections. In large glass cases, bees may be studied pursuing their daily vocation, and in the dairy department all the improved processes of cheese and butter making, and condensing milk are presented. There is a Canadian cheese, weighing two thousand five hundred pounds. One of the greatest displays is that of agricultural implements. The makers have provided an exhaustive historical collection and, to demonstrate the advance in methods due so largely to Yankee ingenuity, have filled several acres with nickel-plated planting, tilling, and harvesting machinery of improved types. The original cotton gin of Eli Whitney and the patent for the invention signed by George Washington are interesting features. Near the building is a competitive exhibit of windmills in operation, the old wooden structures with canvas sails side by side with modern steel engines a hundred feet high, transforming the slightest breeze into power.

The Forestry Building is itself one of the most unique exhibits, composed as it is of tree trunks contributed by the states and Canada, and thatched with various barks. Its main vestibule, erected by the southern lumbermen, shows the beautiful effects of which yellow pine is capable, and its availability for decorative purposes. A huge tree from Washington is fashioned into a complete dwelling-house. Wood pulp and fiber appear in numerous forms; there are representations of wood-working processes, and near the building is a complete sawmill and a typical logging camp. The shoe and leather industry has a special building filled with products and illustrative processes.

In Machinery Hall, attention is first arrested by the great steam plant, aggregating twenty-five thousand horse power. All the boilers are heated by petroleum without smoke or ashes. The largest engine is one

* Koo'chook. The same as India rubber.

* The bridge crossing the Mississippi at St. Louis.

of two thousand horse power, of the quadruple expansion type, running ten thousand incandescent lights, and the smallest with boiler complete may be covered with a woman's thimble. Five of the leather belts transmitting motion from the engines to the shafting are six feet wide. A complete paper mill is installed in this building, and the evolution of newspapers and books may be followed from the pulp and rags, through the processes of calendering and drying, to the printing presses, and the folding and stitching machines. The art of printing is fully shown. Marvelous typesetting machines prepare forms of matter dictated through the telephone from newspaper offices five miles away, while perfecting presses deliver the finished publications with wonderful rapidity. Three electric traveling cranes, spanning seventy-five feet, traverse the length of the building, with sightseers who wish to take a superficial view of the exhibits. Wood-working machinery in operation shows the progress of rough logs to finished lumber, barrels, furniture, veneers, and paper. Beneath the building is an ice grotto maintained at a temperature of twenty-five degrees by artificial refrigeration. Among the interesting machines is one that takes paper from a roll, makes it into boxes, which are automatically filled with various substances, weighed, labeled, and delivered. In this building twenty-two thousand horse power is converted into electricity, of which sixteen thousand is for illuminating purposes. This is conducted to various points about the Exposition grounds through four hundred miles of insulated wire, most of it laid in a tunnel to the special building devoted to electrical exhibits.

It is a significant comment on the progress of Americans in electrical science to note that only one third the space in this building is occupied by foreign nations, and that by France, Germany, and Great Britain. Edison's personal exhibit is the greatest made by an individual in the entire Exposition. It is confined exclusively to his own discoveries and inventions including collections showing the development of the incandescent lamp, the Kinetograph, the phonograph, and other marvels. Before the Exposition is over, the latest product of the "Wizard's" brain will be shown, an invention which it is promised shall astonish the world more than Morse's discovery did. The first Morse instrument is shown beside the mod-

ern multiplex apparatus as well as the systems of cabling under the sea, from moving trains, and without wires. The Bell telephone has erected a classic temple containing among other apartments, an audience chamber where the highest refinements in the electrical transmission of sound may be enjoyed. The footsteps of a house fly in New York may be distinctly heard in Chicago, operatic performances are audible through a thousand miles of wire, and the announcement is made, although the statement cannot be vouched for, that the hum of light waves beating upon reflectors may be detected. The central feature of the building is a crystal pavilion costing three hundred thousand dollars, resplendently illuminated with several thousand lights, its roof of brilliantly colored glass supported by spiral columns of the same material, presenting a dazzling appearance. All the domestic uses of electricity are shown, as well as its application to metallurgy, surgery, photography, and to motors for railways, elevators, pumps, and general machinery. At one end of the Grand Basin, the finest electrical fountains ever constructed are in operation after dark, sending their illuminated streams nearly a hundred feet high, and exciting unbounded admiration.

All the precious and economic minerals, the gems, the coals, building stones, and marbles, the clays, sands, salts, and pigments, as well as the machinery, implements, and appliances employed in their conversion to the uses of man, are contained in the Mines Building. A tunnel beneath it permits the visitor to become acquainted with actual subterranean work. In the galleries, superb collections are arranged for the purpose of scientific study. All the building stones of this country are represented by cubes of uniform size, with one face polished, mounted on aluminum stands; specimens of ores and minerals from all the states are systematically distributed, a valuable library is at hand, and a model assay office is in practical operation. On the main floor, there are magnificent trophies of mineral wealth, erected by the states of California, Colorado, Ohio, Pennsylvania, and others; the great copper companies of the Lake Superior region reproduce their mammoth plants in miniature, complete displays of the extractive methods of gold and silver are practically exhibited, and one section is devoted to rolling mills, Bessemer machinery, and similar apparatus, and to

full-size models of old appliances and sections of great mines. Machines are shown in operation sawing, lifting, turning, and polishing granite, marble, agate, jasper, onyx, and silicified woods,* and with the latest contrivances for loading and unloading minerals automatically. A fair insight may here be gained into the methods by which the stupendous mining and metallurgical operations of the present day are conducted.

There are no more instructive or entertaining exhibits in the Exposition than those of American railways, vessels, vehicles, and accessories of transportation, by land, sea, and air. There are eight acres of railway appliances alone, this enormous space being carefully utilized with installations of track systems, rails, switches, and crossings; methods of constructing, lighting, and ventilating tunnels, models of stations, and other structures, including snowsheds, bridges, and trestles. Fully one hundred locomotives, and twice as many passenger, freight, cattle, refrigerator, baggage, drawing-room, dining, and private cars, and those designed for special uses are shown, as are all the devices of operation and management, signals, tickets, systems of tracing lost articles, rate-making, and inspection. Street railways and other short lines are thoroughly illustrated by exhibits of cable, electric, and horse systems. The first electric elevated road traverses the grounds for a distance of three and one half miles, its trains at a speed of twelve miles an hour, making ten stops for the accommodation of passengers. There is also a good display of vehicles for use on common roads, including hand- and wheelbarrows, carts, trucks, drays, wagons for moving objects of extraordinary weight, omnibuses, sprinkling carts, ambulances, and numerous varieties of pleasure vehicles. Several steam and electric carriages are in operation. Bicycles and tricycles are displayed in profusion, and as has been facetiously said, "nothing is missing, from the perambulator to the mogul engine, and from a cash conveyor to a portable derrick." The historic exhibit is replete with interesting articles, the first rails laid in this country, the earliest engines and cars, old Rocky Mountain stagecoaches, and colonial carriages. Passenger and freight elevators and balloons are well represented, one of the elevators drop-

ping one hundred and fifty feet without inconveniencing its passengers. Every known method of transportation by water is depicted in the marine section. Small craft of all kinds and models of large vessels abound. There is a facsimile midship-section of a great ocean liner, forty feet in height, a miniature ship-building establishment, trophies of yacht clubs, a complete lighthouse, gas, naphtha, and electric launches, and models and relics of famous war ships.

The Horticultural Building is divided into three sections, devoted to viticulture, pomology, and floriculture. In the first, the excellence of American red wines is demonstrated as clearly as the inferiority of other domestic grape products. Our rapid improvement, however, is recorded, and many beautiful specimens of raisins and grapes are exhibited, and an enjoyable feature of the display is a fountain of California wine. In the section of pomology, the diversity of collections is bewildering. Thousands of pears, apples, peaches, cherries, plums, oranges, lemons, and berries, fresh weekly from refrigerating houses, are scientifically arranged with great pyramids of preserves, syrups, and dried and crystallized fruits, as artistic accessories. The division of floriculture is of unprecedented magnitude and beauty. Half a million dollars' worth of orchids under the great glass dome, one hundred thousand rose bushes on the Wooded Island, and near the Choral Building, innumerable pansies, chrysanthemums, carnations, hyacinths, and other flowers are the principal features of the display. In a cave sixty feet deep and eighty feet in diameter, wholly protected from sunlight and dazzlingly illuminated by electricity, the actions of various plants under novel conditions will be carefully studied during the six months of the Exposition.

The center of attraction in the Fisheries Building is the eastern rotunda, with its aquaria of one hundred and fifty thousand gallons capacity. These tanks are of glass, and illuminated within and below by electricity. Forty thousand gallons are devoted to marine displays. The necessary salt water was brought from the Atlantic, after reduction to one fifth its bulk by evaporation, and properly diluted, after its arrival in Chicago. These tanks are filled with sea-fish, sharks, devil-fish, and all the curious forms found only at great depths. In the fresh water tanks, the inhabitants of inland

* Woods impregnated with silicon or silica. Silicon is a nonmetallic element analogous to carbon. Its oxide is silica or common quartz.

waters are visible, and pisciculture is fully illustrated. There are large exhibits of fish products and many beautiful and entertaining displays of sea and fresh water angling methods, including gear, nets, hooks, rods, artificial flies, ancient and modern implements, and models of boats.

The best works of American painters and sculptors are placed in the Fine Arts galleries where more than three fourths of the space has been appropriated by foreigners. Our own artists however are entitled to considerable credit and their section compares favorably with others, due to the greater care exercised in selection and to the readiness with which domestic loan collections have been secured. The mural decorations in the Fine Arts building are evidences of American genius and all the architectural beauty of the Exposition is of their creation.

The last classified group is that of Live Stock, wherein the largest collection of pure bred animals ever gathered compete for premiums during the months of June, July, August, and September. The greatest bench and kennel show ever held will be followed by exhibitions of cattle, horses, sheep, swine, and poultry in rapid succession. An immense amphitheater has been provided for judging in public view and forty acres are covered with stables. Nine tenths of this exhibition is wholly American.

While woman's work is to be found in every department, a special structure has been provided for the display of deeds peculiarly feminine. The main collection is devoted to reform movements, charity organizations, and a retrospective view of woman's progress. The building was designed by a woman and all the interior decoration, its carved panelings, sculptures, paintings, and hangings are woman's handiwork. The main parlor is the gift of Ohio women, and the adjoining apartment is presented by the woman's board of California. Effective ornamentation in a room allotted to Indian women is secured by Navajo blankets and bead embroidery. A model hospital is in practical operation with emergency branches about the grounds and on one of the upper floors a model kitchen is conducted. A reproduction of Fort Dearborn, the first building erected in Chicago, is due to the energy of Illinois women. The Children's Building is also due to woman's effort. In it is everything that is calculated to interest lit-

tle ones. One of the valuable departments is reserved for babies and little children who are skillfully cared for while their parents study the wonders of the Fair.

Opposite the Woman's Building is the tall observation tower of the Exposition. It is a structure one hundred feet in diameter, around which a double track electric railway winds spirally to the height of four hundred feet, where a splendid view may be obtained and an interesting array of meteorological instruments examined. A glittering pavilion of prismatic glass near by covers the factory of a leading American glass company. Here all the processes of this beautiful industry may be studied from the rough sand to the engraved or polished article. A short distance beyond is a mammoth wheel of two hundred and fifty feet diameter, slowly revolving about an axle supported upon towers one hundred and thirty-five feet high. In swinging seats and cars passengers may safely make the circuit of nearly eight hundred feet. The weight of the revolving mass is two thousand three hundred tons. Adjoining this is a toboggan slide upon which ice is formed and held in the summer sun by artificial means. In this vicinity there are captive balloons which take twenty people at a trip to a height of fifteen hundred feet; an Indian corn restaurant where the chief American cereal is offered in numerous palatable forms; a natatorium,* and a hydraulic railway whose cars are claimed to be capable of a speed exceeding one hundred and fifty miles an hour and which upon a line nearly a mile long are propelled at a one-hundred mile rate. This completes our rapid glance over the field occupied by our own country, but there is at least one great collection of the Exposition that should not be omitted from any article pretending to give an idea, however cursory, of the conspicuous exhibits.

On a rocky promontory in the southern portion of the grounds stands a faithful representation of the Monastery of La Rabida, through whose prior Columbus obtained the support of Ferdinand and Isabella. This is filled with manuscripts, charts, maps, and books loaned for exhibition by the museums of France, Germany, Italy, and Spain, and the descendants of Columbus. Among the notable contents of the collection is the original of the remarkable contract by which

*A swimming bath.

Spain granted to Columbus and his heirs forever one eighth part of all that might be produced of any character whatever in any lands that he might discover and which appointed him and his descendants perpetual rulers over such lands with the title of viceroy. Here also are the original commission signed by the sovereigns, "I, the King," and "I, the Queen," appointing Columbus "grand admiral of the seas," papers relating to the first and subsequent voyages, twenty-nine letters in the discoverer's own hand, the manuscript of the book in which he attempts to prove that his discovery was predicted in Scripture, his last will and testament, a pen and ink sketch entitled "Triumph of Columbus" which was drawn by himself in his old age, and numerous documents of incalculable historic interest.

The Exposition grounds fairly teem with interesting things, many of them probably as worthy of note as several already mentioned, the forty million gallon pumping station, the encampment of Labrador Esquimaux, the American Indian village, the volcano of Kilauea, the loan collection from the Vatican, and the model fire department being among them, but their enumeration alone would far exceed the most elastic limit permissible in this article.

A hasty tour of the world may be made at Chicago in a single day but no visitor will be satisfied with less than a week spent in enjoying the unique displays, and for the student who would examine the wonderful collection in detail, the entire time of the Exposition from May to October will scarcely suffice.

(*The end.*)

USURY LAWS.

BY PRESIDENT HENRY WADE ROGERS.

Of Northwestern University.

LEGISLATORS have been slow to learn that there are proper limits to the exercise of state control over the private affairs of individuals. Students of jurisprudence in looking over the history of the past discover many instances of foolish and unjustifiable attempts to fetter the laws of trade and to curtail individual liberty. It would be regarded as absurd to-day for the state to undertake to legislate on the number of guests one could invite to share in his hospitality. But in Roman jurisprudence the *Lex Orchia** fixed the number of guests who might be invited, while the *Lex Fannia*† limited the cost of the feast to ten asses,‡ or about the value of one sheep. And so in English law we find a statute enacted in the time of Edward III. which provided that no man should be served, at dinner or supper, with more than two courses, except on certain great holy days specified in the act, on which occasions he might be served with three. This statute stood unrepealed when

Blackstone wrote his commentaries. For a long time English law undertook to regulate the prices of commodities. In the reign of Edward II. the law fixed the price at which oxen, sheep, hogs, geese, pigeons, and eggs were to be sold, and if any one refused to sell at the price named he forfeited it to the king. At a later time the price at which foreign corn could be sold in the realm was fixed by law. Henry VIII. limited by law the prices which the farmers could ask for their beef, pork, and mutton. The same policy prevailed in this country. Massachusetts, in 1672, fixed by law the weight of a penny-loaf of bread. In the same way the state has regulated wages both in England and America. It would be difficult to point out a subject upon which the state has not, at one time or another, legislated. The English Parliament has fixed the length of a man's shoe as well as that of his coat. The number of acres a single farmer might cultivate has been prescribed, as well as the size of lot a man might build his cottage on, and the number of sheep a farmer might keep. If the state can legislate on such subjects as are above referred to, why may it not regulate the use of money, and prescribe the rates at which money may be

* The Latin form of designating a law introduced by C. Orchinus a tribune of the Roman people.

† A law introduced by the consul C. Fannius.

‡ Copper coins which formed the unit of the early monetary system of Rome.

legally loaned? And if it is not wise for the state to dictate the rate of wages and the price of commodities, is it any wiser to attempt to fix by law the rate at which money can be loaned, prescribing a maximum rate which the parties cannot under any circumstances be permitted to exceed?

The question of interest on money loaned has passed through three stages, and is about as old as is the history of civilization.

1. The first theory on this subject was that no interest, however small, should be allowed for the use of money. A host of great names can be cited who have ranked all interest of money under the name of usury and have condemned it. Adam Smith speaking of our feudal ancestors declares that they could not well do anything else but hoard whatever money they saved, because "to trade was disgraceful to a gentleman, and to lend money at interest, which at that time was considered as usury and prohibited by law, would have been still more so." The Mosaic code forbade lending at interest between Jews. "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." (Exodus, ch. 22, v. 25.) "Take thou no usury of him, or increase, but fear thy God; that thy brother may live with thee." (Leviticus, ch. 25, v. 36.) "Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it." (Deuteronomy, ch. 23, v. 20.) The word usury in this connection is understood to refer to any interest whatever, and not merely to an excess of interest. The Christian church legislated on the subject. It began by passing a canon in which the clergy only were forbidden to take interest, but afterwards it extended the prohibition to the laity. The Council of Arles (A. D. 314) forbade usury on pain of excommunication, while the Council of Nicæa (A. D. 325) added the penalty of deprivation.

The writings of the Christian Fathers are likewise denunciatory of the practice. Commodianus declared that the alms of the usurer are unacceptable to God. One writer applies to interest receivers the reproach that their house is the house of the devil, and one penny per cent was adjudged enough to shut out of the kingdom of Heaven.

The Koran contains a similar prohibition :

"They who devour usury shall not arise from the dead, but as he ariseth whom Satan hath infected by a touch : this shall happen to them because they say, Truly, selling is but as usury ; and yet God hath permitted selling and hath forbidden usury. He therefore who when there cometh unto him an admonition from his Lord, abstaineth from usury for the future, shall have what is past forgiven him, and his affair belongeth unto God. But whoever returneth to usury, they shall be the companions of hell fire, they shall continue therein forever. . . . O true believers, fear God, and remit that which remaineth of usury, if ye really believe ; but if ye do it not, hearken unto war, which is declared against you from God and His apostle ; yet if ye repent, ye shall have the capital of your money. Deal not unjustly with others, and ye shall not be dealt with unjustly."

In Rome the taking of interest between Roman citizens was entirely forbidden by the *Lex Genucia*, B. C. 322. Later, by the *Lex Sempronia* and the *Lex Gabinia* the prohibition was extended to *Socii** as well as to those doing business with provincials. The laws of England, France, Germany, Italy, and other European states have all, at one time and another, contained similar prohibitions of interest.

The theory on which these prohibitions originally rested was that money was by nature barren, incapable of bearing fruit ; that the lender's gain did not come from the nature of money, and must therefore come from a defrauding of the borrower. Interest was therefore regarded as a gain got by abuse and injustice. This is the theory advanced by Aristotle in the first book of his *Politics*. He says : "Of the two sorts of money-making one, as I have just said, is a part of household management, the other is retail trade ; the former necessary and honorable, the latter a kind of exchange which is justly censured ; for it is unnatural, and a mode by which men gain from one another. The most hated sort, and with greatest reason, is usury (interest), which makes a gain out of money itself, and not from the natural use of it. For money was intended to be used in exchange, but not to increase at interest. And this term usury, which means the birth of money from money, is applied to the breeding of money, because the offspring resembles the parent. Where-

fore of all modes of making money this is the most unnatural."

2. The second theory allowed interest but fixed the maximum rate and prohibited the parties from agreeing on any higher rate. Calvin was the first theologian to espouse the new theory. He asserted that the taking of interest ought not to be universally condemned; but he also thought that it was not always to be permitted. It should be permitted in so far as it did not run counter to fairness and charity, and the state should prescribe the maximum rate which should in no case be exceeded. The question attracted the wide-spread attention of publicists. Bacon became an advocate of the new theory, although the reasons he assigned for doing so were not those which would be assigned to-day. "Since of necessity," he says, "men must give and take money on loan, and since they are so hard of heart that they will not lend it otherwise, there is nothing for it but that interest should be permitted."

Grotius discussed the question whether usury was permitted by the natural and divine law, and concluded that reasonable interest might be permitted, but that it could not rightfully be permitted beyond a reasonable limit. Pufendorf [poo'-fen-dorf] examined the subject at great length and reached a similar conclusion. Heineccius [hi-nek'-tse-oos] allowed that it belonged to the discretion of the lawgiver to regulate the amount of interest. And so it came about that the former theory which had been embodied in the canons of the church and in the temporal legislation of the European states was supplanted by this new theory that interest might be allowed up to a certain maximum rate which the law prescribed. The prohibition against interest was removed in England in 1571, and by imperial legislation in Germany in 1654, and in France as late as 1789.

Adam Smith's declaration that "as something can everywhere be made by the use of money, something ought everywhere to be paid for the use of it," is so economically and morally sound that it is surprising that the world should have been so slow in recognizing the principle. That such men as Aristotle, Plato, Cicero, and Seneca should have opposed the loaning of money upon interest seems hardly intelligible to our times. And it is almost equally unintelligible that such men as Bacon, Zwingli, Luther, and Me-

lanchthon should finally give in their adhesion to the allowance of interest within certain specified rates, not for any economic reasons, but because men were so imperfect that the practice of taking interest could not well be prevented. According to the views of these men, in an ideal society, interest would not be permitted. The ignorance of intelligent men on economic questions is strange indeed.

3. The third and last theory allows interest, and does not undertake to prescribe any maximum rate, but leaves the parties free to make such an agreement as the circumstances warrant. So long as the law undertook to regulate the price to be paid for merchandise, and to fix the rate of wages, it was not surprising that it should also undertake to fix a maximum rate of interest for the use of money. That governments should continue to legislate on the subject of usury after reaching the conclusion that it was unwise to interfere with the laws of trade respecting the price to be paid for commodities and the rate of wages shows how deeply rooted in the prejudices of mankind was the antipathy to the payment of interest.

Jeremy Bentham in his "Defence of Usury," written in 1787, maintained the following proposition: that no man of ripe years and of sound mind, acting freely, and with his eyes open, ought to be hindered, with a view to his advantage, from making such bargain, in the way of obtaining money, as he thinks fit; nor anybody hindered from supplying him, upon any terms he thinks proper to accede to. In his consideration of the subject he states that he can "imagine but five arguments" in favor of laws prohibiting usury. The first and main argument in their favor he found to be in the hold which such laws had obtained on the imaginations and passions of mankind. The opinion has been handed down from generation to generation that usury is a bad thing, and as such ought to be prevented, that usurers are a bad sort of men, and as such ought to be punished and suppressed, and these notions he thought men were disposed to accede to without examination. The other arguments in favor of such laws he found in the desire:

1. To prevent prodigality.
2. To protect the indigent against extortion.
3. To repress the temerity of projectors.

4. To protect the simple against extortion.

These arguments he examined in their order, but without finding any way in which such laws could do any good. On the contrary he found, or thought he found, that there were several ways in which such laws would do mischief. The evil of such laws consists:

1. In the fact that they preclude many people altogether from getting the money they stand in need of, to answer their respective exigencies.

2. In that they render the terms so much the worse, to a multitude of those whose circumstances exempt them from being precluded altogether from getting the money they need.

Bentham's view made its way slowly, and has not even yet been universally adopted. The law of England is now based on Bentham's view, the act 17 and 18 Victoria, Ch. 90, having repealed all laws then in force relating to usury. In some of the states of this country similar legislation has left the parties free to agree on whatsoever rate they choose, but in a majority of the states the law still prohibits usury.

Chancellor Kent in a case which came before the New York Court of Errors in 1819 examined the subject, and with much learning. "Can we suppose," he asks, "that a

principle of moral restraint of such uniform and universal adoption, has no good sense in it? Is it altogether the result of monkish prejudice? Ought we not rather to conclude that the provision is adapted to the necessities and the wants of our species, and grows out of the natural infirmity of man, and the temptation to abuse inherent in pecuniary loans? . . . It is an idle dream to suppose that we are wiser and better than the rest of mankind. Such doctrine may be taught by those who find it convenient to flatter popular prejudice; but the records of our courts are daily teaching us a lesson of more humility. And, I apprehend, it would be perilous in the extreme to throw aside all the existing checks upon usurious extortion, and abolish, or traduce, a law which is founded on the accumulated experience of every age."

We cannot however but look forward to the time when Bentham's view will be universally accepted. Justice to the lender and justice to the borrower alike require that they shall have perfect freedom of contract. Usury laws cannot be justified on any economic principles. A legislative fiat cannot fix the value of money or determine the value of its use. A creditor will not lend his money for less than the use of it is worth, and a debtor will not pay more for it than the market rates require.

THE INFLUENCE OF THE GREEKS ON THE ENGLISH LANGUAGE.*

BY PROFESSOR F. A. MARCH.

Of Lafayette College.

THE GREEK ALPHABET.

THE Englishman of to-day must know the Greek alphabet in order to understand books in the English language of to-day. The Greek letters are used in naming the stars and chemical modifications, and in numbering specifications and designating literary fraternities.

The Greek capital letters are the source of the English letters of to-day. The principal changes grow out of rounding the angular forms when made with brush and pen instead of the chisel and graver.

The Greek names of the letters are no longer

used as such. The alphabets which originated in picture writing naturally called the letters, which were abbreviated pictures, by the names of the objects originally depicted. *A* was thought by the Phœnicians to be from an ox, *aleph*; *B* from a house, *beth*; and hence the Greek *alpha*, *beta*, and so on. The Romans began the naming of all the letters from their sounds, and the old names have passed away entirely in America. In England they still teach the children to call *Z* *Zed*, from *Zeta*.

The early history of these letters is one of the most interesting of studies. Alphabetic writing has often been pronounced by philosophic historians the most important inven-

*Special Course for C. L. S. C. Graduates.

tion of man. The hieroglyphic beginnings in Egypt carry us back to the dawn of human life, thousands of years before Homer and the Vedas. But we are to look forward, and trace their influence upon modern English.

Several Greek names of the letters are familiar English words, "I am Alpha and Omega, the beginning and the end, the first and the last." *Omega* means *great o, long o*; the Wyclif translation of 1382 reads, "I am alpha and oo"; *Rev., i., 8*. When Herschel speaks of "the alpha and omega of science," the meaning is plain; not quite so plain is it, when Carlyle says, "This siege of Dresden is the alpha to whatever omegas there may be," or when Cowley says,

"If in your gracious eye,
She an auspicious alpha can descry."

Alpha, which meant *ox*, is also to be seen in *elephant*. The word *alphabet* is *alpha*+*beta*; like our old *absey, a-b-c*, or the older *futhorc*, the order of the Runic letters being *f-u-th-o-r-c*.* *Gamma* (*G*) is also used for numbering stars and propositions; we have the gamma function in mathematics, and the gamut in music. The shape of the Greek letter has given rise to names. In entomology the *gamma-moth* is named from a silvery marking on its wing, like the cursive *g*, and those who study ecclesiastical vestments know the striking ornamentation of the *gam-ma'di-on*, the capital *G*, especially that of the Greek cross made by four *gammas* placed back to back upon the vestments of the prelates.

The form of *delta* (a triangle) has entered still more deeply into the language. The *delta* of the Nile, *deltoid* muscles, *deltoid* leaves, are familiar, and the dictionary shows many derivatives: *deltafication, delta'ic, delta-metal, deltid'ium, deltohe'dron*, etc.

Jot is from *iota*, the name of Greek *i* without a dot, the smallest of the letters. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." *Matthew v., 18*. *Jot* is firmly rooted in the language, has spread out its meanings, and has become a verb. Shakespeare uses it twenty-one times, Milton has it in a noble sonnet:

"Yet I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope——"

Neither of these authors uses *iota*, nor is it

found in any of the concordances of other authors, Pope, Cowper, or Tennyson; but it is certainly a common word, with senses similar to those of *jot*, and with derivatives. *Iotacism* is the habit of changing other sounds into that of *iota*. It is especially applied to the modern Greek pronunciation, which gives this sound for six vowels and diphthongs. *Iotacist* means one who believes in using this method of pronouncing ancient Greek.

GREEK WORDS.

If the Greek language as an original growth were to be treated, it would be in order next to treat of the simple combinations of its letters into roots, prefixes, and suffixes. But in English there was no such growth of Greek words. We have taken the words ready made, and so far as Greek roots, prefixes, and suffixes have become living forms in English, they are obtained by analysis of borrowed words. The discussion of them is reserved for a second paper on the influence of Greek on the modern English of science.

WORDS FROM GREEK BEFORE THE CONVERSION OF THE ANGLO-SAXONS.

The Greeks have never lived in contact with English or their ancestors. The Greek language has always been a foreign language. The words from Greek have been borrowed from it one by one, as from Chinese or Arabic. A glance at the borrowings of successive periods will show the Greek influence in English.

When the missionaries of the Western church converted the Anglo-Saxons to Christianity, they found them already using the word *cirice*, pronounced *kir'ik-e*, for church. The regular church word was *ecclesia*, and we might have been expected to say *eglise*, like the French, or *iglesia* like the Spaniards, or *chiesa* like the Italians; but the old *kirike* could not be displaced, it has continued in use to the present day, pronounced and spelled *church* in England now, *kirk* in Scotland. It is the Greek word *kuriakon*, house of the Lord. The heathen Angles and Saxons had for centuries been pillaging the southern countries, and they knew the Christian houses of worship with their sacred vessels and ornaments as places of pillage, and they bore off their name *kirike* as well as the other plunder. At the same time, and in similar diabolical adventures, they heard the Greek

* The first six letters of the Runic alphabet, the ancient alphabet used by the Teutonic races of northern Europe.

word *diabolos*, and enriched our speech with *deofol* which we now write *devil*. These primeval specimens of Greek in English have been and are great powers in the language. The discussion of their various forms and meanings as we see them given for *church* in the Historical Dictionary of the Philological Society, makes an interesting volume. There are pages of derivatives and compounds and phrases with *church*—as many as all the words of some languages, guiding our thought and utterance in respect to a great part of the most important objects of interest to Christian men. The babe is *churched* at baptism, troth is plighted with a *church-ring*, the husband takes his *dower-at-the-church-door* perhaps, the wedded pair have a *churching* the Sunday after marriage, the mother is *churched* at childbirth, *church-going*, *church-services*, *church-rates*, *church-building*, *church-work* fill up life, the *church-bell* has many voices, but a final summons for all to the *churchyard*. This old Greek word *kuriakon*, the house of the Lord, and the “holy church” as King Alfred calls it, “the church our mother,” as Shakespeare says, is near to the heart of holy George Herbert, it burns and glows in his sacred poems, but for common literary use it seems to be weighted with something of exclusive ecclesiastical association. Milton uses it but once in his poems. Gray writes his “Elegy in a Country Churchyard” without using it. In Pope its associations are satirical,

“Some to church repair,
Not for the sermon but the music there.”

Cowper and Tennyson use it sparingly, Cowper fifteen times, Tennyson nine. Cowper has “the *church-going* bell” which has troubled newspaper critics and schoolmasters so much, and he uses *church-jugglers* and *church-quacks*. Tennyson has *church-harpies*, which retains a strong savor of the old Angle and Saxon raids, as do also *church-robber*, *church-chopper*, *church-razing*, *church-breaking*, *church-spoiling*; and the law books, *passim*.*

It is probable that *Crist*, Christ, was a familiar word to the heathen; it is found on the Runic monuments of Anglo-Saxon. It is possible that *angel*, Anglo-Saxon *engel*, may be of the same period, from Greek *aggelos*, and *bishop* from Greek *episkopos*. The same raids upon the south made them acquainted with eastern spice and fruits. In 410 A. D.,

Alaric granted a truce to Rome for which the city was obliged to supply three thousand pounds of pepper, as well as other things. The word *pepper*, Anglo-Saxon *pipor*, Latin *piper*, Greek *pepper*, Sanskrit *pippali*, was won in the pagan period; so also was *plum*, Anglo-Saxon *plūme*, Latin *prunum*, Greek *prounon*; and *cherry*, Anglo-Saxon *ciris*, Latin *cerasas*, Greek *kerasos*. Pliny says that this fruit was brought to Italy from Cerasus in Pontus about 70 B. C. It was introduced into England about one hundred and twenty years afterwards. *Peach*, Anglo-Saxon *persuc*, Latin *persicum*, Greek *persikon*, the Persian fruit, is also known by the forms of the word in the northern languages to have been gained in the early age. There are, as would be expected, more names of precious objects taken at this period from southern Europe which are Latin and not from Greek.*

FROM THE CONVERSION TO THE NORMAN CONQUEST.

The Anglo-Saxons were converted to Christianity about the year 596. The institutions of the church were established in England, churches and monasteries were built, foreign Christian teachers came to live among them, some eminent for learning. Seats of learning were established in England, and some of the Anglo-Saxons, the venerable Beda and Alcuin [al'kwīn], for example, were among the most learned men of the world. Many objects of sight having names originally Greek, largely things and personages connected with the church, became familiar to the people, and some of the Greek words were taken into the common speech of England as they had already been taken into the Latin of the church.

During this period Latin was the book language of England. The works of Beda and Alcuin are in Latin. What was written in Anglo-Saxon was phonetic memoranda of talk of the untaught. Etymological accuracy was not sought, but available sounds for use with the people. The Greek words were caught up from the mouths of the priests just as they would be now. The accented syllable was

*Students who may be interested in these investigations of the words borrowed into the heathen speech may look up words one by one in the “Historical Dictionary of English of the Philological Society,” published by the University of Oxford, England, and in Kluge’s “Etymological German Dictionary.” The verification of the early history of these words is one of the latest triumphs of comparative philology.—F. A. M.

*Latin for here and there, in many different places.

fairly hit, perhaps, but the rest of the word is obscure or lost.

Horne Tooke explains the brevity of the English words as the result of successive droppings of letters. Letters, like soldiers, he says, are apt to drop off on a long march. But many of these words are as short when they first appear in Anglo-Saxon memoranda as they are now; *episcopos* (bishop) is *biscop* at its first appearance, *eleemosyne* (alms) is *ælmesse*. The following is a list of such words found in use before the Norman Conquest four hundred years later, and still in use. They are collected in Skeat's English Etymology, First Series, pp. 438-440.

I. WORDS RELATING TO ECCLESIASTICAL MATTERS, RELIGION, AND THE BIBLE :

Alms, A. S., *ælmesse*, L., *eleemosyna*, Gk., *eleemosynē*. *Angel*, A. S., *engel*, afterwards modified by F. and L. influence. L., *angelus*, Gk., *aggelos*, a messenger. *Anthem*, A. S., *antefn*, late L., *antifona*, Gk., *antifona*, a plural treated as feminine singular. *Apostle*, A. S., *apostol* (afterwards modified by F. influence), L., *apostolus*; Gk., *apostolos*. *Archbishop*, A. S., *arcebiscop*, L., *archi-episcopus*, Gk., *archi-episkopos*, chief bishop. *Bishop*, A. S., *biscop*, L., *episcopus*, Gk., *episkopos*. *Canon*, A. S., *canon*, L., *canon*, Gk., *kanon*, a rule. *Christ*, A. S., *Crist*, L., *Christus*, Gk., *Christos*. *Church*, a word from the pagan period as before explained. *Clerk*, A. S., *clerc*, *cleric*, L., *clericus*, Gk., *klērikos*. *Cumin*, *cumin*, A. S., *cymin*, L., *cuminum*, Gk., *kumnon*, a Hebrew word. *Deacon*, A. S., *diacon*, L., *diaconus*; Gk., *diakonos*, a servant. *Devil*, A. S., *dēofol*, from the pagan period as before explained. *Hymn*, A. S., *ymen*, L., *hymnus*, Gk., *humnos*. *Martyr*, A. S., and L., *martyr*; Gk., *martur*. *Meter*, A. S., *meiēr*, L., *metrum*, Gk., *metron*, a witness. *Minster*, A. S., *mynster*, L., *monasterium*; Gk., *monasterion*; from *monaster*, one who dwells alone (*monos*), a monk. *Monk*, A. S., *munec*, L., *monachus*, Gk., *monachos*, solitary, from *monos* alone. *Organ*, A. S., *organa*, L., *organum*, Gk., *organon*. *Pasch*, A. S., and L., *pascha*, Gk., *pascha*, from Heb., *pesakh*, a passing over. *Pope*, A. S., *pāpa*, L., *papa*; Gk., *pappas*, father. *Priest*, A. S., *prēost*, from L., *presbyter*, Gk., *presbuteros*, elder. New presbyter is old priest writ large, says Milton. *Psalm*, A. S. *sealm*, *salm*, L., *psalmus*; Gk., *psalmos*; from *psallein*, to play the

harp. *Sack* (Genesis xlii.) A. S., *sacc*, L., *saccus*, Gk., *sakkos*, Heb., *saq*; probably of Egyptian origin. *School*, A. S., *scolu*, L., *schola*, Gk., *scholē*, leisure. *Stole*, A. S., *stole*, L., *stola*, Gk., *stole*, equipment, robe, stole.

(2.) USEFUL IMPLEMENTS, MATERIALS, AND FOOD :

Anchor, better spelt *ancor*, A. S., *ancor*, L., *ancora*; Gk., *agkura*. *Butter*, A. S., *buter*, L., *butyrum*; Gk., *bouturon*, of Scythian origin. *Chest*, A. S., *cist*, L., *cista*; Gk., *kistē*. *Copper*, A. S., *coper*, L., *cuprum*, Cyprian brass; from Gk., *kupros*, Cyprus. *Dish*, A. S., *disc*, L., *discus*, Gk., *diskos*. *Marble*, A. S., *marman-stān*, L., *marmor*, Gk., *marmaros*. *Paper*, A. S., *paper*, L., *papyrus*, Gk., *papuros*, of Egyptian origin. *Plaster*, A. S., *plaster*, L., *emplastrum*; Gk., *emplastron*; from *epi plastos*, daubed on. *Articles of dress*: *Silk*, A. S., *seolc*, *silc*, ultimately from L., *Sericum*, silk, neuter of *Sericus*, belonging to the *Seres*; from Gk., *seres*, pl. the *seres*; probably of Chinese origin. *Tip-pet*, A. S., *taeppet*, L., *tapete*, cloth; Gk., *tapet*—stem of *tapēs*, a carpet rug.

(3) BIRDS, BEASTS, AND FISHES.

Capon, A. S., *capun*, L., acc. *caponem*, nom. *capo*; from Gk., *kapon*; *Phenix*, better *fenix*, A. S., *fenix*, L., *phoenix*, Gk., *foinix*; of Phœnician origin. *Lion*, A. S., *leo*, L., *leo*, Gk., *leon*; *Trout*, A. S., *truht*, L., *trutta*, Gk., *trōktēs*, from *trōchein*, to gnaw. *Oyster*, L., *ostrea*, Gk., *ostreon*.

(4) TREES.

Cedar, A. S., *ceder*, L., *cedrus*, Gk., *kedros*, of Eastern origin. *Palm*, A. S., *palm*, L., *palma*, probably borrowed from Gk. *palamē*. *Plum*, A. S., *plūme*, of the heathen age, L., *prunum*, Gk., *prounon*. *Rose*, A. S., *rose*, L., *rosa*; from Gk., *rodon*. *Plants*: *Hemp*, A. S., *henep*, L., *cannabis*, Gk., *kán-nabis*, of Eastern origin, and its form would indicate borrowed independently prior to Greek influence. *Lily*, A. S., *lilie*, L., *lilium*; Gk., *leirion*. *Mint*, A. S., *minde*, L., *menta*; Gk., *mintha*. *Pepper*, A. S., *pīpor*, a word of the heathen age, L., *pīper*; Gk., *pepperi*, Sanskrit, *pippalī*.

Almost all these words are really connected with the church, its organization, and its rites, the monasteries and their schools. The Norman Conquest did not much change the relation of Greek to English. There was

little direct knowledge of Greek, but some Greek words came in with Norman French. The study of Greek began in the sixteenth century. Sir John Cheke was the first professor of Greek at Cambridge. He was appointed in 1540. He taught Prince Edward also. From that time forward there has been direct introduction of Greek words by scholars familiar with the language, and esteeming it the tongue by eminence of literature and science.

A list of the Greek words which come to us through French will have special interest, since they are most of them familiar, and since they have been so changed by the French pronunciation that their Greek origin is not always suspected even by scholars who know Greek pretty well, and are fond of giving the Greek originals of the sesquipedalian words which throng our latest books of science.

There are in Skeat's lists, in his Etymological Dictionary, few religious words from French. A list follows: Acolyte, anchorite, apostasy, apostate, almoner, baptize, bible, choir, chrism, clergy, clerk, decalogue, demon, diaconal, diocese, epiphany, episcopal, epistle, evangelist, heresy, heretic, hermit, hierarchy, hypocrisy, idol, laity, laic, litany, liturgy, mitre, orthodox, papal, parable, parish, pew, phylactery, prophecy, prophet, proselyte, protomartyr, psalter, sceptic, schism, synagogue, synod.

Most of the words are literary or scientific. The scientific shall be treated in another paper.

LITERARY WORDS FROM GREEK THROUGH FRENCH.

Academy, adamant, agony, allegory, almanac, anagram, analogy, anecdote, archetype, archives, astrology, austere, authentic, autograph, bombard, bombast (It.), calendar, card, catalogue, cenotaph, chronicle, cockatrice, comedy, coral, cycle, daffodil, dais, decade, dialect, dialogue, diphthong, dissyllable, dragon, eccentric, ecstasy, elegy, emblem, embolism, empiric, epicycle, epigram, epilogue, epitaph, epode, essay, fancy, frantic, frenzy, gnome, goblin, grammar, grammatical, griffin, grot, grotesque, guitar, harpy, hecatomb, hectic, hero, heroine, horologue, idiom (It.), idiot, imp, irony, jealous, labyrinth, lamp, lantern, logic, madrigal, melodrama, metaphor, meteor, method, metre, monologue, monosyllable, muse, mystic,

mythology, necromancy, nymph, ode, oligarchy, orgies, orthography, palmode, pantomime, paradigm, paradox, paragraph, parallogism, paraphrase, parasite, paroxysm, phantom, phrase, pilcrow, platitude, poem, poesy, poet, posy, pragmatic, proem, programme, prologue, prosody, protocol, pseudonym, pygmy, rhapsody, rhetoric, rhythm, samite, sarcasm, sardonic, satyr, scandal, solecism, sophist, stigmatize, story, syllable, syllogism, sylph, symbol, symmetry, sympathy, synonym, talisman (Sp.), tetrasyllable, theatre, theme, theory, tome, topic, tragedy, trisyllable, trophy.

During this period, the period after the Norman Conquest, mostly after the revival of the study of Greek (1550), a considerable number of words from Greek were introduced in connection with religion. Worthy of notice are adjectives for old nouns, which hold the Greek form, as *elemosynary* to go with *alms*, *diabolical* with *devil*, *episcopal* with *bishop*, *evangelical* with *gospel*, *ecclesiastic* with *church*, and the like. But most religious words of this class belong rather to theology, and will be treated as scientific terms.

We follow here the literary growth.

LITERARY WORDS DIRECTLY FROM GREEK, OR TAKEN THROUGH LATIN.

Greek.—Acme, acropolis, æsthetic, amazon, ambrosia, amphitheater, anachronism, anapest (anapest), anomaly, anonymous, antagonist, anthology, anthropophagi, anticlimax, antipathy, antistrophe, apathy, aphorism, archaic, archaism, areopagus, aristocracy, athlete, atlas, attic, autobiography, autocracy, basilisk, bathos, bibliography, biography, bucolic, catastrophe, category, chaos, chirography, chronology, climax, colossus, cosmic, cosmogony, cosmography, cosmology, cosmopolite, crasis, critic, deleterious, demotic, diacritic, didactic, digraph, dynasty, eclectic, empyreal (empyrean), enclitic, encomium, encyclopædia, enthusiasm, ephemera, episode, erotic, esoteric, euphemism, euphony, euphuism, Euroclydon, exoteric, glossographer, gnostic, Gordian, gynarchy, Hades, hector, hendecasyllabic, heptarchy, heterogeneous, hippocampus, homogenous, homologous, ichor, idiosyncrasy, lexicon, mentor, metaphor, metempsychosis, misanthrope, myriad, myth, neology, nepenthe, nomad, omega, onomatopoeia, orthoëpy, ostracize, palæography, palimpsest, panic, panoply, parenthesis, Parian, paronym, pathos,

phantasm, polyglot, polysyllable, sporadic, stentorian, strophe, synchronism, tantalize, triphthong, threnody, Utopian.

GREEK WORDS THROUGH LATIN.

Abyss, apocope, apostrophe, argonaut, aroma, bacchanal, barbarous, basilica, Boreas, camelopard, capon, cataract, centaur, character, chimæra, chorus, comma, couch, crypt, cynic, cynosure, dactyl, diæresis, dilemma, diploma, distich, dithyramb, drama, dryad, echo, eclogue, elysium, emphasis, enigma, epic, epicene, epicure, epithalamium, epithet, epitome, epoch, ethic, ethnic, etymon, eulogy, Georgic, gigantic, glossary, Gorgon, graphic, gyre, halcyon, halo, hamadryad, hebdomadal, helot, hermaphrodite, heteroclit, hexameter, hieroglyphic, history, holocaust, homonymous, hydra, hymen, hypallage, hyperbole, hyphen, hypothesis, iambic, idea, idyl, Iliad, laconic, lethe, mausoleum, meander, metamorphosis, metathesis, metonymy, metropolis, mimic, minotaur, monogram, museum, myrmidon, mystery, naiad, nauseous, nectar, Nemesis, neoteric, Nereid, obolus, octosyllabic, pæan, palestra, palladium, pander, panegyric, pantheon, paragon, paraphernalia, pard, parody, pentameter, peripatetic, periphrasis, phalanx, phenix, phenomenon, philanthropy, philippic, philology, pleonasm, prolepsis, proscenium, prosopopœia, Protean, prothalamium, psychical, pyre, Sapphic, sarcophagus, scene, sibyl, siren, sphynx, spondee, stoic, sybarite, sycophant, symposium, synæresis, synalœpha, syncope, synecdoche, synopsis, syntax, synthesis, tautology, theogony, thesaurus, thesis, theurgy, thrasonical, Titan, tribrach, triglyph, trimeter, tripod, triton, trochee, trope.

To the student of literature, many of these words are centers of delightful associations. "We cannot mention," says Professor Skeat, "such words as *amazon*, *ambrosia*, *antistrophe*, *asphodel*, *episode*, *Hades*, *ichor*, *myriad*, *myth*, *nepenthe*, *panoply*, *strophe*, *tantalize*, *threnody*, without being reminded of the glorious poetry of ancient Greece."

GREEK PROPER NAMES.

No class of words illustrates better the part that Greek words and thoughts play in English literature than Greek proper names and the words derived from them. Greek characters are types for all characters. The heroic, the beautiful, the ugly; warriors, D-Mar.

statesmen, orators, poets, philosophers, artists, the eminent in every sphere of life, and in almost every adventure of life, may be set forth by the name of some well-known Grecian. Besides the Greeks of history and of Plutarch, there are the Greeks of Homer and the other poets, and the gods and demigods of Greek mythology and art,—*Prometheus*, *Adonis*, *Thersites*, *Achilles*, *Alexander*, *Pericles*, *Demosthenes*, *Homer*, *Socrates*, *Phidias*, and a hundred more are powers for the English speaker to conjure with. Some have become common names: *mentor*, *stentor*, *hector*, *epicure*, *atlas*, *pander*, and the like. Derivatives also abound, *tantalize*, *halcyon*, *herculean*, *protean*, *panic*, the *gordian knot*, *mausoleum*, *academy*, *philippic*, *chimerical*, *hermetically*, *petrel*, *phaëton*, *volcano*. These words are gathered in "Trench on the Study of Words," Section IV.

Proper names of places connected with Greeks and their history and literature and art play a similar part in English literature:

"The isles of Greece, the isles of Greece!
Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose and Phœbus sprung,"

the "Islands of the Blest," "Sea-born Salamis,"

"Better be
Where the extinguished Spartans still are free,
In their proud charnel of Thermopylæ."

So Byron; so Milton fills his lines with resounding names. And writers of less fame who write for the people, use these words freely. One calls the ballads of Spain "Iliads without a Homer," expressing so much, so concisely, so strikingly to every scholar, and the general reader must catch the thought. When Rome is called the "Niobe of nations," a volume is uttered.

WORDS AND PHRASES IMITATIVE OF GREEK.

The influence of Greek in modern English is also found in words of Anglo-Saxon or Latin roots, which are compounded in imitation of Greek compounds or formed into phrases like Greek phrases. The Bible is full of these. *Gospel*, A. S., *Godspel*, *goodspell*, imitates Greek; *euangelion*, *evangel*, good message. *Glad Tidings* is a similar imitation. *Edification* (Let every one of us please his neighbor to edification.—Rom. xv., 2), is a Latin compound of *ædis*+*facio*, *house*+*making*, in imitation of the Greek *oikodomeō*.

Literary phrases of this sort are many. The learned editions of Milton and Gray have copious citations of Greek authors for originals of their happy phrases. The translations and imitations of Homer, Æschylus, Sophocles, Euripides, Aristophanes, of Theocritus, of Pindar, of Demosthenes, of Plato, abound with this imitative work. Browning rivals the Greeks in fertility of compounds and phrases of imitation. He, too, has made over the old English names of the Greeks by spelling them in Greek and not in Latin letters. Whoever speaks of the "sinews of war" borrows from Demosthenes. He it was also whose orations "smelled of the

lamp." The "rosy-fingered morn," the "islands of the blest," the "happy isles" of Tennyson, Milton's "tinsel-slippered feet" of Thetis have the stamp of Greece.

When one considers the nature of a classic speech, how it is built up by the gradual accumulation of choice expressions, and remembers how art and poetry flowered out in Greece for the first time, and how Rome copied from Greece, and how Italy and France copied from Rome and Greece, and how modern English has been built up from all these languages, we may well take it as a theory that almost every happy idiom in literary English is due to the influence of Greece.

(To be concluded.)

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[March 5.]

"He hath delivered my soul in peace from the battle that was against me: for there were many with me."—PSALM LV., 18.

I WILL give also the revised version of this passage because it expresses in stronger terms the deliverance which the Lord will give, which is a redemption, and in clearer language gives the meaning of the last phrase:

"He hath redeemed my soul in peace from the battle that was against me:

"For they were many *that strove* with me."

This passage from the Word is addressed to all those who have ever in the conflicts of life lost a battle. "From the battle that was against me" means, from the attempt in which I was unsuccessful, from the conflict in which I was beaten, from every defeat I have experienced. This phrase should be understood in a universal sense, and from the fruitless efforts of childhood through the mistaken strivings of youth, the disappointments of manhood, and the failures of old age.

This applies to the external and the internal things of life. If you have ever entered into a contest for the supremacy in the many rivalries that engage men's interests, and have failed, to you even in that outer thing these words are addressed. If in business enterprise you have gone forth into the world to accomplish a great purpose, and have met

with failure, to you in this respect these words are addressed. And if in the more interior phases of life's battles you have struggled with evil and have fallen in the conflict, to you in this inmost experience of bitterness these words are addressed. And thus to every one who has failed in little or great affair, in the beginning or in the end of life, in the outer interests of his worldly relationship or in the inner conflicts of his regenerating man, in every state in which he has sought a purpose and has not succeeded in it, to him does this message come.

"For they were many that strove with me" teaches us the hopelessness of the contest from the standpoint of him who has engaged in the battle. Whether these "many" be many or few when viewed in the light of Divine power, they are many to him who cannot overcome them. It means, therefore, that the victory is impossible for us in our own power. It teaches us that in the state of failure which is here described, he who is engaged in the conflict, is, from the resources in his reach, absolutely unable to gain the victory. "For they were many that strove with me" means, for the difficulties to overcome were greater than I could cope with, the temptations were more malignant than I could resist, the battle was too great for my resources, "for they were many that strove with me."

Thus this message comes to every one, for there is no one who has not in some degree

and in some manner been defeated in the efforts of his life; and it brings to him a word of Divine truth from the heavenly Father. And this is the word: "He hath redeemed my soul in peace."

Notice, it does not say, The Lord hath turned the tide of battle. It does not say that He is to reverse the accepted fact that defeat has been experienced. He does not say that there is to be a reward conferred, whereby the losses of the failure are to be made up. But within and above the plane of his effort, on a higher plane than that on which the battle was waged, is the Divine blessing.

"He hath redeemed my soul in peace" means that the Lord after the defeat brings a spiritual life to the soul without the effort of him who receives it, without his striving for it, within and above his power to obtain it. For the redemption of the soul means its deliverance from evil by the Divine power; and "in peace" means, without his effort and without his contribution to its attainment.

"He hath redeemed my soul in peace from the battle that was against me: for there were many that strove with me" comes, therefore, as a message of love and assurance from our Divine Father to tell each one of us that in every effort in which we have failed, because the powers with which we contended were too great for us, He has from Himself in store for us a Divine blessing of love, of truth,—that is, of life.

[*March 12.*]

That we may bring this truth very near to ourselves, let us consider the position which triumph and defeat respectively hold in our lives. We are so accustomed to regard victory as good and defeat as bad that we may be surprised when we come to realize how little the fact of either the one or the other of these has to do with real success or failure in life. I will begin with the very most external and familiar of our life's experiences. We can understand this better on the outer planes of life, and perhaps from seeing the truth illustrated there we may be able to realize its application to our interior experiences.

Consider the contests of childhood in play. What is the use of such contests, and what is the place that victory or defeat holds with them? The child himself regards the question of victory as very important; but we know that the exercise of mind and muscle,

the calling forth of animated interest, the training obtained by putting forth effort,—that these are the great things. Whereas the question as to which side shall triumph in the game is the very least important of all that pertains to it. The office of the question of victory is simply to call forth an interest in what the child is doing. After the contest is ended, those who are defeated take their place by the side of those who are victorious, having been equally benefited in the struggle, equally prepared by it for life's greater efforts, and both sides are soon to forget which was the victor.

It is true that even in these beginnings of life's contests there is a certain influence which the question of victory or defeat exercises that may be worth considering. A youth that is always victorious has the danger of cultivating in his heart a certain arrogance and pride on account of his personal prowess. Thus early in life does the danger of the cultivation of self-love in victory, even though it be in a mild form, exhibit itself, and he who is always defeated may be in danger of a feeling of being less worthy than his victorious companions. But this is all; and this is entirely apart from the kind of uses contemplated in the effort.

If we consider the maturer and the greater contests of our natural life, we shall find the same law really prevails, though perhaps not so evidently. Consider the struggles of our worldly ambitions. If you are engaged in a contest for political supremacy, the important questions are, What will be the use to the community, of your success or failure? What will be the effect upon your character, of success or failure? The mere personal question as to your individual happiness, as to your individual prominence or obscurity, as to your individual satisfaction in life, as to your individual greatness or littleness, is entirely subordinate and not worthy of consideration. If you are seeking for social position, it is really a very insignificant matter in itself as to whether you succeed or fail. The question of your devoting yourself to such a selfish purpose is the important one.

Or if we may suppose the purpose is good, the fact that you are giving your life to a good purpose is an important fact. The affections you cultivate in your heart in making this endeavor make the effort important. The use you may contribute to society is worthy of consideration; but the question as

to whether you externally succeed or fail in what you undertake is in itself the least important of the interests involved in the endeavor. We may take every ambition of the human heart and the same law prevails. If you lay out for yourself a literary career as the use you contemplate, its usefulness or otherwise, the powers of mind and body you put forth to accomplish it and the spiritual purpose sought to be realized in it are all of them important features. But whether you succeed or fail is in its importance after all these. This applies even to our business enterprises, even though those enterprises involve the maintenance of those dependent upon us. The triumph or the defeat in them all are among their lesser features.

[*March 19.*]

But if all this be true in reference to the things I have enumerated, although we could not understand it when we were in the whirl of the battle, may it not be true that there are still interior contests, contests in which we regard victory as essential to our life's spiritual success, in which, when inmosty considered, the question of victory or defeat plays a subordinate part? May it not be even in our conflicts with our self-love, and in some of our temptations, that defeat is better than victory? We may see the usefulness of past misfortunes in external things. May we not be enabled to see the possible usefulness of defeat even in internal things?

We have all set out, perhaps, with a certain high ideal of outer life. We have started forth in our career with the thought that we would realize a life of very pure and exalted morals. We have anticipated being self-controlled, kind and generous, noble and beautiful in character. But we have not succeeded. Our selfishness has asserted itself, no matter how we have struggled against it. We are continually betrayed into actions not at all consistent with the standard we had prepared for ourselves. We have not realized that quality of life which we had anticipated. Thus we have failed. We have been defeated in the battle.

In such a purpose as this we naturally conclude that failure means spiritual destruction. Surely, we say, it is better to succeed in an attempt to realize a virtue than to fail. However useful the disciplinary effects of failure may be in worldly affairs, we do not look for that in moral affairs.

But real spiritual life is something far within the question of the outer virtues. And if success in realizing apparently a life of ideal virtue means conceit for self-goodness, if it means contempt for your less immaculate neighbor, if it means the spirit in the heart which says to another, "Stand off, for I am holier than thou"; if in any way our virtue becomes a Pharisee in the heart, which boasts of its many features of righteousness, then we had better fail, then we had better know that from ourselves we cannot realize this ideal of life. Failure to attain unto virtue, followed by the humiliation of defeat, is far better than the realization of the purest life on earth which shall only cover up the detestable vanity of self-righteousness in the soul.

We may go even further. We have many evils, and we naturally think—and have we not been taught?—that in our struggles with our evils in temptation, we must conquer or we must perish. If evil triumphs we say we are gone. Can it be possible that this law of defeat by any means applies here? Can it be possible that we can strive to overcome an evil of our hearts and fail in the effort, and have that failure better than success?

The truth before us applies even here. The question of your spiritual life is not determined by the fact of your outer success or failure in your combats with your evils. It is determined by the resultant disposition of your soul towards the Lord. If you are striving with a sin, and conquer, the meaning of that victory will depend upon the instrumentalities by which you were victorious. If you have conquered, and the result of your victory is self-confidence in the powers of your own goodness, you had better have been defeated. If you have been defeated, and with horror and despair you find yourself to be seemingly more hopelessly in the grip of your evil than ever, yet from this battle that is against you the Lord may redeem your soul in peace. For in the self-renunciation of your defeats, He may come nearer to your soul than He ever could in the exaltations of your triumphs.

But is there not danger in such a doctrine as this? Can it not be made use of by those whose love of their evils leads them indolently to yield to them, and to live in the delight of their gratification, while they are continually proclaiming with their lips that they abhor their evils, but are incapable of

coping with them? May this not be made use of as an excuse for man to remain at rest in the gratification of his selfish passions, which he makes no real effort to overcome, but consoles himself that he is very humble in his failure?

This doctrine may be abused. And yet we have this test which honest souls can use to help their judgment on the question of the nature of their defeat. You have struggled with your evils; you have been defeated. What is the influence of that defeat upon your judgment of yourself? Do you find yourself humiliated by it? Does the evil to which you have succumbed appear in your judgment worse or better than before? What do you think of yourself? Has your defeat made you to regard yourself as not so bad after all, or has it made you regard yourself with despair? For the keener recognition of your evil as evil, a more profound recognition of yourself as weak, the more living appreciation of your own emptiness are qualities of defeat which show that it was for the purpose of eliminating more thoroughly your self-life than could have been done had you been given the victory. If you are horrified with yourself because you have been defeated, you are entitled to know that the Lord will redeem your soul in peace.

We may thus see that the question of defeat or victory in battle is a question very different than we naturally imagine. It is a question whose decision is dependent upon its influence in filling our heart with the thought of self-love and strength, or in emptying it of these feelings. It is for this reason that we find in the Scripture the most urgent warnings to the children of Israel of the dangers which shall beset them in their prosperity, in their triumphs. In some respects the Lord's warnings to the children of Israel against the dangers of victory are more earnest than His assurances of comfort in their defeat. "When thou hast eaten and art full," He says to Israel, "then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God. . . . And thou say in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." (Deut. vii., 10, 11, 17, 18.)

[*March 26.*]

The truth before us may be most appreciatively received when we consider the highest and the inmost purpose for which we were placed in this world. The real aim of life, that aim for the accomplishment of which the Lord placed us here, is not that we should become great characters of virtue and strength; it is not that we should be crowned with honor and happiness; it is not that we should be anything grand; but it is that the Lord Himself may be incarnated within us. The incarnation of God in the human soul is the end of our creation. Let us never forget this. And God is incarnated, not in human virtues, nor in human greatness, nor in human goodness, but in man's humility. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Psalm li., 17.) And hence when the Lord was on the earth He proclaimed to the Pharisees, who were models of formal propriety, that the publicans and harlots should go into the kingdom of heaven before them. And thence, too, is the meaning of the Lord's words, that "the first shall be last, and the last first," which, as applied to the individual, often means that what he regards as first in his estimation of himself, shall be the last in serving the purposes for which the Lord has placed him here. And this may apply to our victories and our defeats. For the victory in which we exult may be a stumbling stone in our life; and the defeat by which we are humiliated may be the door through which the Lord shall come that He may make our souls His dwelling-place.

The supreme presentation of this Divine truth is in the life of the Lord Himself as that life is related in the Gospels. For His life here, judged from the natural standpoint, judged by the disciples themselves at the time of His crucifixion, was a failure. He had come to proclaim a kingdom, and He had been defeated. His death upon the cross was, by all the measurements by which man's natural thought can determine success, His complete vanquishment. Hence we read concerning His crucifixion: "And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved

others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him." (Mark xv., 29-32.) "But we trusted," said the two disciples on the road to Emmaus, "that it had been he which should have redeemed Israel." (Luke xxiv., 21.)

His seeming failure represents all human failure.

But He rose! The resurrection, however, was not a rising to establish His kingdom as the disciples had understood it would be established on earth. It was not for the putting down of the chief priests, the overthrowing of the Pharisees, and the defeat of Pilate, and He rose. His resurrection was a rising to a higher kind of life, to the establishment of a higher kind of kingdom. It was a rising to the attainment of a purpose far higher than could possibly have been subserved by His external triumph over His earthly enemies. This rising represents what is promised in the words before us. This rising was the redemption of His soul

from the battle that was against Him. And all this comes to us to-day, and says two things: First, that in all the failures and defeats of our life there is a possible spiritual triumph, there is a possible spiritual gain greater than could have been realized had we been victorious; and that in all the successes of life we are to seek the humility from whence may come a genuine spiritual life. And, secondly, this says to us, Enter courageously into the battles of life, knowing that the fruits of our effort are not in victory, but in the effort itself. For the end of life is the Divine presence in the soul; and whether by victory or defeat that presence comes is a matter of little moment. This truth will lift us above the question of outer success, to the Divine assurance that inmost every effort, every purpose, every desire must be successful; it must bring its reward. Not, then, for victory do we struggle, but for the life which is above either victory or defeat. And that life, whatever be the outcome of what we do, shall, if we desire it, certainly be ours.—*Rev. Charles H. Mann.*

SCIENTIFIC PHASES OF MINING.

BY ALBERT WILLIAMS, JR.

FIRST ARTICLE.

IN this age of so rapid industrial progress one is daily confronted with striking examples of modern achievements in the constructive and productive arts. Within the scope of civil, mechanical, and electrical engineering, for instance, many of the results are ever present to us in the shape of great bridges, railroads, canals, steamships, steel-framed buildings, huge engines and machinery, applications of electricity, and in countless other forms which appeal directly to the eye and the imagination. The products of manufacturing, and something of the methods by which they are made cannot but be familiar objects of attention. Mining, on the contrary, is removed from general observation and is more or less an unknown field to those who are not personally engaged in it, or live in the neighborhood of mines or have a pecuniary stake in it as investors—and of the latter class few take the trouble to consider it closely. Its products, except in the case of a few simple minerals, like coal, reach the con-

sumer only after transmutation by metallurgy and manufacture, and hence fail to invite attention to their original source.

It is the purpose of this paper to convey some notion of what mining really is, what sciences are applied directly in it, how it is related to other arts and industries and thus through them indirectly to the sciences upon which they are based. Only a mere outline can be presented, for the breadth of the subject precludes even an approach to thoroughness of treatment.

Mining should be viewed under two distinct aspects: (1) as a *business*; and (2) as an *art*.

With the commercial side of the industry we are not here concerned, except so far as to form a just estimate of its relative importance and thus clear the ground for a closer consideration of the technical features upon which science has an immediate or an indirect bearing. It may be dismissed with a brief glance; still it must be admitted that usually it is the decisive point, for without

profit or the reasonable expectation of profit there would be no motive for mining; and, further, while the highest technical skill may be brought into play, its results may be nullified or seriously impaired by want of sound business management. The two should of course go hand in hand: but if either is absent the latter could least be spared. There is such a thing as technical success that is unprofitable, measured by money returns. This may happen in overcoming great natural obstacles or in doing neat engineering work (for example, in draining exceptionally wet mines, in sinking through quicksand, or in connecting mine workings where refinements of calculation are required); but such feats have but a limited professional interest unless the end justifies the means. A few mines have been so good as to prosper under clumsy technical direction; but none are beyond commercial restrictions, and with the greater number the question whether they shall be worked at all hinges upon a nice adjustment of ways and means. In short the business sense is demanded in these among other matters: In the selection and purchase of ground; in determining the scale of operations, the extent of plant, and the total amount of investment; in the organization of companies, placing of stock, and raising working capital; in the executive administration at the mine and at the main office, in fixing responsibilities and division of labor; in buying supplies and making contracts; in regulation of wages, avoidance of strikes and lockouts, and tact in all the relations with those employed; in obtaining transportation and cheapening freights; in the disposal of products, widening markets, and seeking new utilizations; in the financial policy, adjustment of expenditures and receipts, declaring dividends, maintaining reserves, and levying assessments. If the mine is owned, not by a corporation, but by an individual or firm, a corresponding set of considerations are pertinent; and even a very small mine, worked by the personal labor of its owners, is not free from the commercial restrictions. In some branches of mining, especially where the product is of low grade in proportion to bulk, the closest economies are forced by keen competition upon managers.

Viewed in its technical aspect, mining is perhaps the most comprehensive and complex of the industrial arts. The lexicographers dispose of it by defining it as "digging in

the earth for minerals," and the popular conception is hardly less narrow. But to the professional miner the term calls up a surprisingly wide range of operations, involving many kindred and tributary arts, each based upon underlying scientific principles and each if followed to its sources showing a close relationship to some or many of the physical sciences.

The ideal must not be confounded with the actual—mining *and* mining. In part mining is uncertain and inaccurate; in part quite as precise as other branches of engineering. Not all mines are skillfully managed, and in the present stage of knowledge the best skill available is often at fault. But it is better to keep in mind the high standard aimed at in technical training and by progressive engineers in their work.

It must not be supposed that mining, in the limited sense of digging for minerals (and finding them), is altogether or for the most part a matter of luck. Sometimes it is, but when this is so there is always the opportunity for the exercise of judgment beforehand in weighing the chances; and this judgment, to be of value, must rest upon deductions arrived at by reasoning from scientific premises. Otherwise most of the projects involving a large amount of preliminary dead work would be nothing more than sheer guessing and would not be undertaken; and the thoughtless saying that "you can't see into the ground any farther than you can strike a pick" would be warranted.

Mines differ much among themselves according to the kind of substances mined for, and these substances may be classified under several groups according to character and mode of occurrence. In respect to kind there are:

Native metals—gold, platinum, iridosmine, platiniridium, silver, copper, and occasionally mercury, native amalgams, etc.

Metalliferous ores—of iron, manganese, chromium, nickel, cobalt, copper, tin, mercury, lead, zinc, antimony, arsenic, silver; also gold and silver in connection with copper, lead, zinc, antimony, arsenic, iron, and tellurium.

Fuels and illuminants—coal (anthracite, bituminous, lignite), petroleum, oil shales, natural gas.

Structural materials—building and ornamental stones, cement rock, clays, etc.

Abrasive materials—buhrstones, grindstones,

whetstones, novaculite, corundum, emery, etc.

Precious stones—of many species.

Fertilizers—apatite, marls, phosphate rock, etc.

Chemicals—salt, borax, sulphate of soda, nitrate of soda, carbonate of soda, kainite, sulphur, etc.

Miscellaneous—mineral paints, fluxes, refractory minerals, asbestos, barytes, mica, feldspar, fluorspar, pyrites, graphite, infusorial earth, chalk, flint, glass sand, gypsum, soapstone and talc, bauxite, cryolite, asphaltum and other bitumens, etc. Also, artesian water.

Often these ores and minerals occur in association with each other, so that mining for one means mining for others, thus complicating matters. Among the more common associations are: gold and platinum; gold and silver; lead and silver; copper, gold, and silver; copper and nickel; copper and tin; lead and zinc; lead and antimony; iron and manganese; pyrites and gold; mercury and sulphur; sulphides, antimonides, and arsenides; salt and gypsum; brine and bromine; petroleum, natural gas, and brine, etc.

Prospecting is the term used to describe the searching for deposits of valuable minerals as a preliminary to actual mining. Its methods vary according to the thing sought for; and it may be done on the surface or underground. In any case it requires some knowledge of mineralogy and geology, whether that knowledge is the result of systematic study or has been picked up, perhaps unconsciously, by observation in such a way that when employed it seems to be almost intuitive. It is true that prospectors as a class, including some of the most successful ones, have but a limited acquaintance with minerals, recognizing only those with which they may have happened to become familiar, often misnaming them, and overlooking many which they have not had occasion to handle in previous experience. In this respect they are at a disadvantage, and in exploring new territory usually search for but few kinds of mineral deposits. Their ideas as to the origin and geological relations of the deposits are often crude; but they have other qualifications of a practical kind which offset these defects, and as a matter of fact they are generally more fortunate in their peculiar work than an expert mineralogist would be who had not their rough experience. It goes without saying

that they would be better equipped and none the less successful if they had more definite knowledge of the facies of minerals, determinative tests, and the geological conditions most favorable for the occurrence of valuable deposits. To make good these deficiencies schools for miners and prospectors have been established in some of the Australasian colonies, in which the elements of geology and mineralogy and simple tests for minerals of economic importance are taught. The same familiarity with ores and other useful minerals is advantageously applied in selecting the valuable from the worthless material in stoping, also in hand-sorting and classifying the product into grades after it has been mined and brought to the surface. Prospectors as a rule seldom go many feet below the surface; underground prospecting therefore is regarded as a form of mining proper.

As to manner of attack, mines may be according to position and mode of occurrence of the deposits grouped roughly as follows, it being understood that many classed as "deep" have also surface workings (open cuts, stripping) and that surface mines are often developed into deep ones:

Surface mines—gold placers (worked by the hydraulic and other special processes); stream tin; many precious stones.

River deposits (worked by dredging and diversion of water); gold placers; phosphate rock.

Quarries of building stone; cement rock, etc.; open cuts in metalliferous mines; coal mined by stripping.

Miscellaneous surface beds requiring no special appliances or methods in working. Deep mines (opened by shaft, adit, or incline)—coal beds usually.

Bulk of metalliferous ore deposits (veins, beds, etc.).

Covered placers (beds mined by adit and drift).

Miscellaneous mineral deposits in deep beds or veins.

Borings—petroleum, natural gas, brine, artesian wells.

Besides those operations in which the object is to obtain some valuable substance from the earth, there are other kinds of excavation which might be considered under the head of mining as well as of civil engineering—such as railway tunnels, water supply tunnels, underground drainage and other municipal work, grading for streets, roads, and building sites,

cutting canals, etc. In these the same tools, machines, explosives, and methods are employed as in certain forms of mining proper. Military mining and sapping are practically obsolete.

The mining of surface beds where neither blasting nor steam shovels are in use is the simplest form of excavation and amounts to mere digging. Here the only opportunity offered for skill is in devising means of rapid and cheap handling and transportation. Placer mining, on the other hand, in its advanced development, is a distinct art in itself and gives scope for engineering talent of a high order. That method of working gold placers known as hydraulic mining, starting from insignificant beginnings, has been gradually perfected until there seems to be little room left for further improvement. Taking advantage of gravity and the impact of water under extreme pressures, it has been brought to such a pitch of economy that under favorable conditions and operating on the very large scale, gravel containing only two cents in gold per cubic yard has been made to pay expenses; while other material worth less than common building sand has been treated at a handsome profit. To properly equip a large placer mine with its water supply, reservoirs, dams, ditches, flumes, pipes, etc., and to impound its tailings, involve problems often novel, to be solved by expedients of a daring and original kind. The expert hydraulic miner must be a good civil engineer and hydraulic engineer as well.

Quarrying may be of a primitive or a highly technical order. In the latter case power drills, explosives, complicated channeling and gadding machines, stone-dressing machinery, steam and electric derricks, wire tramways, and other means of handling the product, may be in use. This branch of the industry calls for mechanical skill in addition to some of the other qualifications of the regular miner and the stonemason. A knowledge of the physical properties of the different rocks and the influence of varying mineral and chemical constituents is desirable, and is best acquired by scientific training rounded out by experience.

The modes of opening and working deep mines—the most important class—depend upon the shape of the deposit, that is whether a bed, vein, or irregular in form, whether nearly horizontal or steeply inclined, the direction of the dip, and its relation to the contour

of the adjacent country. Thus the attack may be begun by adit, vertical shaft, incline, or open cut—usually by a combination of two or more of these means. In deciding upon the most advantageous system of development the manager employs both geological reasoning and the measurements of the topographical engineer. There are general rules which apply, but often the question is presented in a manner calling for the careful balancing of conditions and a prudent foresight in adapting the initiatory openings to the probable requirements of the future. The actual mining comes under three heads: (1) exploration, or the underground search for ore; (2) dead work, or the preparatory opening upon the deposit and arranging for convenient and rapid extraction; and (3) exploitation, or “the process by which ores and valuable minerals are won from their natural position.”

Exploration (called underground prospecting) consists in following the ore channel, in cross-cutting to intercept it, or in sinking to tap it in depth. Instead of driving full-sized openings (shafts, inclines, winzes, drifts, cross-cuts, etc.), it is often more expeditious and cheaper to explore by means of the diamond drill, which brings out a core representing the material passed through.

Dead work includes a variety of operations, and for most metalliferous mines is a larger undertaking in point of extent, cost, and time than the final winning of the mineral. It embraces all the mine openings not in the ore or other mineral sought, and thus includes those driven as exploratory work. To drive these openings involves drilling, blasting, removal of broken rock, securely timbering the permanent passageways, pumping, ventilation, installation of surface and underground plant of machinery, arrangements for transporting material below ground and on the surface, etc. Almost every one of these operations calls for skill quite as much as muscle. Drilling and blasting, for example, may be thought simple matters; but they require skilled labor to be effective, good judgment in putting in the holes in the proper positions and directions, so that the explosive may do the most work, according to the texture, grain, and cleavage of the rock, selection of the right kind and quantity of explosive, precautions against accident; and where operations are on a large scale economy of labor and material demands that the super-

vision should be very competent. An understanding of the nature and action of explosives implies a knowledge of chemistry and the physics of heat and gases. There is a voluminous literature on this single subdivision, which is constantly being added to as discoveries and inventions are made, so that an engineer who makes a specialty of blasting has a wide field for study in that alone. Machine drilling brings in a study of mechanics and of the powers (compressed air, electricity, and steam) used. Again, ventilation is another branch which might be rated as a complete art in itself. It cannot be properly mastered without studying the diffusion, flow, and expansion of gases, their physiological effects, testing and detection of fire damp, arrangement of openings for natural ventilation, and all the machinery and appliances for artificial ventilation. It is governed by formulæ, to apply which requires at least an elementary mathematical training. If we look into any of the other subordinate operations of mining, however simple seemingly, it will be found that to perform it well and thoroughly requires more thought, more knowledge, and more experience than might be anticipated, for examination of each leads to a variety of influencing considerations.

A large mine cannot be intelligently worked without accurate plans and sections made from instrumental surveys, and almost all mines would be the better for having them. Surveying and mapping are branches of both mining and civil engineering, and

form one of the many points of contact between the two professions. The science upon which mensuration is based is mathematics—more particularly trigonometry, which leads back to geometry and algebra. Many of the computations are simply arithmetical; and for some purposes a system of graphic projection can be substituted for the more elaborate transit surveys and be accurate enough for short-distance work. In it the mining compass and tape are the only instruments needed, angles are plotted by the protractor on cross-section paper, and distances are read off by merely counting the squares or applying a rule, thus saving the labor of computation.

Assaying is another very important guide, especially in mining for the precious metals and iron, though also useful in many other kinds of mining and indispensable in some. The appearance of ores as they occur in bulk (run-of-mine) in nature is very different from that of the typically distinct specimens shown in mineralogical cabinets, and is frequently so indistinct or even deceptive from their being minutely diffused in the gang or masked by worthless accessory minerals that good judges are puzzled to estimate values by the eye. Accurate determination has then to be resorted to. Kindred to assaying are a number of methods of making working tests, by difference in specific gravity or magnetic qualities, by amalgamating or smelting small lots, and in other ways. Thus the mining engineer cannot well get on without some of the qualifications of the chemist and the metallurgist.

THE NAVY OF THE UNITED STATES.*

BY H. W. RAYMOND.

THE fighting strength of a naval force is the measure of its efficiency. There cannot be any such organization as a "peace navy"—in the sense in which the expression is popularly understood. In the age of steel a navy cannot be extemporized at will. We must have the ships and guns ready even though we do not have the men, for a naval force without ships and guns would be as useless as an army without arms. The purpose of a navy is to fight and the all-

important element in the construction of a ship-of-war is her fighting capacity. All other considerations are subordinate to this, and all other requirements must be diminished that this may be increased. And this capacity must exist at its maximum at all times.

The same is true of the men. Their training, drill, and rigid discipline are intended to teach them to fight to the best advantage, and the time to learn is before—not after—the knowledge is required for practical use. One of the great objects to be sought after in the

*Special Course for C. I. S. C. Graduates.

development and maintenance of a navy is to insure peace by the evidence of readiness for war. To say that we do not need a navy because we are at peace is practically to assert that we do not need a navy at all.

Nations may differ, however, as to the use they propose to make of their naval forces. Some may desire to maintain an aggressive policy; others one of defense. One may wage war to conquer; another to protect. Judged from this standpoint, Great Britain may be said to embody the idea of an aggressive sea force, while the United States seeks only to maintain a naval force adequate for defense.

It is the avowed object of England to have a navy superior to that of any two maritime powers that might be combined against her. An English writer says very forcibly: "But for her fleet, England would be a cipher in the councils of Europe, might be denuded of her colonies, and could not hold the Indian Empire a year. But for the fleet, the English workingman might any day find his daily occupation gone, and the price of his children's bread risen to half a crown a loaf." And yet despite the millions spent to obtain her object, Lord Brassey asserts that when all the vessels which were authorized under the Naval Defense Act of three years ago—and for which \$107,500,000 was appropriated—are completed, "Great Britain will not have reached her standard of more than any two other nations combined." It is proposed to expend \$71,200,000 in one year. In a recent number of the *London United Service Magazine* Mr. Swinburne says, "To bring our fleet up to a proper strength . . . would require an addition of 146 ships of all classes." Including vessels now building, the navy of Great Britain comprises 580 ships, of which 390 are available and 69 armored.

France also maintains an aggressive navy intended to equal that of Great Britain and also the combined force of Italy, Germany, and Austria. In many respects her war ships surpass those of her English rival. In 1891-92 the French Republic expended \$42,500,000 on the increase of her navy. When completed the ships already authorized will add 36 first-class vessels to her fleet. Including these the navy of France comprises 350 ships of all classes; 320 are available and 46 armored.

The United States wants a navy for defense—a navy able to defend the rights of its citizens and the integrity of its coasts; not to

conquer but to protect; a navy befitting our rank among nations. Every ship must be the best of its class and we must have enough of all classes to concentrate at any point endangered a force superior to that making the attack without weakening our general defense. That we have not yet reached. We have only perfected the types of ships we need and outlined our successful naval policy. The "Report of the Secretary of the Navy" for 1891 showed that the cost of building the new ships, from the beginning to final completion, aggregated a total of \$69,993,382 or less than \$6,000,000 a year. The maximum amount appropriated in any one year for increase of the navy was \$17,607,000 in 1892 and the estimates for the fiscal year ending June 30, 1893, amount to \$9,703,650. When all the vessels authorized and building are completed, the United States will have 42 ships of all classes. Of this number 15 will be armored and two torpedo boats. Of these last no nation having any navy at all—except our own—has less than 18. Brazil has 18; Turkey 32; Greece 51; Holland 63; Austria 65; China 69; Russia 168; Germany 180; England 208, and France 248.

The following table shows the relative naval strength of 19 nations. I may premise that among them the United States Navy will rank seventh. In 1860 it ranked sixth and in 1886 nineteenth so that in 1893 we stand one below the place we filled just prior to the outbreak of the Civil War:

Number of available ships.	Armored.	Unarmored.	Other ships except torpedo boats.	Total.
Great Britain,	69	115	206	390
France,	46	62	212	320
Italy,	15	20	83	118
Russia,	36	30	124	190
Germany,	27	21	32	80
Spain,	3	37	77	117
United States,	15	22	3	40
Austria,	11	26	38	75
China,	6	40	55	101
Japan,	5	6	20	31
Holland,	23	14	120	157
Sweden & Norway	16	21	14	51
Turkey,	15	20	64	99
Denmark,	8	9	23	40
Greece,	5	2	20	27
Brazil,	11	8	37	56
Argentina,	3	5	23	31
Chile,	2	7	9	18
Portugal,	1		32	39

The general subject of the United States Navy subdivides itself naturally into four divisions: men, ships, armor, and armament. Let us glance briefly at each of these in the order given.

The total number of petty officers and enlisted men allowed by law in the naval force is 8,250. Of this number 7,500 are men and 750 boys designated as apprentices. To command this force we have about 1,500 commissioned and warrant officers. In order to man all our new ships not less than 11,000 men would be required. So, unless some extension of the present limit is legally authorized it will be impossible to have over two thirds of our navy in commission at the same time.

Men are enlisted, in accordance with their experience or desire, as ordinary seamen, firemen, landsmen, coal heavers, etc., serve for three years, and, if deserving, have opportunities for promotion through various grades to warrant officers with relative increase of pay from \$16.00 a month (the lowest) to \$1,800.00 a year (the highest) paid to warrant officers after 12 years' service as such. Warrant officers are of four classes: gunners (36); boatswains (34); carpenters (43); sail-makers (25).

Boys may be enlisted as apprentices between the ages of 14 and 18 to serve until they are 21. Their pay as apprentices runs from \$9.00 to \$24.00 a month according to the class to which they belong. An apprentice re-enlisting at the close of his apprenticeship, if with a first-class record, is almost certain to receive a petty officer's rating and the pay as such ranges from \$19 a month to \$65, the latter amount being the pay of the master-at-arms, the ranking petty officer in the ship. The apprentice is instructed not only in all the duties of a man-of-war's man but also in the rudimentary English studies and serves a probationary course at the training station and on training ships before being sent to a regular cruiser. While discipline is strict and obedience must be prompt and unquestioned in any purely military organization—facts which many boys fail to understand before applying for admission and become therefore easily dissatisfied—the boy's welfare is carefully looked after, his physical condition constantly watched, his food plain but wholesome and well varied, and his duties not beyond his strength and ability. By recent legislation men who re-enlist (being naturally

more serviceable than green hands) receive extra pay and are allowed continuous service certificates (which are proofs of good conduct and faithful service) even where three months intervene between enlistments, and men enlisting after twenty years' service are attached to receiving ships at the navy yards and are thus kept near home. Every man is allowed one ration a day which is converted into cash (30 cents) and by clubbing together in messes the sailors purchase their own food and enjoy a variety that would astonish the blue-jacket of the days of "salt horse" and "hard tack." The same allowance of 30 cents a day, I may say here, is allowed to the officers and is all the government gives in the way of subsistence. The officers elect a caterer from among their number and contribute about \$30.00 a month each to the common fund and are thus enabled to maintain an exceedingly good table.

While the number of re-enlistments shows a gratifying increase, there having been over 1,600 men with continuous service certificates in the service last year, as against less than 1,400 the year before, it cannot be denied that the military service—except in time of war—does not attract native Americans and I doubt very much if it would be possible to man our ships entirely with them. Our young men find more congenial employment on shore or if they have a taste for the sea go into the coasting trade where the discipline is less rigid, personal liberty less restricted, pay better, and term of service much shorter.

The marine corps is an adjunct of the navy and furnishes guards and orderlies for the ships and also protects government property on shore. In drilling on shipboard the marines generally have charge of the after guns or of part of the secondary battery, while in shore work when emergency requires, they have repeatedly proved their merit and utility. The corps is kept in a high state of military efficiency at all times and numbers 1,877 men of whom 911 were on ships last December and 966 on shore duty. There are 69 marine officers and 4 on the staff. The junior officers are graduates of Annapolis.

Our naval officers, in seamanship, daring, ability, courage, strategy, and all that makes capable leaders, have always taken the highest rank. In the Revolution; in the wars with the Barbary Powers; in the contest with France; in 1812; in fighting piracy in the West Indies; in Mexico and in our

own Civil War they gave imperishable proofs of their valor and skill. With our naval renaissance the officers threw off the lethargy, which their apparent neglect by Congress and the people for so many years had induced, and devoted themselves energetically and enthusiastically to a study and mastery of the requirements of the new order of things, with marvelously successful results to which the naval world bears willing witness.

As for our ships: the last "Report of the Secretary of the Navy" shows that our new navy, including all vessels built or authorized, will consist of the following vessels:

One seagoing battle ship (first class): *Iowa*.

Three coast-line battle ships (first class): *Massachusetts*, *Indiana*, *Oregon*.

Two battle ships (second class): *Maine*, *Texas*.

Six double-turreted harbor-defense vessels: *Puritan*, *Monterey*, *Miantonomoh*, *Monadnock*, *Terror*, *Amphitrite*.

Two armored cruisers: *New York*, *Brooklyn*.

One ram.

Two protected cruisers of extreme speed: *Columbia*, *Minneapolis*.

Fourteen cruisers: *Olympia*, *Baltimore*, *Chicago*, *Philadelphia*, *San Francisco*, *Newark*, *Charleston*, *Boston*, *Atlanta*, *Cincinnati*, *Raleigh*, *Detroit*, *Montgomery*, *Marblehead*.

One dispatch vessel: *Dolphin*.

Six gunboats: *Yorktown*, *Concord*, *Bennington*, *Machias*, *Castine*, *Petrel*.

One dynamite vessel: *Vesuvius*.

One practice vessel: *Bancroft*.

Two torpedo boats: *Cushing*, No. 2.

Making a total of 42 vessels.

None of the wooden ships are included in this list. Of these the *Hartford* and *Kearsarge* by special authority of Congress will be kept in repairs and in the service. Of the ten others, in less than five years not one will be on the naval roll. The sailing ships *Constellation*, *Monongahela*, and *Portsmouth*, with the steam sloop *Richmond*, constitute the training squadron for the apprentices.

The new navy received its first start in 1881 when, under Secretary Hunt, the first Naval Advisory Board was appointed to report upon the pressing needs of appropriate vessels required to replace the old wooden ships whose repairs, necessary to keep them in good cruising condition, amounted to so large a sum annually as to cause much unfavorable comment. In November, 1881, the board submitted a report upon which was based the

construction of the first steel ships. An act of Congress of August 5, 1882, authorized the construction of the steel cruisers *Atlanta*, *Boston*, *Chicago*, and *Dolphin*. The contracts to build them were awarded in July, 1883, and the first of these vessels, the *Dolphin*, was finished in November, 1884. The *Atlanta* was launched October 9, 1884, the *Boston* on December 4, 1884, and the *Chicago* on December 5, 1885. This was the beginning of the new navy which has continued to grow from that time to this, incorporating in itself as it grows all the latest discoveries and improvements and culminating in three ships which, as types of their respective classes, are at this time unequaled in any navy. It is of ships like the battle ship *Iowa*, the armored cruiser *Brooklyn*, the protected cruiser *Minneapolis*, that the United States navy should be composed. The battle ship must always fight, no matter what the size of her adversary may be; she must be able to give and take; on her will devolve the brunt of the battle, and she must do everything but run. The armored cruiser has swift heels and sharp teeth. With her maneuvering power and heavy armament she could seriously annoy a battle ship. Her large coal endurance enables her to keep the seas and to cruise at a distance from her base of supplies. Probably she is the most useful all-round type of vessel in any service. The cruiser is a commerce destroyer. That is her mission. But in battle she is also the eyes and ears of the fleet; the scout, the picket, the light-armed, swift-moving auxiliary.

We have made a start in building a navy but the United States has not yet one quarter the naval force it needs to defend its 12,000 miles of coast, protect its 65,000,000 inhabitants with \$66,000,000,000 of property, maintain its international obligations all over the globe, and assert our own unquestionable rights.

Next comes the matter of armor. We were the first nation to use an iron-clad in battle and we have now produced the most perfect defensive plate. At first ship-protection was obtained with iron plates; then with imported compound armor (which consists of a hard face welded to a softer backing); then we tried all steel; then steel with an alloy of nickel, and finally the nickel steel plate surface hardened by the Harvey process. In a test at Bethlehem, Pa., this plate proved itself the best yet made. The secretary of the

navy says: "Never before these trials had any armor plate in the world been subjected to such a test as was represented by these five blows of a total energy of 25,000 foot-tons." The plate was uninjured but the projectiles were broken into fragments. Nickel steel and the Harvey process have revolutionized the armor of the world and the credit for their adoption belongs to Secretary Tracy. In torpedoes, high explosives, submarine boats, and all other means of offensive and defensive warfare we have not been content to follow but have passed ahead and boldly taken the lead.

Finally, in armament, we have done as well as in armor. The long 32-pounders and the 68-pounders of 1812 and later years, were succeeded by the Parrotts and the Dahlgrens of 1861. New ships and new armor required new guns and our Ordnance Bureau at once set to work to meet the emergency. The Washington Navy Yard was converted into an ordnance factory; foreign models and methods were carefully studied and improved upon; experiments were constantly undertaken and results closely watched, and to-day we build our own guns of all calibers equal in power, strength, endurance, and workmanship to those of the older nations which have been supplying the world with ordnance for centuries. Not only do we build the heavy guns but also those of rapid fire, and machine guns, such as the Hotchkiss, Maxim, and Gatling, and we have carried the practical application of rapid fire to guns of larger calibers than has been done by others.

Every detail of mount, of mechanism for loading, aiming, training, firing, has been perfected and manufactured by our own ordnance department and we are now absolutely independent of any foreign manufactory for our guns, ammunition, armor, or ships and their machinery.

A veteran writer on naval topics, Mr. E. Weyl of the French journal *Le Yacht*, said in a recent number: "The Yankees have given us many proofs of their genius for mechanics; the applications of electricity, the science of the future. . . . They have often astonished the world by their inventions, and taken so prominent a place in industrial movements that, from the moment they set themselves seriously to work to create a naval establishment, it is certain that they will exhibit in doing so many original points. We have only to look to the past to see that their part in naval achievements was brilliant, and even glorious. To them we owe the first real steamship; their clippers revolutionized the sailing marine; the plan of their monitor is still the true type of the coast-guard vessel, and they invented the torpedo, and showed both the efficiency and the dangers of that arm."

Every step we take is eagerly watched and generally followed. There is no question as to our ability, only doubt as to our disposition and desire. For if we honestly intend to have a navy worthy the name and the nation, history proves that it will stand not seventh, but first, in actual efficiency, among the navies of the world.

AMERICAN SEEDS AND THEIR DISTRIBUTION.

BY GEORGE ETHELBERT WALSH.

NO branch of agriculture in the United States has developed so rapidly in recent years as professional seed raising, and if the commercial consumption of seeds is the true measure of the condition of our farming industry the increase has been unprecedented within the last ten years. But the gigantic proportions to which seed raising has grown marks a decided change in our methods of farming, and clearly shows the tendency toward the line of specialism which constantly emphasizes every step of improvement in modern industries. The

pioneer farmers of the country raised their own seeds after primitive methods of culture, but the practical seedsmen have now almost entirely monopolized the business, and they furnish to the world garden and field seeds of superior merits at prices within the reach of all. The magnitude of this business is out of all proportion to the number of acres brought under cultivation by farmers, and foreign markets are being sought by the foremost seedsmen as a safe outlet for their surplus stock.

American seeds are rapidly spreading over

the whole world, and their quality is beyond doubt superior to any grown on European soil. Our wide extent of territory, varied climate, and fertile soil enable seedsmen to raise the finest plants possible, and progressive methods of culture, propagation, and selection have been adopted by them to supplement the favorable surroundings of nature. The demand for better quality of seeds has become universal, and this has been the great incentive to improvements in this direction. The professional seed grower knows the pedigree of choice plants as thoroughly as the cattle breeder understands the history of his choice animals, and as much care has been taken not to contaminate the pure seeds of the plants with the pollen of less desirable growths as existing methods of culture permit. Winds and insects spread the pollen of other plants around, and to avoid contamination by such methods the choice plants are often raised in hothouses. A specially desirable plant which has been evolved by methods of selection and favorable culture is not suffered to produce its kind by seeds, for plants of other sorts may cast their pollen upon its flowers, and the seeds would only produce doubtful offspring. The plant instead is removed to some greenhouse, where others of its kind are produced by cuttings, and these are allowed to yield seeds in covered houses where no wind or insect can scatter the pollen of other plants upon them.

Particular strains of plants are thus carefully raised, and these are advertised as possessing superior merits over the common ones. Each seedsman endeavors to raise the standard of his seeds, and many of them make a specialty of certain varieties which they have perfected by culture and selection. When the seeds have reached a high standard they are cultivated annually upon soils that seem to be the best adapted to them, and one seed house may contract for many acres in several parts of the country. The South, East, West, Pacific coast, inland states, and Gulf regions have soils and climates that are peculiarly adapted to the culture of certain garden or field plants, and trial grounds are established in the different sections for seed growing. As an illustration of the wide diversity of the soil and climate required for raising to perfection the various seeds, a few sections can readily be mentioned which have become famous for producing excellent seeds. California lettuce seed rules the mar-

ket as the best the world over, Michigan and Connecticut rival each other in the production of the best onion seed, Long Island is in open competition with the country around Puget Sound for yielding the best cabbage seed, and the valley of the Platt River, Nebraska, is unequalled for the growing of vine seeds, while portions of New York give a quality of seed peas and beans that meet all requirements. Other portions of the country are almost equally well known as ideal places for producing certain garden and field plants in the highest perfection.

One firm contracts for thousands of acres to be planted with the seeds of certain vegetables. Many farmers find it more profitable to grow the seeds for the firm than to cultivate their soil for general crops, and they establish trial grounds upon their farms to show what they can produce. Competition in favorable parts of the country is becoming fiercer every year, and the seed-growing farmers have to be wide-awake and progressive. New varieties and improvements are eagerly sought by them, and works for the improvement of plants are carried on industriously. Methods of simplifying their work are also established, and seed separators have been invented that are great curiosities in themselves. These machines are used chiefly for separating seeds from pulpy vegetables, such as tomatoes and cucumbers, and they work so ingeniously that tons of the fruits are disposed of in a day. The seeds are separated from the pulp, and then cast upon screens to dry, making the work so easy that a boy can perform the labor.

The Department of Agriculture purchases many of the seeds direct from these large seed farms, and a seed-testing apparatus has been invented for its use to enable the buyers to ascertain the true value of the seeds. The machine is commonly called the "Geneva tester," and seeds put in it are kept moist by capillary attraction, and warm by the rays of the sun. The percentage of the plants which germinate is carefully noted, and if it falls below 75 per cent of all the seeds tested the whole lot is promptly rejected. The large seed houses in contracting for their seeds also require a certain guarantee of their germination, and they similarly test the seeds on their trial grounds or by the seed-testing apparatus before receiving them for distribution. The testing of the seeds also determines how free they are from the seeds of

weeds and the eggs or larvæ of injurious insects. Formerly the prices paid to the growers of seeds for the large houses were highly profitable to the farmers, but competition has reduced the rates so that seed-growing does not pay except in the most favorable locations and by farmers who have made a specialty of the business.

A large seed farm generally consists of several hundred or thousand acres of rich, fertile soil, located in some warm valley or plain where the peculiar climate gives moisture and warmth to the plants. Over this vast tract of cultivated land the seeds of only one kind of vegetable are usually sown, and in the growing season nothing but fields of lettuce, cabbage, melons, or some other plant can be seen for long distances on every side. The steam plow turns over the soil, and machine drills and planters drop the seeds in the hills or rows as fast as a horse can walk. Cultivators and weeders are kept at work nearly all of the time, for it is more important on such a farm that foreign plants and weeds should not be allowed to mature than upon almost any other field. Weeds have scarcely a chance to show their heads above the surface soil before they are destroyed and carried off the seed ground. The highest culture possible is given to the plants from the time they begin to germinate until their seeds are gathered. In hot, dry sections of the country the fields are irrigated by streams of water and ditches, and in rainy seasons the surplus moisture in the soil is carried away by underground drains. Every plant in the row is given sufficient room to grow and expand to its utmost, and there is never any crowding. The chief idea of the seed grower is to raise plants of the highest perfection.

Meanwhile, the trial grounds adjoining the large seed fields are being cultivated with some choice varieties, and it is through a study of the results obtained here that the seedsmen hopes to raise the standard of quality of his seeds. Even superior culture to the field work is given to the plants on the trial grounds, and new experiments in crossing and hybridizing plants are carried forward actively. Novel methods of culture and fertilizing are also prosecuted on the trial grounds, and it may be said that some new idea of plant growth is obtained from these grounds nearly every season. After the new methods of culture have been established on the trial grounds they are then used upon

the seed fields in the following spring.

During the harvesting time for general farmers the seed fields present a most desirable sight. Rich, luscious melons such as never appear in market may be scattered over hundreds of acres of land in bewildering numbers, or fine green cabbage, lettuce, or other vegetables may produce a mass of foliage that clothes the landscape in rich colors. The cultivators go through the fields at this time and pull up all of the poorly matured plants, leaving only the most perfect ones to go to seed. A few more weeks and the green heads turn yellow and brown. Seed pods and stalks shoot up from the heads of green, and the plants have to be watched every day to ascertain the proper time for harvesting them. When the time arrives laborers are sent into the fields in companies, and in the course of a few days or weeks all of the seed pods are collected and carried to the barn made purposely for their reception.

Pumpkins, watermelons, and cucumbers are loaded upon carts and taken to the seed separators, where they are crushed to pieces and the seeds separated and dried. The onions, cabbages, lettuce, peas, and beans produce their seeds in pods or balls, and these are gathered in the field by men and women, who clip off the narrow stalks and throw them into baskets or bags. The pods are allowed to dry in the sun, and then the seeds are separated from them by machinery, hand-work, or by threshing. The barns are divided into seed-bins and rooms, and all of the seeds are collected here to be stored away until ready for shipment. Some of the seed houses have the seeds put up in packages right in the barn, while others have them shipped to their city warehouse in bulk. One seed farm will send off several car-loads of seeds in one season, while the leaves and stalks of the plants left in the fields can often be sold for fodder or some other purpose.

The real value of these large seed farms and the improved methods of culture which are observed by the growers, cannot be over-estimated when it is remembered that they affect the interests of the farmer, the miller, the baker, and the consumer. Some of the improved varieties of wheat and corn, besides giving a better quality, increase the yield of a crop nearly fifty per cent over the poorer breeds used fifty years ago. Professional seed growing advances toward a higher standard of vitality, germination, fixity of type,

fecundity of product, and adaptiveness to locality. The Department of Agriculture forwards this movement by carrying on its own experimental grounds for the purpose of testing seeds, and for distributing them among the farmers of the states and territories in large quantities. Seeds from foreign countries are selected by the department, and by careful breeding and hybridization they are made of great value to the American farmer. Appropriations for this work amount to over one hundred thousand dollars annually, and between one and two million packages of seeds are distributed through the seed division of the department. As a result of this outlay of money and labor by the government it was estimated by Commissioner Watts in 1871 that the increased production of wheat, oats, and grasses by the improvement of seeds paid more than ten times the amount expended by the de-

partment for seeds. Commissioner Le Duc in 1878 attributed a gain to the country of about eighty million dollars through the improvement and general distribution of varieties of seeds, and similar high estimates of the value of improved seeds to the farming industry of the country have been made by succeeding commissioners and agricultural experts.

No country in the world gives so much attention and labor to the improvement of the garden and field seeds as the United States, and the time is not far distant when the farmers and planters of this country and the whole world will depend upon American seedsmen for their seeds. But this high standard of excellence is reached as much through private enterprise of seed houses as through the efforts of the national government to forward the movement.

End of Required Reading for March.

BOSTON IDEAS FOR THE LAST SIX MONTHS.

BY THE REV. ADDISON P. FOSTER, D.D.

MR. SKEAT in his Etymological Dictionary affirms that the words "city" and "hive" are from the same root and contain the same fundamental idea. It is not too much, then, to say that there is a close analogy between a hive with its buzzing, bustling inhabitants, full of plans and activities, and a great city. A great city is a fascinating study. It invariably has an individuality of its own, which is marked by certain little peculiarities of speech found nowhere else, by certain time-honored customs, by distinctive features of architecture, by clearly marked habits of business, and especially by prevalent ideas. Among the cities of this country those have the strongest individuality which are the oldest, the least modified by the admixture of a foreign population, and in which the inhabitants have a marked force of character. In such a city there is a constant intellectual ferment, reminding one of the buzzing of bees in a hive. The close contact of multitudes of people, all interested in the same topics, results in an interchange of ideas in the highest degree stimulating.

Boston is certainly specially favored in this respect. One of the oldest cities on the continent, founded by men of remarkable force of character and intellectual strength, retaining the traditions and spirit of the past to an unusual degree, compact in shape, and though surrounded by large suburbs yet binding them all to it so closely that the 800,000 people within twelve miles of the State House form as truly one city as the many separate municipalities along the Thames form one London,—thus Boston is pre-eminently a city of ideas. It is, to be sure, no longer as homogeneous as in years past, and the coterie of literary and oratorical geniuses that once made the city famous,—Emerson, Longfellow and Lowell, Motley and Prescott, Field and Thoreau, Choate, Webster, Everett, Sumner, and Phillips,—have nearly all passed away. And yet Boston, though its pristine glory has faded, is still a place of decided intellectual activity. There is probably the same sort of change as we see in warfare when we compare the middle and modern ages,—the gigantic champions of the past are no more, but the rank and file average better. In the Boston of to-day—and the word must include the Greater Boston, Cambridge, and other places contiguous,—is a surprising number of schools

continent, founded by men of remarkable force of character and intellectual strength, retaining the traditions and spirit of the past to an unusual degree, compact in shape, and though surrounded by large suburbs yet binding them all to it so closely that the 800,000 people within twelve miles of the State House form as truly one city as the many separate municipalities along the Thames form one London,—thus Boston is pre-eminently a city of ideas. It is, to be sure, no longer as homogeneous as in years past, and the coterie of literary and oratorical geniuses that once made the city famous,—Emerson, Longfellow and Lowell, Motley and Prescott, Field and Thoreau, Choate, Webster, Everett, Sumner, and Phillips,—have nearly all passed away. And yet Boston, though its pristine glory has faded, is still a place of decided intellectual activity. There is probably the same sort of change as we see in warfare when we compare the middle and modern ages,—the gigantic champions of the past are no more, but the rank and file average better. In the Boston of to-day—and the word must include the Greater Boston, Cambridge, and other places contiguous,—is a surprising number of schools

of the highest grade and largest size, among them Harvard University, Wellesley College, Boston University, the New England Conservatory of Music, the Institute of Technology. Then there are other institutions less in size, but perhaps not less in influence. Tufts College, Newton Theological Seminary, the State Normal Art School, Boston College, the School for the Blind, the New Church Theological School, and many others. Besides all these is the magnificent public school system of Boston on which the city expends annually about two million dollars.

A further indication of widespread intellectual activity is found in the public libraries of the city. It is not surprising perhaps to find at Harvard University a magnificent collection of books, numbering over 300,000 volumes, nor at the State House a state library of unsurpassed legal value; but other libraries are yet more significant,—many of them being unique in character. The Boston Athenæum has a library of over 150,000 volumes of the choicest character, owned by a private corporation for the mutual benefit of stockholders. The shares are at a premium and are difficult to obtain. The Congregational Library is made up in the interests of a great denomination and contains a vast amount of historic and biographic material to be found nowhere else. The Massachusetts Historical Society has a choice library of some 30,000 volumes devoted to American history, while the New England Historical Genealogical Society has a library somewhat smaller, in which are to be found nearly all the genealogies published. The Theological Library is another unique institution containing books in all departments of theology, designed for circulation among ministers, Sunday-school teachers, and others interested in such reading. Above all is the famous Public Library of the city, containing half a million books, or more than any other library in the country. This library has fourteen branches for distribution, located in different parts of the city, and it is about to move into a magnificent new building on the Back Bay.

One other indication of intellectual activity, not altogether agreeable to the pride of the city, is seen in the immense number of isms of all kinds which find welcome and a fertile soil in Boston. Here Theodore Parker of old time drew a great crowd to hear his rationalism. Here spiritism,—to use a

term far more appropriate than that more usual word "spiritualism,"—has flourished. Here Christian science, falsely so-called, has its chief votaries and its most famous schools. Here theosophy maintains a chamber of mysteries. Here Christian socialism has broken away from ordinary church connections and set up worship by itself, establishing "The Church of the Carpenter." Everybody, in short, proposes to do his own thinking and whirl in his own orbit. It is not surprising, therefore, that in the atmosphere of Boston a great many asteroids are circling about, quite too small to be readily discovered at a distance.

It is interesting to notice in what ways the ideas that are thus constantly generated find expression. We expect to meet them of course in the newspapers and the pulpit. These are the regular channels of expression and in Boston they are called into the fullest service.

But the ideas of Boston are too many and too insistent to be content with the ordinary channels. There are innumerable clubs and societies in the city, many of them designed for something higher than good fellowship, viz., for the earnest discussion of practical questions. There is a Schoolmasters' Club, a Home Market Club, a Horticultural Society, a Woman's Press Club, a Woman's Club to study politics, a Society for the Promotion of Good Citizenship, a Nationalist Club, a Pilgrim Association. One hotel makes a specialty of catering for these clubs, providing a dozen or more large rooms for their convenience, and it is seldom the rooms are unoccupied. Other organizations are altogether too large to come together in any such place. Most of the denominations have some form of a social union, by means of which the leading men of the churches get together and exchange views. "The Superintendents' Union" is a similar organization, which, after the inevitable collation, discusses the best methods in the Sunday school. A striking feature of the religious life of the city is a Saturday afternoon Bible class which for many years has been regularly held, from five hundred to two thousand being the ordinary attendance, the number varying with the leadership.

Mass meetings to protest against real or fancied evils are exceedingly common. Old Faneuil Hall, "the cradle of liberty," is often the scene of enthusiasm and is rocked by

eloquence on all sorts of themes, by Bishop Brooks on the religious life, by Professor Townsend in defense of public schools, by Dr. Miner in advocacy of no-license. Other great halls are continually in demand for similar purposes. Not long since there was an enthusiastic meeting in Tremont Temple to denounce the Geary Registration act and to defend the right of the Chinese to be treated as well as other races on these shores. Music Hall, a vast audience room, has been the scene for many years of a large Sunday afternoon meeting in defense of our public schools. At this meeting the best speakers possible are obtained from all over the country and the demands of patriotism from a religious standpoint are steadily enforced.

Boston is a famous place for conventions of all sorts. The halls are of the best, hotels are abundant, and railroad facilities are excellent. Consequently people pour into the city for conference on a great variety of subjects. Here is a center for political conventions, Sunday-school conventions, ecclesiastical conventions. Here has been recently a woman's suffrage convention, a convention of the believers in faith-cure, a convention of those who are opposed to secret societies. Here has recently been the huge convention of Christian workers, at which it is estimated there were some ten thousand in attendance, a gathering of men and women of intense earnestness, working with large success, and for the most part in the slums.

We all recognize politics as a method of expressing ideas, but it is doubtful if any other city in the land has as intense an interest in its charter elections and educates through them as extensively as does Boston. The city is fortunate in having its municipal elections separate from those of the state. It is fortunate also in having them come, as the Hon. Seth Low says such elections should always come, after rather than before the state elections. It is fortunate once again in a state law which allows women to vote for the school committee. There are certain local issues, involving great moral questions, which come before Boston annually and stir it profoundly. For years Boston has been in a ferment over the school question. It is naturally proud of its public schools, and it was touched to the quick when it found in 1888 that the system was in the control and managed in the interests of those whose religious teachers required them to be hostile

to the system. Since then there has been incessant agitation on the subject of the public school as essential to the well-being of the Republic, while at every election the women have rallied in force. This year ten thousand women registered and nearly all voted. They control the election of the school committee, and their nominees were all elected by a handsome majority.

The other question which annually agitates the city is that of licensing the liquor saloon. In years past the majority for license has been so large that the temperance people of the city have been hopeless and apathetic. But last year the majority for license unexpectedly fell to about four thousand, and there was good reason this year to hope that this majority could be completely overcome. The campaign for no-license was consequently vigorously pushed. There were temperance rallies all over the city; There were sermons preached in many pulpits. The one temperance daily of the city struck stalwart blows. The women were indefatigable and protested that they ought to be allowed to vote against the arch-enemy of their homes. As a result Boston was nearly carried for no-license, there being a majority of only eleven hundred and eighty-four votes for license.

Among Boston ideas none have more prominence than those that pertain to its history. Anniversary days are always heartily celebrated. The battles of Lexington and Concord and of Bunker Hill are appropriately remembered, and even the day on which the British evacuated Boston, since it falls on St. Patrick's Day, the Irish do not let us forget. The Fourth of July is always commemorated with especial effort to please the children and to instruct those who are older. A great variety of entertainments are given all over the city to which the children are admitted free by ticket, while the old-fashioned Fourth of July oration is still given by some able public speaker to a great audience. In common with the rest of the country Boston did not fail to turn out in force on Columbus Day. The procession that went through the streets was composed mostly of school children, their barges gaily wrapped about with the American flag. Curiously enough most of them were the children of foreigners, Irish, Portuguese (of whom Boston has a great number), and Italians. But they seemed to be thoroughly American in spirit and they emphasized the importance of public schools.

At the close of the day the foreigners of the city gathered around a statue of Columbus and when it was unveiled addresses were made by the Italian consul and others. The speeches were happy in conception and tone and augured well for the future of Boston. But the Scandinavians of the city did not propose to have the claims of their great ancestor, Leif Ericsson, forgotten, for the same evening they gathered about his fine statue in Commonwealth Avenue and listened to eloquent words from some of their own race and from Professor Horsford, the zealous advocate of a Norse discovery of America. The colossal statue of Leif Ericsson represents him standing in the prow of a Norse ship and pointing across the land-locked bay of the Charles River to the Cambridge shore opposite. It was at this spot in Cambridge, as Professor Horsford has insisted, that the noble Norse explorer in the year 1000 A. D., landed, and established a colony.

But though Boston does not yet kindle into enthusiasm over a local history that by reason of its extreme antiquity is still in dispute, it does make much of its history in the seventeenth century. The footfalls of its Puritan ancestry still echo in its streets and halls, especially near Forefathers' Day. The twenty-first of December is always a great occasion. Then the Congregationalists, at least, are sure to meet in force and sit down to a banquet in the largest hall in the city. After eating the traditional five kernels of parched corn, as did their Pilgrim Fathers when in great straits, they do full justice to the abundance of these prosperous days and then in speech and song exalt the virtues of those who conquered a wilderness for Christ and civilization. Boston to-day is substantially a unit in admiring the Puritan character. To be sure, some like it best two and a half centuries away and cannot omit their little flings at what they please to call its narrowness, bigotry, and eccentricity. At the same time all see its sturdy manhood and rejoice in its rugged strength as needed by the times.

There is happily something left of the old Puritan spirit in the blood of Boston. Blood will tell and occasionally in this city where modern easy-going ways have found a foothold and modified life so largely, the old-time wrath against sin and a grim Puritan determination to put down wrong, manifests itself and often conquers. This was the case recently when the city was outraged by the dis-

play of indecent theatrical posters on the streets. These glaring insults to womanhood and vile panders to passion were not to be endured. The newspapers were filled with communications in protest; the board of aldermen were asked to give a hearing on the subject and though some of them scoffed at the prudery of the city they dared not refuse. When the hearing came off, so large was the attendance and so marked the high character of those who came to protest, that the aldermen yielded, passed a prohibitory ordinance, and the next day the offensive posters disappeared. The same healthy Puritanism is shown in the defense of the Sabbath. There is in the city a Sunday Protective League which does excellent work. It seeks to influence legislation and it holds meetings to quicken the public conscience. Recently it held a great mass meeting to protest against the opening of the World's Fair on the Sabbath. The speakers were on fire with enthusiasm and the audience was greatly in earnest.

It must not be supposed, however, that all Boston is infused with this blazing moral earnestness. Far from it. Strangely enough more theaters find support here in proportion to the population than in any other city in the Union. And yet Boston is not frivolous in its pleasure-seeking. It is, rather, literary and artistic in its choice of pleasures. Certain established lecture courses flourish here, when they are not easily sustained in some other places, while art and music are especially cultivated. The symphony concerts, a series of which are given every year, are always crowded and the tickets are bid off at a premium. Recently when Paderewski was to give a piano recital, gentlemen stood outdoors in line all night long in the winter weather to be able to buy a good ticket in the morning when the office opened. In art there is ordinarily no such work done as in New York. Artists gather where great wealth is likely to patronize them and the millionaires are mostly at the mouth of the Hudson. But Boston is remarkable for a wide diffusion of the artistic spirit and people are trained from an early age to appreciate art. Art schools and private teachers in art have large patronage. Every week witnesses two or three art exhibitions, now in oils, now in water colors, now in china decoration, now of a private studio. Courses of art lectures are not uncommon. In literary directions the reading clubs, the Browning circles,

the classes for the study of the poets, the parlor courses of lectures on the great authors, are countless.

But in Boston ideas flying about to make the warp and woof of its intellectual life are not all in the direction of a Puritan type of morals nor in the direction of literary and artistic enjoyment. A large number in Boston are seriously engaged in problems distinctively religious. The study of the Bible attracts more and more attention. The higher criticism has awakened no little interest and for two or three seasons the best known representatives of modern biblical scholarship, Professors Briggs, Thayer, Harper, and Green, have presented their views in a series of lectures. The comparative merits of the International Lesson system in the Sunday school and of the more modern methods of inductive and outline study of the Bible as elaborated by Rev. Erastus Blakeslee, have been under discussion of late and the latter method has been steadily winning approval. * For years theological disputes have been hot in Boston. Andover, which is practically a suburb of the city, has promulgated the tenets of its peculiar theology and they have found quite a lodgment in Boston churches of more than one denomination. These views have unhappily come to a test and found a battle ground

in a great missionary organization,—the American Board,—having its headquarters in Boston. In consequence Boston more than any other city in the Union, has been in a state of theological ferment for years.

But the best part of Boston thought is that which is turned toward the great problem of making a practical application of the gospel. To-day, more than ever before, is Boston busy in thinking out ways of relief for a suffering humanity and ways to make the gospel more effective in its work of saving men. The recent Christian Workers' Convention has given a great impetus to all efforts in this direction, but innumerable such efforts were inaugurated before. Many of the churches are setting themselves determinedly to the difficult problem of reaching the people around them. The "Rescue Missions," the "University Settlements," and the missions for every conceivable race of men, Italians, French, Portuguese, Jews, Greeks, Armenians, that have sprung up in the city of late years, is something amazing. How truth that is essential to salvation shall be pressed upon the acceptance of those to whom it is unpalatable is a question which is recognized as of supreme moment by numbers in this city and is now receiving their most earnest thought and constant effort.

THE JEWS AND ANTIJUDAISM.

BY ANATOLE LEROY-BEAULIEU.

Translated from "The Chatauquan" from the "Revue des Deux Mondes."

IS the Jew distinguished by a peculiar national genius or a spirit differing materially from that of the *soi-disant* Aryan nations in the midst of which he lives? Would a thorough examination reveal the fact that in letters, in art, in science, in politics, wherever the Jew bears a part, he leaves a distinct impression upon his work which would reveal it as the work of a Jew?

The first point to be considered in this study is, if the Jew has a distinct national genius, in what does it consist, what are its principal traits and its principal representations? In going back to the beginning of their history it will be seen that the Israelites had a genius as strongly marked as that of Rome or of Greece. The Bible bears witness throughout its pages of this fact. The poet-

ry of Genesis is as marked as that of Homer; Isaiah is as original as Pindar. If the rigid Hebraic genius is inferior to the Hellenic, it is not because it is less elevated, but because it has an infinitely less variety. It is all of one piece, like the bare rocks outlined at a distance upon a desert. In this regard nothing can differ more widely from these far distant ancestors and the modern Jews, so supple, so agile. But that which I wish now to consider is contemporaneous Judaism, not antique Hebraism.

The arts and sciences in which they have most distinguished themselves are music, the drama, poetry, medicine, mathematics, philology; and of these they are pre-eminent in the first and the last, the art of sound and the science of language. Jewish musicians

are so well known it is useless to name them ; Jewish philologists, archaeologists, and erudites in general are perhaps still more numerous. I will cite at random and mostly among the French, Munck, Oppert, Bréal, Weil, Derenbourg, Halévy, Loeb, Reinach. This disposition of the Jews for philology and for the sciences of erudition is explained by their historical education, by their long-continued study of ancient texts, and also by their migrations and their frequent sojourns, either free or forced, among people of different languages. Constrained to be polyglots, they more readily become philologists.

Looking further, there is not, perhaps, any science, any art, in which the Israelites have not earned renown. They are masters of the faculty of adaptation. There may be counted every year at the art exhibitions groups of Jewish painters who have earned fame, such as the French Émile-Lévy and Lehmann, the German Liebermann, the American Mosler, the Dutch Joseph Israels ; and in sculpture the Russian Antokolsky.

Among the Jews as among other musical races, the taste for poetry, the love of verse and rhyme, is joined to the love of music. David, the great poet king, remains as their favorite type. The Jew of the dispersion bent the Hebrew language to the laws of verse and had it sung in meters unknown to the Psalmist and to the singers of the Temple. He had his national poetry in the Middle Ages in Spain ; and since he has mingled with modern people, he has modulated his griefs in nearly all contemporaneous tongues. There can be gathered in all dialects, a curious anthology of Jewish poetry. Among these writers, too, there is often found a high lyric vein which one would not expect among this mercantile race. This is due to the fact that in the private circles of the sordid *ghetti* the Jew has preserved in his Bible and his *Haggadah* (a collection of legends explaining or illustrating the Scriptures) two sources of poetry at which to refresh his soul.

After music the art in which the Hebrews excel is the drama. From these tribes so long without a theater, from this Semitic race considered incapable of self-forgetfulness, there have come fine actors and actresses. The dramatic art with them takes largely the place of the plastic art ; it has become their statuary. The living figures, the emotions, the passions, they have sculptured with the muscles of their faces, have painted

with the accents of their voices. It was Rachel, a daughter of this fallen race, a Jewess without culture, picked up one morning in a public square, who incarnated most nobly in this century the royal personages of the greatest poets.

As to the mathematical, the physical, and the natural sciences, no one can deny that for them the posterity of Jacob is well endowed. It was at Babylon that the Jews learned the rudiments of astronomy. The rabbis used this science for fixing the fêtes in their calendar, and the science of the heavens has a place in their Talmud. From the time of Herschel to that of Beer, the great astronomer of Berlin, observatories have sheltered many Jews. In the annuals of the Academy of Science there are also to be found many of their names. Halphen, for example, passes for one of the first mathematicians of our time ; Spinoza is prominent in philosophy, Ricardo in political economy, Marx in socialism.

If there is a science or an art for which their past seems to have unfitted them, it is politics, the government of men ; but in spite of this fact, the ministers and orators which they have given to the different governments such as Crémieux, Goudchaux, Fould, Raynal, Lasker, Bamberger, Disraeli, Goschen, Luzzatto, have been men counted as the leaders of their age. Let us look for a moment at the three most curious figures of the nineteenth century, Benjamin Disraeli, Ferdinand Lassalle, and Léon Gambetta. They were three saints of three different political calendars. What was a rare thing in politics, the three founded a school ; their influence upon their party survived their eloquence. Having attained popularity by different routes, after having put their ambition to the service of causes nearly opposed to one another, all three, the English Tory, the German socialist, the French republican, became for their respective countries, fetishes. Sons of a proscribed race, the enemy of idols, they were themselves raised as idols by the enthusiasm of Aryan crowds. In the three most cultivated nations of Europe, aristocrats, citizens, artisans, almost simultaneously bowed themselves under the rule of a Jew, or rather the British aristocracy, the French bourgeoisie, the German proletariat, were all represented by a descendant of Abraham.

Does one wish to consider the Jews as a race, a sort of nationality scattered among

other nations, he will find the most diverse aptitudes among them ; but this does not imply peculiar originality. It by no means proves that Israel has a national genius. On the contrary, it leads to the opinion that the race is distinguished less by personality than by the gift of adaptation.

There are concerning the Jews two opposite and erroneous current opinions. One attributes to them a genius, a mental structure, antipathetic to the European race, which they call the Semitic spirit. The other asserts that they lack utterly any distinct trait, even any originality. According to the latter, they never invented anything ; but in art and science as in everything else, they are only arrangers, only dressers. "Look at them," one of my friends said to me, "they mount lustily and with agility the first rounds of all ladders, and sometimes even reach the summit, but they never add any rounds." That may be ; but how many among other people have added a round to the mysterious ladders which they mount toward the infinite ?

Those who hold that the Jews are deprived of all creative faculty, look upon this lack almost as upon the mark of the Semitic mind, as opposed to the Aryan mind. According to them the Semitic mind is sterile.

If the modern Jews seem not to be inventive, seem rather to receive impulsions than to give them, can there not readily be found an explanation for it in their relatively small numbers, the servitude in which they have lived, their spiritual repression, the routine of the life passed in their quarters, the insecurity of their schools, and the superstitious love of a national past kept alive by the oppression of Christian and Mussulman masters ?

The Jews have filled a special place in modern history, that of the agents of transmission ; they have been the conductors of ideas, the colporteurs of sciences, discoveries, histories, tales. They served as a treaty of union between the Orient and the Occident, between the Mussulman and the Christian world. Because this ancient people of God have only delivered to our modern culture what they had received from others, because in the midst of modern people they have not shown a distinct genius, does not this prove that they no longer have such a genius ?

There are certain faculties which are found oftener among them than elsewhere ; the

spirit of combination, the gift of adaptation, the art of associating diverse elements, the aptitude of comprehending different national characteristics. There may be noted also a few special traits among them. They seem to reflect the Orient, to carry with them constantly the memory of Sinai and Carmel. Another frequent trait is that of irony. This has always been the weapon of the feeble, the disgraced, and oppressed. The irony of the Jew has spared nothing ; he has mocked himself.

Thus after beating about all bushes we come to the conclusion that it is impossible to discover a distinct national Jewish genius. But if this is true, one may ask, have not the Jews moral and social tendencies different from ours ? I admit frankly that the Jewish spirit and the Christian spirit do not give the same tone. But I do not see that on this account the mingling of the Jews with us can be of disadvantage to us or our civilization.

Leaving aside the social and political questions, in what can it be claimed that the so-called Jewish spirit manifests itself ? Is it in mercantile transactions ? Is it in the love of money and luxury, in the passion for enjoyment, in the practical materialism ? These are all marks which prevail everywhere, which on all sides we breathe and exhale. It cannot be attributed to the Jews. Does this spirit express itself in any form in art or in literature ? The naturalism which takes pleasure in debasing human nature, the enervating pessimism, the insipid dilettanteism, are they the products of the synagogue ? Is it from Israel that have come decadency, symbolism, mystifying occultism ? No searching will reveal that in any of these tendencies it is the Jews who are taking the initiative. Whence does come in reality this abject literature ? From neo-paganism, from the restored worship of the body and the senses, to which yield at once both the de Judaized Jew and the dechristianized Christian. In order to be washed free from it and to be healed it is necessary that both Jew and Christian should plunge themselves anew into the revivifying waters at the sources of the Jordan.

Do not let us flatter ourselves. All is not beneficial for the Jew in his mingling with us. Brusque contact with our civilization is often fatal for him. With the contagion of our ideas he also becomes infected with our vices.

It is charged against the Jews that they

tend to lower the national ideal. Here is a grievance worthy of our attention ; but is it due to the modern Jews ? I do not discover anything purely Semitic in the lack of a high ideal. Besides, did not the representative Jews of whom I have already spoken give a high expression of life, of art, of poetry, of science ? Have not this people furnished material for philosophers like Spinoza, composers like Mendelssohn, virtuosos like Rubenstein, poets like Heine, orators like Gambetta, actresses like Rachel ? When I see the lamentable groups of Russian Jews on their way to exile, I ask myself if among them there may not be some future apostle of art or science. As for me, for one metaphysician such as Spinoza, for one poet such as Heine, for one actress such as Rachel, I would gladly double the number of Jews in France.

Then, too, have not the Jews supplied inspiration for some of the finest literary creations ? Lessing is not the only one who has represented the Jew as a model of virtue. To his Nathan the Wise I prefer the Daniel in Dumas' "*Femme de Claude*," a truly ideal character. Robert Browning, in "*Rabbi Ben Ezra*," put upon the lips of a rabbi his own high conception of old age as an aurora. As little romantic as seems the Jew he furnished a fine model for fiction in the person of Daniel Deronda. George Eliot is not the only one who has made him the hero of a novel. M. Zola has opposed, in his book "*Argent*," to the banker king of the Bourse, a little consumptive Jew, who dreams of a social renovation. In Poland even, in the country where they have been most degraded, poets and romancers have frequently depicted Jews of high and noble character, as the Jankiel of Mickiewicz, the Jacob of Kraszewski, the Meyer Ezofowicz of Élise Orzesze. From the Rebecca of "*Ivanhoe*" to the Sarah of "*Don Juan d' Antriche*," to the Fanny Hafner of "*Cosmopolis*," many writers of all races have incarnated in a daughter of this persecuted people the grace and purity of woman.

But why turn to the pages of fiction when living examples of those holding high ideals are to be found in all the walks of real life ? Where is there a better representation of an idealist than the writer James Darmestetter ? And where can there be found a man who in his old age has remained more faith-

ful to the high ideals of his youth than Gustave d' Eichthal ? There is at the Academy of Moral Science an octogenarian who whenever God and the soul are the subjects of discussion defends them with the accent of a prophet ; and he is an Israelite who learned to read from the Talmud. That Jewish woman, Madame Coralie Cahen, surely had a high ideal in her mind when in the depths of winter she passed through the German lines in order to comfort the French prisoners in the fortress of Russia.

The Jewish ideal is not the same as ours. That which it aims at pertains to the earth and to the terrestrial realities : its object is the establishment of peace and prosperity among men. The Jews for ages based their hope of a renovation of human society upon the coming of their Messiah ; rejecting the true Messiah, their hope has been so long deceived, that their faith is nearly dead. For the greater part of the Jews of the Occident to-day, their Messiah is now only an allegorical figure of the future of humanity, a veiled vision of the magnificent destiny reserved for the race of Adam ; that which the Aryans call Progress. This, the new Jewish spirit, is far from the Christian spirit which expects the Kingdom of God to be established here below. For the Jew, the Prince of Peace is not a king nor a conqueror, nor a man, but an epoch, a new era promised to Israel and humanity. Upon the lips of Christians rests to-day the prayer of faith : "*Thy kingdom come.*" But wide apart as these two doctrines are there can be a common meeting ground. "*For the sons of Israel*," taught one of their rabbis, "*it is an imperious duty to work for the realization of these Messianic hopes.*" This is a sermon which Christian ministers cannot leave to the rabbis. For the reign of justice Jews and Christians must work alike.

The result of our study has led us to these conclusions : the Jew is distinguished now by no national genius, and, strictly speaking, by no characteristic spirit. Certain tendencies attributed to him are the results of the hard circumstances in which he has been placed. The strong spirit of opposition manifested against his race in Christian nations is without reason. No country need apprehend any danger from its Jewish inhabitants.

NEW YORK'S POLICE SYSTEM.

BY THE REV. RICHARD WHEATLEY, D. D.

THE police system of New York, designed for the protection of life, person, and property, and for the preservation of good order among its citizens, is the product of experienced social need, and of thoughtful endeavor—more or less wise—to provide a supply for that need. It consists of several departments. Most obvious to common view is that of the executive, including one superintendent, one chief inspector, 3 inspectors, 36 captains, 154 sergeants, 40 detective sergeants, 161 roundsmen, 3,157 patrolmen, and 75 doormen—3,628 in all. Adding one hundred to these figures as the average annual increase since they were officially issued, New York now has over 3,700 guardians of her safety and welfare; or one to every 486 of her population. This is in striking contrast with some European cities whose police service is relatively much greater. All serve in thirty-six precincts, or as members of the six District Court squads, Detective Bureau, Sanitary Company, House of Detention for witnesses, Central Office squad, and Street-cleaning Company.

The entire force is under the control of the Board of Police, consisting of four commissioners, appointed by the mayor, and of the officials appointed by them. Of the commissioners the president, James J. Martin, is said to have begun his civic career as a car-driver and conductor on the Third and Sixth Avenue surface railroads. Thence he passed to clerkship in the register's office, and thence—through party politics—to the position he now occupies. John M. Clave is a lumber merchant, Mr. Sheehan is brother to the lieutenant governor of the state, and Charles F. Maclean is a lawyer. Each is charged with specific duties. President Martin investigates complaints against officers, and—if approved—refers them for trial. Trials of policemen are before one of the commissioners, must be in legal form, and are subject to review by the civil courts. Judgments, duly recorded, are subsequently published to the force in that precinct to which the accused belonged.

Instructions from the commissioners are

frequently communicated at headquarters to the captains by the superintendent as a means of infusing fresh intelligence and zeal into the entire command. The need of this is apparent in the vicious lawlessness of the saloon element, the effrontery of the social evil, and the machinations of thieves, gamblers, and forgers. Of all these pests the city has more than its full share.

The powers of policemen are those of constables, save in the service of civil process. They embrace those of warranted and summary arrest, suppression of disorder, and custody of prisoners; but not of abusive language, recrimination, or arrest for purely personal reasons.

Of all living police officials, none has a higher or more widespread reputation than Superintendent Thomas Byrnes. Irish by birth, American by choice and training, and with talents, tastes, and aptitudes exercised by long years of successful detective ingenuity, he is eminently qualified to cope with, or add to the qualifications of the Russian secret police. With the methods of London, Paris, Berlin, and Vienna he is wholly familiar, and improves upon them through the experience acquired in this seething confluence of all nations. In frequent contact with the criminal classes—some of whom are prodigies of intellect, ingenuity, and wickedness—whose movements are scrutinized as Morphy watched those of chess antagonists, his resources are augmented by the contributions of the forty detective sergeants and twenty-two patrolmen in citizen's attire, whose age, peculiar culture and address qualify them to mix with any class of society and to elicit its most closely guarded secrets.

Transfer to the superintendency has only increased the means of social usefulness by imparting power to do what keen-witted, self-possessed, and sagacious ingenuity suggests for the public interest. The salary of \$6,000 is well earned. Of whatever other income he may receive in presents from wealthy admirers, or improvement of opportunities in the stock and real estate markets, it is logical to assume that the whole is within bounds of law and equity.

Byrnes, like Pinkerton, has sounded the depths of sinfulness, and, like him, has not lost faith in the possibilities of that human nature wherein such granitic probity, shining kindness, and pure altruism so often reveal themselves in unexpected places. To him the habitual criminal is a sneaking coward, treacherous, and altogether contemptible.

"The world isn't worth saving," was the bitter remark of a pessimist. Inspection of the Photograph and Record Department of the Detective Bureau creates some degree of respect for his opinion. Nevertheless, it is untruthful and unjust. Heaven does not think so. In the portraits of from 7,000 to 10,000 evildoers preserved in the Rogues' Gallery, and in the "pedigree" or biography printed on the back of each photograph, the sickening effects of sin are manifest. Studies of abnormal phenomena are anything but healthful to most natures. The strong and wise may find useful hints in the coldly intellectual but cruel cast of some countenances, in the feline aspect, in the dull brutal malignity, in the besotted and rotten offensiveness of others, but the less the majority have to do with them the better. How they came to be what they are is an inquiry of vastly more profit. Heredity is less concerned in it than was commonly believed at one time. Poverty is a more potent factor. Sensuality, indolence, and bad companions have been more deteriorating. Dime novels, "penny dreadfuls," and details of vice and crime in the newspapers have been very largely accessory to the awful ruin.

To prevent the depredations committed by the disobedient is one of the principal functions of the police. How effective it is remains to be seen.

In all the labors of the force, the brain of the superintendent is the directing, and his hand the impelling energy. Instructions, details, inspections, enforcements of law, command at riots and conflagrations, sanitary vigilance, *surveillance* of suspects and resorts of ill fame, hearing of complaints, nightly visits to precincts and station-houses, with other duties, fall to his lot.

Of inspectors there are four. Chief of these, by reputation if not by law, is Alexander S. Williams—salary \$5,000. Fearless and resolute, he has long been the terror of parasites that prey upon the body politic. Each of these four inspectors—salary \$3,500—is responsible for the peace and good order of his

own district. His reports upon subordinates, and record of occurrences therein, furnish much of the matter from which the action of his superiors emanates. Upon examination by the inspectors of applicants for promotion, their appearance before the Civil Service Examining Board depends.

The Board of Police Surgeons—fifteen in number, with a salary of \$2,250 each—whose duty it is to render medical service to active officers, pensioners upon the Police Life Insurance Fund, and their families, are also enrolled as members of the force.

Captains—salary \$2,750—are clothed with authority, under the regulations, to post the men of their respective precincts, and to assign to each the performance of definite duty. Preservation of the peace, safe keeping of prisoners, good hygienic condition of quarters, and civil attention to business visitors also devolve upon them. "Captains' blotters," with their daily descriptions of civil and criminal happenings, are mirrors of matters touching the welfare of the city.

In case of vacancy or absence of incumbent the post of captain is filled temporarily by a sergeant, chosen by the superintendent, or by the Board of Police, to hold and wield all its authority. Sergeants—salary \$2,000—also patrol with sections or platoons throughout specified tours of duty, and return with their men to the station-houses at the close. Other duties—such as inspection of bedding, clothing and habits of the men, and giving to prisoners or lodgers written memoranda of articles or money taken from them—are more prosaic. The minuteness, precision, and relentlessness of noncommissioned military officers are excellent qualifications for sergeants' functions.

Of the roundsmen—two to each platoon, salary \$1,300—the duties embrace those of perpetual perambulation, discreet action where action is necessary, and worthy example. Indoors they serve as clerks and telegraph operators.

Patrolmen, corresponding in relative rank to privates, or enlisted men, in the regular army, receive salaries of \$1,200, \$1,100, and \$1,000, according to qualification and service. In their appointment but little regard is paid to national origin. This is of the United States about 67 per cent, of Ireland 26 per cent, of other countries 7 per cent of the whole number. The remarkable genius for administrative office illustrated by Hiber-

nians is transmitted to their sons, who form the majority of the native contingent. Every one has passed the needful physical examination, inquiry into health and habits, and ability to comprehend the nature and extent of his duties. He has also passed—in the case of all the younger men—through the School of Instruction, in which he was drilled in the school of the soldier and of the company, and through the education imparted at Police Headquarters. Undergraduates are also taught the nature and degree of their authority under the Code of Criminal Procedure. Knowledge of police powers under the Sanitary Code is made full and definite. The Society on First Aid to Injured teaches them, by means of a surgeon, how to proceed in emergencies. Subsequent study of the Police Manual is also required.

In fighting quality the New York police is second to that of no municipality. Use of the club in the hands of hot-tempered men has been lamentably too severe and frequent in the past, and not always judicious or discriminating. The locust, or night-stick, twenty-eight inches in length, is the favorite weapon in dealing with rioters in general.

The billy, or short club, which may be carried in a convenient pocket, is the ordinary instrument for compelling the refractory. Neither the one nor the other is positively required in commonplace seasons. During the Columbus celebrations the police carried only the arms that nature supplies, and found them to be quite as effective with, and more acceptable to, the enormous crowds. Right, not might, is yet to be the governing force.

Vouchers of five petitioners for his appointment must certify to the sobriety, industry, and good conduct of each applicant for admission to police ranks. What these, and what the corroborative evidence derived from official investigation, are worth is a question into which authority does not enter with too great nicety. The moral sense of Tammany—the great Democratic organization dominating the city and state of New York—is fearfully obtuse and perverted. Perjury is no uncommon crime, and the man with a political “pull” has no difficulty in finding friends who are ready to stretch truth upon the rack. The *morale* of the police system is not what it was five years ago. In its efforts to seize and hold entire control of the city, Tammany will hesitate at nothing in the way of selection, promotion, or connivance. Even

transfers of officers from one precinct to another are said to be—with how much of truth does not clearly appear—conditioned on the acceptability of each transfer to the district Democratic leader.

Religion and politics ought not to be influential factors in police matters. Every man should stand on his own merits. Six years ago it was boasted that the force was about equally divided between the two great parties. That is not the case at present. Under the upas shadow of Tammany Hall the majority politically gather. Religion, too, is said to be prominent: not the religion of Christianity, but the religion of Churchianity. Most of the principal officers, and of the rank and file, are of the Roman Catholic persuasion. They have the right to be. No one questions that. But Roman Catholicism, *as such*, has no right to be heard or heeded in police matters, or in any civil affairs, in preference to Protestantism, Judaism, or Socialism.

Whether there be truth, or any degree of truth, in the current rumor that seven millions of dollars are annually paid to the New York police by the vicious and criminal classes for protection in their illegal, uncleanly, and predaceous pursuits is a query that there are no legal or decisive means of deciding. The Rev. Dr. Charles H. Parkhurst says that “unless the March (1892) jury were utterly at fault” Superintendent Byrnes “stands at the head of a department that coins wealth out of the very vice it is constituted to suppress.”

It would be expecting too much of human nature in uniform—human nature selected for police duties—to believe that there is nothing of truth in such rumors. Neither would such credulity be justified by the revelations of police courts. Yet conceding all this—conceding also that houses, carriages, yachts, and style of living are altogether too expensive for the mere salaries of prominent officers, who may or may not have purely legitimate private resources,—it is certain that the average New York policeman is as truthful and obliging, as moderate and efficient, as orderly and faithful, as could reasonably be expected under the conditions of his office. Neither is it the less sure that he ought to be a good deal better than he is, a remark that applies to a good many persons outside police circle. Bad and abominable men may intrude themselves into the service, but rarely become beneficiaries of the Police Pension Fund, to which Cornelius

Vanderbilt lately sent his check for \$5,000, as W. W. and J. J. Astor each had done.

The Police Pension Fund, from which retired captains yearly receive \$1,375 each, sergeants \$1,000, roundsmen \$650, patrolmen \$600, doormen \$500, and widows and orphans different sums, had an income in the year 1891 of \$416,913.94 from the Excise Fund and other sources, and disbursed \$480,653.40. New York policemen are better paid and provided for than New York ministers of the Gospel. The latter often spend the declining years of life in penury; whereas every policeman may retire on pension of \$600 at the end of twenty years' service if he will. Strong and purposeful at the age of forty-five, the retired police officer, with his assured income of \$600, is in position to wage successful pursuit in other spheres than that he has abandoned.

Doormen are general servitors in the station-houses at a salary of \$1,000 each.

Next to the primary police function of the prevention, is that of the detection of crime. Both—in view of the singularly accessible position of the city, of the multitude of strangers passing through, or pausing in transit for a few hours only, of the cosmopolitan population, of the passions of the dominant rulers who attempt to govern everybody but themselves—are tasks of no small magnitude. So are the prevention of endemic diseases, due care of waifs and strays in childish and adult form, security for free use of the streets, protection of river and marine routes of travel, supervision of public amusements, and the maintenance of constant and instant communication between headquarters and every section of the city.

The entire cost of New York's police system in 1893 is estimated at \$5,309,886.04: not too much in view of its value in the opinion of speakers at the annual dinner of police officials, and in the estimation of a discerning public.

Of the sixteen police justices the majority are Roman Catholics by religious profession. Each has a salary of \$8,000, and is appointed by the mayor for a term of ten years. Of what fitness for their responsible duties some of them are may be judged from the fact that one lately deceased was barely able to write his own name. Another, "Pat" Divver, is an ex-saloon-keeper of the usual obnoxious characteristics. Another, Joseph Koch by name, could not well have a worse record as an excise commissioner. He voted to license the

most improper places, and persistently refused to enforce the law. Others are men of ability, education, and conscientious public service. Society could not cohere without them. The shame and pity of it is that the moral tone of New York should permit men who have been and still are the boon companions of Fire Commissioner John J. Scannell, despotic "Boss" Richard Croker,—former "tough" and saloonist, and Edward S. Stokes, the slayer of James Fisk, to assume the ermine. All these were locked up in the Tombs at the same time on the charge of murder. The *New York Tribune* editorially declares that "it would have been difficult to find in this city, outside of its penal institutions, a person more grotesquely unsuitable than Mr. Koch for such a position as that of police justice." Dr. Parkhurst, from his Madison Square pulpit, denounced "the magnificently damnable exhibit which iniquity has made in our city in the very week past [last of 1892], dressing up beastly drunkenness and dastardly murder in the robes of municipal majesty."

Under the judicial maladministration of such men it will be singular indeed if, in the apprehended "wild riot of misdoing," their work should not be of the "largest mischief and evil." In keeping with what may be anticipated is the fine of \$10 imposed on each of several Christian Chinamen, members of the Protestant Episcopal and Congregational Churches, for alleged "loitering on the streets" while on the way to the City Baptist Mission in Mott Street, by Police Justice D. F. McMahon, on the 5th of December, 1892. In vain were the explanations of the Christian lady who accompanied them, in vain the pleas of the Rev. Dr. S. H. Virgin for those who were members of his (the Pilgrim) church: both were contemptuously ignored by the sneering Dogberry on the bench.

The police of New York, however honest and faithful their intentions may be, are handicapped by the weight of scandalously corrupt Tammany authority; and in the execution of the law are certain not to receive the sympathy and aid to which they are justly entitled from local political magnates. The law specifically charges them with the duty of suppressing gambling, prostitution, drunkenness, and other forms of infamy and vice. Superintendent Byrnes affirms that they are doing what they can, and that in seven and a half months from April, 1892, when he entered upon his present office, the police un-

der his instructions have raided and closed 440 houses of ill fame, and arrested 2,572 of their feminine inmates. Thirty-four gambling houses and 280 prisoners, and 32 policy shops and 49 prisoners, have also fallen into their hands.

Difficulties beset the path of policemen in search of evidence, and what is consummate proof to them may under the rules of evidence, be rejected altogether by the courts. These require primary, personal, positive knowledge in witnesses: that the witness must burn himself before it can be believed that he has seen a fire, and befoul himself before he can be credited as to the existence of the cesspool. Tammany and other incarnate immoralities purposely interpose obstacles in the way of policemen and philanthropists who would prevent the indulgence of fleshly lusts, and suppress the insidiously destructive passion of gambling. Yet that does not relieve the police authorities from the duty of making iniquity execrable in the public estimation, and of upholding the majesty and supremacy of the law. This the Rev. Dr. C. H. Parkhurst asserts that neither Superintendent Byrnes nor his subordinates are doing; that the streets are polluted by the solicitations of strange women, and the toleration of well-known brothels.

Mr. Byrnes does not lack the power to employ strong and emphatic language in reply, affirms that Dr. Parkhurst has not sought his co-operation in suppressive work, and recommends the New York Elijah to use all the Gospel methods in the spirit of the Lord Jesus Christ for the extirpation of moral and social evil. Dr. Parkhurst rejoins: "In the name of the 282nd Section of the Act of Con-

solidation, and in the name of the wretched young men of my congregation whom that accursed den under your protection is blighting and ruining, I demand of you, Mr. Byrnes, that you put your official hand on that brothel and crush it."

To this demand Mr. Byrnes has hitherto declined to make any response, or to protract the argument. Supposing both to be equally sincere, a better understanding should be established between them. Each is needed to complement the other. Gospel reformers and police officials should work together in perfect harmony for common objects. The heated dispute attracts universal attention, and disposes some keen and thoughtful observers to regard it as involving personal antagonism between the two great leaders. However that may be, it is obvious that Superintendent Byrnes is making special efforts to break up the gambling, opium, and lecherous dens created by the corruptions of human nature, and to hold all his official subordinates to strict responsibility for the enforcement of the laws in their several spheres.

Study of the metropolitan police system discovers the perfect truth of Divine revelation. Human nature *is* inclined to evil, and that continually; *is* awfully depraved and perverted through indulgence in the lusts of the flesh and spirit; *does* need the fullest light and love and help of God and man; *must* co-operate with redemptive agencies; *cannot* achieve freedom without conflict and suffering; and *must* mass all its forces, evangelical and civil, in intelligent antagonism to hydra-headed evil within and without. Victory, then, will be sure. Christ—trusted, loved, obeyed—is the only Savior.

A ROMANTIC CAREER.—LAURENCE OLIPHANT.*

BY W. H. WITHROW, D. D.

ONE of the most remarkable careers of recent times has been brought to a close by the death of Laurence Oliphant. His father, Sir Anthony Oliphant, was attorney general of Cape Colony where Laurence was born, at Cape Town, in 1829. Both father and mother are described as being

devoutly evangelical in their religious belief and anxious above all that their son should become a Christian man. The time from his tenth to his twelfth year young Oliphant spent at school in England. He then rejoined his parents in Ceylon where his father had been appointed to the office of chief justice. His education under a private tutor was much interrupted, but he soon plunged headlong into the hurly-burly of life and acquired a

* *Memoirs of the Life of Laurence Oliphant and of Alice Oliphant, his wife.* By Margaret Oliphant W. Oliphant. In two volumes. William Blackwood & Sons.

"rough and ready" mental and moral training.

In his seventeenth year he joined his parents on an extended European tour. But the boy's love of adventure was continually getting him into hot water. An ardent lover of liberty, he joined a patriotic Italian mob in an attack upon the Austrian legation, helped to pull down the imperial arms and burn them in a public bonfire. Two years later he was back again in Ceylon acting as secretary to his father and with a precocious ability practicing in the Supreme Court of the country as barrister. On the threshold of manhood, in his twenty-first year, he embraced an opportunity to visit the court of Nepal under the patronage of one of the native princes. Here he made his first plunge into literature and wrote a very readable book, the first of many such which proceeded from his pen. The eager youth determined to seek distinction in his profession in Great Britain, but the tedious process of "eating terms" at Gray's Inn was too slow for his eager spirit. He became a society favorite and engaged with characteristic zeal in mission work in the London slums. He determined to qualify also for the Scotch bar and so removed for a time to the Northern Athens.

But the old viking blood of his ancestors stirred in his veins and he started off with a friend for exploration in Lapland. His journey was extended through eastern Russia, then almost an unknown country, and the result was his clever book on "The Russian Shores of the Black Sea," including special studies of the Crimea and Sebastopol. This appeared just on the eve of the Russian war, and the book attracted much attention and led to his being summoned to the councils of the British Foreign Office.

He had now an opportunity to enter upon that diplomatic career in which he afterwards so greatly distinguished himself. He was invited by Lord Elgin, a kind and judicious patron, to become secretary of a special British embassy to the United States. Young Oliphant formed a conspicuous figure in the social gaieties at Washington, but writes a characteristic letter to his mother as follows:

"It is a merciful thing that I take very little pleasure in that gaiety in which I am obliged to mix, and by which formerly I should have been intoxicated. My difficulty is to realize divine things sufficiently to encourage me. The strong-

est incentive I have to follow my convictions upon such subjects is the inward peace and comfort which doing so has always brought to me, and the opposite effect of indulging myself. I never saw more clearly the possibility of living in the world and not being of it."

While Lord Elgin was governor general of Canada, Laurence Oliphant obtained the position of superintendent of Indian affairs and traveled by canoe and dog trail through the length and breadth of the vast Canadian Northwest, then emphatically "the Great Lone Land," a region that could almost be described as "a land that none passed through and where no man dwelt." Having negotiated successful treaties with the Indians, Oliphant continued his relation as secretary to the accomplished governor general. He was the very soul of the social festivities at Quebec and Montreal, in the meanwhile maintaining an earnest religious life, studying his Bible daily and Bogatsky's "Religious Treasury" and spending much time in devout and earnest prayer.

On the accession of Sir Edmund Head to the vice-royalty, young Oliphant declined the attractions of a colonial secretaryship and returned to London. The Crimean War was now in progress and the accomplished diplomat was offered an official position in Circassia. A characteristic story is told of him while there. "Idling in front of the lines one evening Skender Pasha saw him, and, thinking him to be an officer, placed a detachment at his command, and ordered him to construct a battery. Oliphant immediately complied, though the selected position lay within two hundred yards of the Russian guns. 'In about three hours,' he says, 'I had run up no end of a battery.' Next morning Skender Pasha spoke to Sir Lintorn Simmons about the young officer, and was astonished to hear: '*Ce n'est pas un officier, ce n'est qu'un simple gentilhomme qui voyage.*'"

His winter exposure in camp life brought on a serious illness and the restless adventurer returned to London. He next turns up in New York engaged in some financial venture which his biographer does not explain but which put a good deal of money into his pocket. He makes a tour through the southern states and with characteristic recklessness joins Walker's notorious "filibuster" expedition to Nicaragua. The piratical ship is captured by a British cruiser, but the admiral

fortunately for Oliphant turns out to be a cousin of his own, who, instead of putting his kinsman in irons, receives him as a personal guest.

In 1857 Lord Elgin was sent as British ambassador to China and with him went as private secretary the clever young diplomat, his former private secretary. Here he saw much adventure but kept up, after the fashion of that *preux chevalier*, General Gordon, his religious life and wrote one of his best books, that on China and Japan. The death of his father, between whom and Laurence Oliphant there was a deep and tender affection, drew more closely the bonds of sympathy between his sorrow-stricken mother and her son.

The political struggles which led to the unification of Italy were now beginning. We soon hear of this impulsive young man at Naples, eagerly seeking active service with the red-shirted Garibaldians. He had many adventures and made the acquaintance of Cavour and other distinguished Italian statesmen and had the doubtful honor of sleeping in King Bomba's state bed, where he slumbered as calmly, he says, as "in a brigand's hut or in the close little cabin of a felucca."

Oliphant returned to England and was soon appointed first secretary to the British legation in Japan. But within a week this office came to a well-nigh tragical close. The embassy was attacked by midnight robbers. In defending himself Laurence was so severely wounded that he had again to return to England. We find him next traveling in the secret service of the British Foreign Office through Herzegovnia, Bosnia, and the frontier Slavic provinces. He then settles down in London for a time, lecturing on the Schleswig-Holstein question, which he had traveled extensively to master, and on Japan; writing leading articles in *The Times*, contributing clever sketches to a sagaciously satirical periodical, *The Owl*, of which he was a promoter, writing social satires which are even yet read with interest, and playing the lion in the menagerie of the London drawing rooms.

He reached the apex of his political success by successfully contesting the election for the borough of Sterling and everybody anticipated for him a brilliant parliamentary career. That career, however, was a dismal failure. He was out of his element in practical politics, resigned his seat without making a single speech, and betook himself to the ob-

scurity of a fanatical religious community near Lake Chautauqua, New York. This freak demands a word of explanation. For some time his religious experience had been one of spiritual disquiet. He was to a considerable degree affected by the atmosphere of doubt in which he moved. He was haunted with the feeling, which pervades also the religious philosophy of Count Tolstoi, that the true spirit of Christ requires some great and visible renunciation and self-sacrifice. He seems to have longed, also, to lean upon some stronger will than his own. Such a will he found in Thomas Lake Harris, the head of a Spiritualist community in western New York. This man seems to have morally hypnotized his disciples and dupes. "He claimed," writes Mrs. Oliphant, "to be commissioned from above to organize a society which should be the medium of the spiritual and physical regeneration of the world. He demanded the most absolute, uncomplaining, unremonstrative obedience to his every word. They must surrender their entire property to the community of which he was head and master."

The spell of this strong will was thrown upon the vacillating mind and weaker will of Laurence Oliphant. It was this spell that restrained the young M. P. from winning his spurs in the House, which, indeed, prevented his opening his lips in public. At the command of Harris he threw up his society life in London to become a very Gibeonite, "a hewer of wood and drawer of water" for the community at Brocton, New York. He worked in the fields, he drove the horses, he peddled strawberries on the railway.

The following story is told of Oliphant while at Brocton: "The discipline had by no means broken Laurence's spirits. Once only had his wildness asserted itself. Driving a pair of fresh horses attached to a wagon, he put them to their utmost speed, flung the reins upon their backs, and then lay down at full length at the bottom of the cart, shouting, yelling, laughing, kicking, with all the vigor he knew. The villagers tried in vain to stop the runaway steeds. To everybody's astonishment, the whole *cortège* arrived home safely, when Laurence proceeded to groom the horses as soberly as any stable boy."

Laurence soon induced his mother, Lady Oliphant, to share his lot. Though accustomed all her life to ease and refinement she was compelled to perform the most menial

work in the scullery of the Harris household. Despoiled of his patrimony, Oliphant was permitted by Harris to return for a time to London life. He was again welcomed by society, mingling with the highest in the land, while living in mean lodgings and depending for support upon the meager pittance allotted him by Harris.*

At the outbreak of the Franco-German War Oliphant became *Times* correspondent at Paris. Here he met his future wife, Alice Le Strange, who is described as "in form and feature, in culture and intellect, in grace and gentleness, in every feminine quality, an almost ideal woman." They were married in 1872 but were soon summoned to Brocton, and the young wife was required to make over her property to Harris. The refined and gracious lady was prohibited her music and literary culture and compelled to perform the most servile work. She was soon separated from her husband and sent by Harris to a branch community in California.

A scheme for railway construction in Palestine sent the versatile Oliphant to that country. He threw himself with characteristic zeal into sacred archæology and exploration of Biblical sites. The "prophet" of Brocton at length allowed Mrs. Oliphant to join her husband in England. They were welcomed to the highest circles and invited to Sandringham, the seat of the Prince of Wales.

The health of Mrs. Oliphant demanded the mild air of Egypt. Amid the hoary antiquities of that "land of all men's past" this cultured pair found the highest enjoyment. In the meantime Lady Oliphant, who was still in America, fell ill. She was soon joined by her son and proceeded to Santa Rosa in California for the benefit of her health. The journey was fruitless and Lady Oliphant soon died, having lost all faith in the

"prophet." Laurence, too, became disillusioned. He took legal steps against Harris for the recovery of his property and partly succeeded. "In his desperation," says his biographer, "Harris telegraphed to Mrs. Oliphant for authority to confine her husband to the lunatic asylum." This seems to have made the scales fall from her eyes also.

In 1882 Oliphant threw himself with zeal into a scheme for the colonization of the Russian Jews in Palestine. For this purpose he purchased an estate in Haifa and endeavored to organize a colony—with only partial success. While here Laurence with his wife wrote a couple of strange metaphysico-religious books of blended practical wisdom and esoteric theosophy, which seem to indicate a disordered or unbalanced mind. In 1886 his wife died, the object of universal regret. Of extreme pathos is the account of the tributes of respect paid to her memory by Druses, Jews, Arabs, and the polyglot European residents.

The bereaved husband returned to England and was received with much distinction by the Queen and the Prince of Wales and other eminent persons. Two years later he married, as he had been advised by his deceased wife, the daughter of that visionary enthusiast, Robert Dale Owen. He was soon stricken with mortal disease and after the many strange vicissitudes of his checkered life passed into the unseen where all the mysteries of being shall be solved.

"At even there shall be light." In his last days his religious faith returned, and over and over again was he heard to whisper with shining face, "The Lord God omnipotent reigneth." The night before he died he said he was unspeakably happy. "Christ has touched me," he exclaimed, "He has changed me. I am a new man." Softly singing the "Bairn's Hymn," "Safe in the arms of Jesus," this gifted soul passed away.

As for Harris, the latest information is that Miss A. L. Sierre Chevallier, the Boston woman suffragist and reformer who spent some time in Harris' California community, proposes to present to President Harrison a mass of evidence concerning the doings of the Harris community that in her judgment demands its abolition.

* The English review of the *Life of Laurence Oliphant* says: "Both Mr. Harris himself and Mr. Cuthbert, and indeed others, give a very different description of the Brocton life and rules from that gathered from the Oliphants. The more favorable picture paints pastoral peace and simplicity, asserts perfect individual liberty, and the absolute personal possession of all private property. We must bear in mind on the one hand, that Oliphant was able to regain his property, and on the other that the restoration was made under legal pressure."



Chautauqua's Reservoir.

THE EVOLUTION OF A SUMMER TOWN.

BY GEORGE E. VINCENT.

THE sociologists find an interesting analogy between the development of living organisms and the growth of human society. Laws of progress and adaptation are discovered which seem applicable alike to both movements. Certain students trace such parallels as those between the nervous system and the telegraph, or the circulation of the blood and the distribution of products. However fanciful these notions may appear to the prosaic mind, it must be owned that the connection between the increasing needs of a community and the development of the material environment repays careful study.

The summer town, Chautauqua, is in many things unique, and for that reason, as well as because its history is comparatively brief, the relation of cause and effect in this case is the more easily traced. When in 1874 "Fair Point" became the site of the Chautauqua Assembly, the settlement was truly primitive. A few cheap cottages of rough hemlock boards faced in a circular arrangement on an open-air auditorium. The rostrum was simplicity itself. On the brow of a hill overlooking the camp stood an enlarged cottage, of the prevailing type, dignified by the name of "Hotel." The guests lay awake under the rafters on luxurious beds of corn-husk. The ventilation through cracks and knot-holes was well-nigh perfect. The tables covered with marbled oilcloths or unbleached muslin were spread with a fare quite as ascetic as the couches overhead. During the camp meeting which had been held for three or four years, small tents sheltered the majority of those in attendance.

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Crude as these arrangements now seem, they were adequate for the needs of the time. The session of the camp meeting was short; those who took part in it enjoyed the open-air life, and saw something of self-discipline in its trifling austerities. They were an earnest people, who for a brief period, at least, could easily endure inconvenience or discomfort.

The first year of the Assembly was in a measure experimental, and saw little outward change in the settlement. The membership of the community, however, was increased and greatly modified by the coming from near and far of people interested in the Assembly idea, but in many cases unaccustomed to rustic life. The undenominational character of the movement attracted many who were not familiar with camp meetings. However, the cottages, hotel, tents, and auditorium continued to do duty. The uncertainty of permanence, the brevity of the session, and the indefinite tenure of the Assembly on the ground, combined to delay material growth. The model of Palestine was the chief visible effect of the change in management.

By the third year, when confidence in the future of the Assembly had grown stronger, and the right to the grounds had been acquired, the founders and their associates began more fully to carry out their plans. The town was laid out completely, and streets and avenues were cleared through the forest. Cottages went up rapidly, but as a rule in the immediate vicinity of the auditorium. This activity was encouraging, and the quality of the buildings was little heeded. So much was to be done, that doing almost anything

seemed valuable. As a consequence, most of the cottages were inferior. They were crowded closely together. In design they lacked variety and artistic effect, but they sheltered people and increased the capacity of the town. Elaborate building regulations then, even if any one had thought to make and to enforce them, would have only retarded growth and seriously impaired the rapid expansion of the community, an expansion so essential to the broad foundation of the whole system.

The development of the educational work gradually found expression in the Chapel, the Temple, the Amphitheater, the Hall of Philosophy, and the Museum. The old Hotel was transformed into the School of Lan-

tails of municipal building and organization, in which he was energetically aided by the indefatigable superintendent of grounds, Mr. Amos K. Warren. The hotel problem was a serious difficulty in the beginning, and for several years thereafter. The large restaurants which had been established at the beginning were not a permanent success. The system suggested too much the idea of "feeding at the public crib." There was a demand for better food, better service, and greater privacy. This need began to be satisfied by boarding houses, or cottage hotels, which accommodated a few guests each. The competition of private proprietors raised the standard and increased the comforts of living. A new hotel was built on the site of



Sewer tunnel under construction.

guages, and a handsome covered rostrum took the place of the original platform. Tents were pressed into service for classes that could not find more permanent quarters. A large canvas pavilion served as a refuge when the celestial roof of the Auditorium leaked, as it sometimes did copiously.

Through all these early years President Lewis Miller gave his personal attention to the de-

velopment of the present Hotel Athenæum, and in 1877 a canvas hotel, which had seen service at Philadelphia during the Centennial, was combined with the rather crude wooden structure. The result was a composite which excited the wonder and amusement of guests. Yet it fairly served the necessities of a transitional period.

Convinced that the success of Chautauqua

largely depended on the possession of a first-class summer hotel, President Lewis Miller, Mr. Francis H. Root, Mr. Frank D. Carley, and several others formed a stock company, and built in 1882 at a cost of \$125,000, the Hotel Athenæum, in many respects one of the best hotel structures in the country. It is only just to say that these men did not expect to make a profitable investment, and that they were not disappointed. The company have been really benefactors of Chautauqua rather than capitalists seeking a return for their money.

In 1879 the Amphitheater was the response to a cry for a covered auditorium. "Weather permitting" was too contingent a phrase for the Chautauqua program, and the canvas pavilion could not contain the great audience. President Miller conceived the idea of throwing a flat roof over a ravine; the thing was done, and that too at a total expense of only \$4,500. The result was one of the most perfect places for public speaking imaginable. If only the roof could have been supported by iron trusses instead of by posts which interfered with the view, the building from the standpoint of speakers and hearers would have been almost faultless. But the finances of the Assembly forbade the more expensive construction.

With the increase in attendance and the multiplication of excursions, the old pier and pier-house became totally inadequate. The long-suffering public penned in a sort of stockade on a small open pier complained and rebelled. The Assembly, burdened with debt, was compelled to delay the erection of a new building until its financial condition warranted the expenditure. At last in 1886 the new pier-house, with ample offices, waiting and baggage rooms, and on the second

floor shops and bazaars, was finished. In the tower was placed a chime of nine bells, some of them the gifts of classes in the C. L. S. C. This building has admirably served the purpose for which it was erected.

The urgent demand for better class-room facilities, partially supplied by the Annex Buildings of 1884, was more fully satisfied in 1887 by the completion of the College, in which the classes, heretofore too much scattered, were brought together under one roof. The placing of this new structure in a then remote part of the grounds, has had the desired effect of stimulating building in that direction.

The Normal Hall, built by the Sunday-school

Normal Alumni some years ago, plays a valuable part in the work of the Assembly. By the gift in 1889 of Kellogg Memorial Hall, the late James H. Kellogg not only reared a noble monument to his mother, but greatly aided the Assembly in its work for women and children, for whose especial benefit the Hall was designed. In 1891 the Arcade, the C. L. S. C. Office, and the College Chapel were added to the list of public buildings. The first took the place of cheap and unsightly shops and booths, many of which were burned during the summer of 1888. In this new building are to be found booksellers, jewelers, and other merchants. The Union C. L. S. C. Class Building occupied during the season of 1892, is the latest, as it is one of the largest of the public halls.

The denominational spirit at Chautauqua



Manhole under construction.

is never emphasized, but the ideal of "unity in variety" has resulted in the association of those who think alike religiously. These groups have in many cases built for themselves clubhouses for social intercourse. Thus the Congregationalists, Methodist Episco-

above Chautauqua, and the laying of a system of water mains below the frost line in all principal quarters of the town. This reservoir, fed by a small stream, and by water pumped from the lake, contains an abundant supply, which is delivered under such pressure that a



Site of the old Amphitheater, on which the new is being constructed.

paliens, Presbyterians, and United Presbyterians now have commodious quarters, while the Protestant Episcopalians, Baptists, and Disciples are planning soon to follow the example already set.

The destruction by fire in March of 1887 of nearly sixty cottages called attention emphatically to certain necessities that had been for some time disclosing themselves. It was clear that wooden buildings ought not to be crowded indiscriminately together, and that unless some adequate water supply, available summer and winter, could be obtained, the whole town was liable to destruction. From this fire may be dated a new municipal era. It was felt that Chautauqua had passed both the experimental and mushroom stages. Building regulations were adopted looking not only toward safety by imposing a fire "reserve," but also toward an improvement of architecture. The new policy has been carried out not without some friction, it is true, yet so successfully as to command the approval of those who at first opposed the seemingly arbitrary restrictions.

But more important still for safety was the building in 1889 of a reservoir on the hills

strong stream can be thrown over any building on the grounds. A well-drilled fire brigade, with three hose reels and a hook and ladder truck, is in service the year around. During the past autumn the reservoir has been enlarged. All earth has been removed down to the gravel stratum, and a second or filtering dam has been put in.

This protection has had a marked influence on the building of cottages. More than seventy-five summer homes, substantial and artistic, have been built since the autumn of 1889. Along with the restrictions already mentioned, the Assembly has adopted the liberal policy of furnishing plans and specifications free of charge to all who wish to build.

Another serious problem presented itself early in the Assembly's history, and received only temporary solution. That was the question of sanitation. At first the plan of removing sewage from public receptacles was comparatively successful, but with an increase in population and a lengthening of the session, the system showed signs of inefficiency. Relief was found for a time in the multiplication of private cess-pools, but that

policy soon reached the limit of safety and convenience. Yet this temporary system was so carefully administered that the health record of Chautauqua was remarkable. Illness of every kind has always been rare, and disease traceable to local causes, almost unknown. But there were disagreeable features connected with this outgrown method, and the necessity for a radical change became pressing.

The Amphitheater, meanwhile, had proved unsatisfactory. In the height of the season its capacity was overtaxed. The supporting posts rendered many of the seats undesirable, and worse still, the flat roof, in spite of continual patching, had developed a sieve-like character which recalled the old open-air Auditorium. The need of a new building was as great as the demand for a sewer system.

The trustees at their semiannual meeting in August, 1891, authorized the construction of sewers, and it was fully expected that they would be ready for use during the season of 1892, but the surveys developed unexpected difficulties, which so delayed the work that

engineer of the Chautauqua sewer system, Mr. Samuel M. Gray, of Providence, R. I., is a man of eminence in his profession. For eighteen years he was city engineer of Providence, R. I., and his report on the proposed sewerage of that municipality is one of the most valuable documents of the kind in existence. Mr. Gray's rank as an engineer was attested by his appointment by President Harrison, under an act of Congress, as one of three engineers to examine and report upon the sanitary arrangements of the City of Washington. Mr. Gray's work for Chautauqua has been well planned, and his requirements have been honestly and efficiently carried out by the contractor, Mr. W. J. Dunn, who has won an excellent reputation in connection with large contracts in Allegheny City, Washington, Pa., Corry, Pa., and other cities and towns. Mr. Gray has been represented by Mr. George H. Leland and Mr. Thomas McKenzie, one of whom as resident engineer has given constant supervision to the work. Mr. Charles D. Ray has acted as superintendent for the contractor. The most careful inspection has insured the use



Rustic bridge across ravine, in rear of Amphitheater.

it could not be done in the autumn. It was deemed unwise to run the risk of exposing so much fresh earth in the spring, and therefore this work was postponed until last October, when active operations were begun, and pushed with such vigor that at the time of writing this, four miles and a half of sewers are in place and completely finished. The

of the best materials combined and placed in the most approved manner.

The plan of the system includes a trunk line extending the length of the town, and varying in diameter from twelve inches at its upper end to twenty inches at its mouth. The lateral, or tributary sewers are eight inches in diameter. These have been laid in all

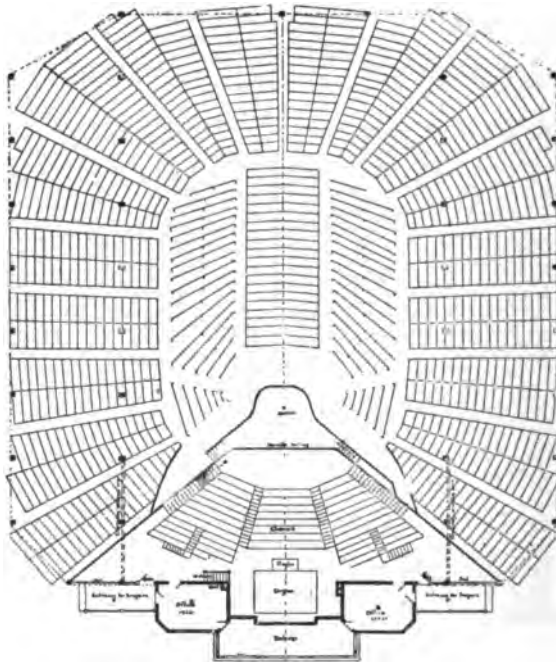
streets where service is necessary, but with the growth of the town about a mile and a half more of "laterals" will be required to make the system complete.

The Chautauqua plan includes certain features which deserve mention. There is not a curve in any line of sewer. At every turn or change in grade there is a "manhole," a well-like brick structure with an iron cover, by means of which access may be had to the sewer in case of stoppage. There are one hundred and twenty-five "manholes" in the Chautauqua sewers. The lines have been so well laid that the eye can see from one "manhole" to the next in either direction. The sewers are laid at a depth varying from a few inches to fifteen or sixteen feet. Connections with more than two hundred cottages are now being made, and many more will be arranged for before May, 1893, after which until October no trench digging will be permitted.

What will become of the sewage is the interesting and important question. It will not flow into the lake. Chautauqua has never from the beginning been guilty of polluting those pure waters. The sewer will discharge at a point in the meadows far below the baseball field. Disposal works will be erected, and the sewage treated by a method of chemical action and precipitation, which separates and purifies the water and condenses the solid matter. The sewage of Worcester, Mass., and several other cities, is successfully disposed of in this way. There is no odor or other disagreeable feature connected with this plan. There is not room for doubt that the sanitation of Chautauqua has been provided for in the most effective way known to modern scientific engineering.

At the annual trustee meeting in January, 1892, a plan for remodeling the Amphitheater was presented, but the cost so closely approached the expense of a wholly new building, that the matter was postponed to the summer meeting, when a design for an entirely new structure was approved, and its building authorized. President Miller, the deviser of the original Amphitheater, has had a large share in planning its successor. He has given much time and careful study to the perfection of this new auditorium, which will combine, it is hoped, with the excellences of the old, many new and very desirable features. The site will be the same. The new building will be one hundred and eighty-five feet long and one hundred and sixty feet wide—an increase of more than thirty feet in its longest dimension. The pitch roof, covered with iron shingles, will be supported by steel columns bearing bridge construction trusses. There will be a central space one hundred and sixty

by one hundred feet without columnar support. A row of wooden pillars about the edge of the building will carry the eaves of the roof. The Amphitheater will be fitted with solid-backed benches, inclined at an agreeable angle. There will be a wooden ceiling over the whole auditorium, and all woodwork, pillars, benches, and posts will be painted in light tints. The choir gallery will be arranged in rising concentric tiers, and will be lighted from above by a



Floor plan of new Amphitheater.

clerestory. On each side of the organ, there will be a cloak-room for the use of the chorus. The lower floor opening on the ravine will contain a large reception and waiting room for the use of the Assembly's guests. On the right of this apartment will be found the offices of the Department of Instruction,

and a retiring room for speakers. A private roots were being washed away have been passage will connect this suite with the plat- protected.
form. On the left side of the reception hall During the past ten years the material



Rear and side view of new Amphitheater.

will open the retiring rooms for solo singers. There will be a communicating hall and stairway between these rooms and the chorus gallery above. The different offices and apartments will be connected by speaking tubes and electric bells in such a way as to facilitate the management of concerts and entertainments by insuring prompt and harmonious co-operation. The illustration and diagrams give an admirable idea of the aspect of the new building and its internal arrangement.

The improvement and beautifying of the grounds has kept pace with the erection of buildings. Parks have been opened, lawns have been graded and sodded, a baseball field and tennis court have been laid out. More important still, the lake front has been extended, lined with stone and filled with gravel; thus land that was needed has been saved, and trees whose

growth of Chautauqua has been remarkable. On public buildings, the purchase of property, and the improvement of the grounds, over \$180,000 have been expended in this period. The work now in progress will very materially increase this amount. It is only just that a word of praise should be spoken for the Assembly secretary and superintendent of grounds, Dr. W. A. Duncan, of Syracuse, N. Y., who since his election in January, 1883, has given evidence of unusual energy and far-sightedness, and ability of a high order, in a position always exposed to criticism and difficult to fill.

Such in outline has been the development of Chautauqua, the town, which in the summer of 1893 will be as safe a place as careful and scientific engineering can make it. Chautauqua has been healthful in the past, and has now done all in its power to insure the best conditions for the future.

THE YEARS.

BY RICHARD BURTON.

OUR years are gifts from out the sky ;
Misspent, like meteors flashing by,
But lived aright, like stars that shine
With steadfast light, and seem divine.

BRYANT.

BY JOHN VANCE CHENEY.

PERHAPS we have poets enough now,
but how close the escape from more of
them! A few additional points of
time and circumstance in his favor, and the
far-away fighter, Freneau, would to-day be a
familiar voice. The hand that penned "The
Indian Burying Ground" and "The Heroes
of Rutaw," like that of Idris, had higher cunning
than the holding of the sword. Side
by side with the soldier, the ghost of the bard
glides toward us, in his shadowy hand a
blossom of wild honeysuckle:—

"From morning suns and evening dewa
At first thy little being came;
If nothing once, you nothing lose,
For when you die you are the same:
The space between is but an hour,
The frail duration of a flower."

Again, a few friendly lifts, and scholarly
Sands would be abreast with Whittier in his
early work; "Mogg Megone" would have a
rival in "Yamoyden":—

"Beyond the hill the spirit sleeps,
His watch the power of evil keeps;
The Spirit of fire has sought his bed,
The sun, the hateful sun, is dead.
Profound and clear is the sounding wave,
In the chambers of the Wakon-cave;
Darkness its ancient portal keeps,
And there the spirit sleeps—he sleeps."

And the young author of "A Health," had
not he, too, germs of poesy that, in a kinder
season, had come to substantial blossoming?
He also saw the poetic potency of the soil,
or he had never chanced upon that dusk
beauty of the wild:—

"But not a flower lies breathing there
Sweet as herself, or half as fair—
Exchanging luster with the sun,
A part of day she strays—
A glancing, living, human smile,
On Nature's face she plays."

Another early piper of the new world, Bral-
nard, born to the realm of dreams yet never to
enjoy the promised inheritance, sends his
gentle spirit down to us in the nature-song
beginning,—

"I saw two clouds at morning
Tinged with the rising sun;

And in the dawn they floated on,
And mingled into one:
I thought that morning cloud was blest,
It moved so sweetly to the west."

Lines of so simple and subtle beauty as those
of his "Revery" are not any too common
among those that, by reason of a more propi-
tious hour, make their fair colors fast:—

"Yes, there are thoughts that have no sound—
such thoughts
That no coined phrase of words can utter them—
The tongue would syllable their shapes in vain—
The cautious pen, even in a master's hand,
Finds nothing at its point to mark them with.
No earthly note can touch these airy chords;
'Tis silent music—indescribable.
We hear it when the ear is shut, and see
Its beauties when the eye is closed in sleep;
We feel it when the nerves are all at rest—
When the heart stops, and the charmed soul
throbs on."

Stormy old John Neal, master of all pro-
fessions and businesses, everything from
boxing-master to novelist, he, too, must fail
to take the heights of song. Well, he gave
success and defeat a sharp tug over him. If
his "Birth of a Poet" is not a family record,
the world must back one before one dare so
decide:—

"On a blue summer night,
While the stars were asleep,
Like gems of the deep,
In their own drowsy light;
While the newly-mown hay
On the green earth lay,
And all that came near it went scented away;
From a lone woody place
There looked out a face
With large blue eyes
Like the wet, warm skies,
Brimful of water and light;
A profusion of hair
Flashing out on the air,
And a forehead alarmingly bright.
'Twas the head of a poet! He grew
As the sweet strange flowers of the wilderness
grow,
In the dropping of natural dew,
Unheeded, alone,
Till his heart had blown

As the sweet, strange flowers of the wilderness
blow ;

Till every thought wore a changeable stain
Like flower-leaves wet with the sunset rain.

A proud and passionate Poet was he,
Like all the children of Poesy ;
With a haughty look and a haughty tread,
And something awful about his head ;

With wonderful eyes
Full of woe and surprise,
Like eyes of them that see the dead.
Looking about,

For a moment or two, he stood
On the shore of the mighty wood ;
Then ventured out

With a bounding step and a joyful shout,
The brave sky bending o'er him,
The broad sea all before him !"

A score of names, now hardly known, bear witness to hurried visitations of the muse deserv-
ing of something better than forgetfulness ; but the case of poor Percival seems most pitiful of all. Blake himself does not better illustrate the poetic temperament :—

"I have of late fallen into an unconquerable habit of dreaming with my eyes wide open. My whole life has been a round of reveries. I have lived in a world of my own imagining ; and such has been the vividness of my conceptions, that I can, at any moment when I have an inclination, summon them to my mental presence with the ease of a magician of old, when he evoked with his charmed rod the shades of the departed."

With this temperament, and with learning and spontaneity rarely equaled by successful adventurers up treacherous Helicon, he, with the rest, must be enrolled with the almosts.

"The world is full of poetry—the air
Is living with its spirit ; and the waves
Dance to the music of its melodies,
And sparkle in its brightness.

Earth is veiled,
And mantled with its beauty ; and the walls
That close the universe with crystal in
Are eloquent with voices that proclaim
The unseen glories of immensity,
In harmonies too perfect and too high
For aught but beings of celestial mould,
And speak to man in one eternal hymn,
Unfading beauty and unyielding power."

The world of poesy is peculiarly Percival's own, but there, too, a miss is as good as a mile, and his name is now rarely heard.

Perhaps a dozen of our early lovers and practicers of verse were more than Bloomfields and Clares ; yet as these fell away at the ap-
G-Mar.

proach of robust Thomson, so our home songsters dropped back into the shadow in the presence of the lad that began at once his own and his country's poetic career with the masterly "Thanatopsis." The theme of our forgotten singers was nature and the freedom of man, and it is much the same yet. With Bryant especially the good old Mother is the main inspiration ; to her he goes and through her appeals to The One. As in the case of Whittier, poetry is not the vocation ; if Whittier gave his best years to the liberation of the slave, Bryant gave his—a half-hundred of them—to the general guidance and advancement of his countrymen. Always a moralist, he is at times a poet. Meditation on the great theme of life and death in the calm presence of nature—this was Bryant's rest from the toil of a long and busy life, and it was in these seasons of repose that he earned the title, "Father of American Song."

"Thanatopsis"—though the "Thanatopsis" of 1811 was not the "Thanatopsis" of to-day—written in the middle of the teens announced a new poet, a new poet with the nice balance of brain that insures certainty. Bryant struck surely the first time, so surely that he was not able to better the stroke in the fullness of years. So nicely balanced were his faculties that he had simply to hold the course in which he placed himself at the first step. One characteristic,—steadiness of merit, was assured thus early evidenced ; a characteristic at once strong and weak. For, while with unerring judgment—another word for taste—we are certain of the recognition and constant maintenance of fitness,—are certain of the artist, on the other hand, the judgment so austere and inflexible that it will turn neither to right nor left means self-containment bordering on the dangerous. Only when the mind, yielding the control, can now and then be carried out of itself, are we sure of something better than has been before ; then only we predict true progress and look for the occasional surprises of perfection that astonish, most of all, the unwitting instrument of their production. There is grave danger in faultlessness. Virtue herself is wont to announce her regal coming by a tattered and shambling herald. It is a happy augury when one in the direct line of the blood of song, is caught paying court to the dull or the trivial ; ere long he will prove as pliant in the grasp of beauty and power. By the backward swing to the farthest point

from inspiration impetus is gained that, on the return sweep, carries to the amending height of success that is forever an astonishment. While, then, we have in Bryant a sure artist, we never get from him the unexpected.

It is a current notion that Bryant is the high-priest of nature. This, I suppose, is because he rears his altars in the woods and fields. Nature is the altar; but the goddess is morals. Bryant is skillful in depiction of the place of his solemn ceremony, he is second to none of our poets as a "nature painter." A painter, however, is not a priest. Painter of nature, priest of morals, Bryant uses his skill as an artist to frame the features, to enforce the message, of the lofty goddess. I say, the message, for there is but one,—duty, the faithful, honorable bearing of the burden, and trust in The Highest. Wordsworth, too, was high-priest to the "Stern Daughter of the voice of God," but, devoted as he was, he could divide the service 'twixt her and nature; with the rigid cast of Bryant division is impossible. Wordsworth, domineering when with his fellow-men, could surrender himself to nature, content to be her mouthpiece; hence the unevenness, the variety, and the occasional ecstasy,—the incarnation of charm that is of the marrow of his immortality. Hence, too, the hope and the joy,—

"That blessed mood,
In which the burden of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened; that serene and blessed mood
In which the affections gently lead us on
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body and become a living soul
While with an eye made quiet by the power
Of harmony and the deep power of joy
We see into the life of things."

To see into the life of things—here is the pith of Wordsworth's genius, and here again is a power which differentiates these two high-priests, among the most austere on the list of song.

While Bryant is, perhaps, our most correct "nature painter," the treatment of nature is external compared with the treatment of his own remote, lofty soul. We are wont to say that Byron had but one theme,—himself; it is almost, if not wholly, as true of Bryant: He stands at the altar, stately and calm, com-

PELLING the elements to bend to his one high mood; looking neither into the mind of his fellows nor into the heart of nature, his gaze is fixed on his own heart and mind, which, through the myriad symbols surrounding, grasp at the Author of all. Under the eye of the Master he stands, not to see into the sources of joy, but to brood his way to the victory of reason over a predisposition toward a mild form of melancholy. With little relaxation, with little color, it is the one steady, strong stand for the unspotted life. Wordsworth received from nature, Bryant gave to her; Bryant masters, Wordsworth is mastered. Here, I think, is the key to Bryant's limitation; and herein I find the solution of his slight production in point of quantity. He had but one thing to say, and that said, why should he repeat it? Once the rare purity and nobility of spirit cast in language noble and pure as itself, the task was ended. Material so precious is soon exhausted. The riches of Bryant's nature being single and isolated, his unerring judgment deterred him from idle digging on either side of the slender gold-bearing vein.

The poet of "unbought grace" has always youth, enthusiasm, inspiration; these are among the tests. Bryant was born old. The gain was the sparing of toil toward perfection, the loss was the youth, the enthusiasm, and the inspiration. Bryant's reliance was not on the poet's rock of strength, inspiration, but on a substitute for inspiration—as good a one as may be,—meditation. Nor is this all; the meditation, though in a high, broad field, is in that one field and that only. Even the nature wherein he sets up his altar is of the one realm, the upper realm of quiet and peace, the region of "supreme repose":—

"Be it ours to meditate,
In these calm shades, thy milder majesty,
And to the beautiful order of thy works
Learn to conform the order of our lives."

So strong is the tendency toward tranquillity that the burden of the song is less the life than the fate of the race. Bryant is the laureate of gentle, restful death. Plainly as this is shown in the "Hymn to Death," it is as plain in "Thanatopsis," "A Forest Hymn," "The Prairies"; in nearly all the poems, long and short; it is the theme of the perfect lyric,—the loveliest and most familiar lines of all the thirteen thousand. With this one hard theme in mind, we are in a position to appreciate the purity and majesty of spirit

and the art that can hold restless mortals attentive to it so long.

Thoroughly aware as we are in Bryant, of the vegetarian even to the verse, a little shivery with the chillness, ever and anon we would bespeak for the white fane a red coal from the roaring forge of our "Kosmos"; we would be only too glad of a live word, as out of the whirlwind, sounded by the other revolver, the great rebel, able to lead more fractious legions than shall ever rise, head and host in himself,—sounded by him who with one bold love-push hurries us into the presence :

"Oh, good gigantic smile o' the brown old earth,
This autumn morning! how he sets his bones
To bask i' the sun, and thrusts out knees and feet
For the ripple to run over in its mirth;
Listening the while, where on the heap of stones
The white breast of the sea-lark twitters sweet."

Nor do we trouble, indeed, to strike so high; we would relish a throb from the pulse of one of our almshouses :

"The Spring is here,—the delicate-footed May
With its slight fingers full of leaves and flowers;
And with it comes a thirst to be away,
Wasting in wood-paths its voluptuous hours,—
A feeling that is like a sense of wings,
Restless to soar above these perishing things."

A little color, a little warmth, a little of the something that comes close,—we fairly hunger for this, still we will not listen for a moment to anything like a denial of the "father's" distinguished place, of his veritable success. This is but another way of saying that Bryant, strong in simplicity and sensuousness, is weak in passion. I have said this before, when noting the absence of youth and enthusiasm, of joy. The coldness of Bryant—though he is never down to the degree marked by the French critic that would have him bound in fur—reaches farther than his admirers generally are willing to admit. Imagination has its bed and procreant cradle, side by side with passion, in warmth. Imagination Bryant has, pure imagination, and not a little of it. Imagination, however, is not a fixed thing; there are kinds or degrees of it as well as of the reasoning power and of passion. The kind or degree of imagination characteristic of Bryant is to be found, as I see it, in such lines as these :

"Or haply the vast hall
Of fairy palace, that outlasts the night,
And fades not in the glory of the sun ;—

Where crystal columns send forth slender shafts
And crossing arches ; and fantastic aisles
Wind from the sight in brightness, and are lost
Among the crowded pillars."

For a passage of exceptional vigor and movement, I quote from the "Hymn to Death" :

"And when the reveller,
Mad in the chase of pleasure, stretches on,
And strains each nerve, and clears the path of
life
Like wind, thou point'st him to the dreadful
goal,
And shak'st thy hourglass in his reeling eye,
And check'st him in mid-course."

Among the lines cited by Stedman as illustrative of Bryant's imagination are the following, from "Thanatopsis" :

"And, poured round all,
Old ocean's gray and melancholy waste."

"Take the wings
Of morning, traverse Barca's desert sands
Or lose thyself in the continuous woods
Where rolls the Oregon, and hears no sound,
Save his own dashings—yet the dead are there."

There is no mistaking the imagination in these lines, but try them with this :

"And I have felt
A presence that disturbs me with the joy
Of elevated thoughts ; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air
And the blue sky, and in the mind of man—
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

Here, I am quite sure, we have two kinds or degrees of imagination, and I am equally sure that there is as great a distance between them as there is between the lyrics, "The Yellow Violet" and "The Solitary Reaper." Stedman quotes also from "A Rain-Dream" :—

"'Tis the Wind of night ;
A lonely wanderer between earth and cloud,
In the black shadow and the chilly mist,
Along the streaming mountain-side, and through
The dripping woods, and o'er the plashy fields,
Roaming and sorrowing still, like one who
makes
The journey of life alone and nowhere meets
A welcome or a friend, and still goes on
In darkness."

Set this against a line and a half of Wordsworth's,—

"A mind forever
Voyaging through strange seas of thought
alone."

Take "The Prairies," which Stoddard right-fully says is worth going to the end of the world to write :

"Lo! they stretch
In airy undulations, far away,
As if the ocean, in his gentlest swell,
Stood still, with all his rounded billows fixed,
And motionless for ever."

This is indeed, excellent ; but mate it with the imagination of the scornful Georgian, a few traces of whom Swinburne has kindly permitted to remain :—

"The eternal surge
Of time and tide rolls on, and bears afar
Our bubbles ; as the old burst, new emerge,
Lashed from the foam of ages ; while the graves
Of empires heave but like some passing waves."

Will the two imaginings mate? No more than will these :

"I lie and listen to her mighty voice :
A voice of many tones, sent up from many
streams
That wander through the gloom, from woods un-
seen
Swayed by the sweeping of the tides of air,
From rocky chasms where darkness dwells all
day,
And hollows of the great invisible hills,
And sands that edge the ocean, stretching far
Into the night—a melancholy sound !"

"The gentleness of heaven is on the sea.
Listen! the mighty being is awake,
And doth with his eternal motion make
A sound like thunder everlastingly."

And so we might go on ; but this is far enough to exhibit what I conceive to be the kind or grade of Bryant's imagination.

I have reversed the common process, and laid the stress on the limitations and deficiencies of America's first poet—first in time, and one of the first in excellence. In his case, as in that of the other poets reviewed, the purpose has been to listen to the voice, forgetting as far as possible who it is that sings. Poetry, not the poet, must be first in the thought if the estimate is to be just and instructive. To be just in a review of the patriarch of American poetry is no easy task for an American ; and if, in my effort to be just, I have gone too sharply contrary to the natural bias of respect and admiration, it is an error of judgment, to

be forgiven, first of all, by the poet of judgment so sure, the poet who, standing second to none in respect for his art, would wish to be tried by the strictest of its rules and examples. So tried, I find merit sufficient indeed for the modest ambition of the author before us : the loftiest of spirits, a strong, broad mind of exquisite poise, a sure eye for natural things, and the cunning of art to give these perfect expression.

And here I would ask a question. Is the perfectness of Bryant's expression generally and thoroughly appreciated? Poetry is little read, and there can be small hope of thorough, widespread appreciation of it till the hearts of the poets are plucked out and held, dripping, before the eyes of the world. To do this looks something like murder, but no gentler proceeding will catch and rivet the roving eyes of the multitude. To edit a poet, I say, savors of the criminal, but it so savors only to our reverence and affection—qualities misleading as they are admirable. In strict truth there could be neither a wiser nor a tenderer tribute paid the hallowed memory of our poets than to pluck out the heart of their work and hold it up to universal gaze ; and the service so rendered to the people would, in my judgment, transcend many a loud suggestion for reform and improvement. It is my conviction that a volume of one hundred poems could be selected from the works of Bryant, Emerson, Holmes, Whittier, Longfellow, and Lowell, that would not only surprise the English-speaking world with the worth of American verse, but would prove a potent stroke for culture. Bryant, for example, wrote one hundred and sixty poems ; while it is on a dozen of these that his fame rests. The dozen include the others, they are really all, they are Bryant. As with him, so with the rest of our poets, so with all poets of all times and lands, the masters excepted, whose number can be reckoned by the count of one's fingers. To read the poets is impossible, to read the heart of them is possible ; and whosoever would enroll himself among the world's benefactors, let him hold up the heart of at least one poet to the long fixed look of the people. Think what it would mean for moral elevation, for spiritual growth, for the love of pure beauty, were it part of our schooling to be thoroughly familiar with the following poems, and with a like small number of others that represent their authors severally as these do the "Father of American

song": "Thanatopsis," "To a Water Fowl," "A Winter Piece," "A Forest Hymn," "June," "The Death of the Flowers," "The Evening Wind," "The Prairies."

I have barely noticed Bryant's fifty years' service in practical affairs; I have passed, too, his original handling of the noble meter which was the natural outlet of his soul, and his resounding of the strains of the old father of the fathers of song: on these points I have,

at the present time, nothing to add. It remains simply to observe that, if the trend of song has been steadily away from the model set by Bryant, we have but to remember that fashion is, of all things, the most ephemeral, and to rest assured that to whatever degree divergence may go, that whatever change may come, the voices of our choir will ever blend in proud recognition of their venerable head.

A LITTLE AMERICAN REPUBLIC.

BY CAPTAIN GEORGE P. SCRIVEN, U. S. A.

IN the narrower part of the great American Isthmus that extends from the Coatzacoalcos to the river Atrato, and occupying nearly all the region once called Veragua where Columbus failed in his last effort to discover the passage to the Indies, lies the little republic of Costa Rica—the smallest of American states.

The country occupies geographically one of the most fortunate positions of the world; it is placed at the gate of the great unbuilt highway that must some day pass through the Lake of Nicaragua, and will become a meeting place of the world's lines of trade; it possesses harbors on two oceans midway of the American coasts; and it occupies that fortunate portion of the continent where localities range in climate from the ceaseless heat of the tropic coasts to the unvarying cold of interior heights, yet are so little separated by time and distance as to be but a step apart.

In short Costa Rica belongs to that part of America where the mountains contain great beds of minerals; the soils support most forms of growth; and all nature bursts with prodigal wealth. It occupies in fact the very heart of the region supposed to contain that illusive paradise of the South where life is one long dream of idleness and human necessities are reduced to a banana bush and a fishhook.

Probably few parts of the world have been painted in such brilliant colors as tropical America, and truthfully painted—except for the fact that the shadows are omitted from the pictures—yet one dreary failure has followed another in the hard fight of man against nature during the four hundred years

that have passed since Europeans first tried to conquer this beautiful desert. The wilderness has remained unchanged during these four centuries, while settlers have passed away leaving of their descendants not enough comfortably to people Manhattan Island; and of their homes not so many as would decently line Broadway from the Battery to the Park.

Yet, if there ever was a land of promise offered to man, it lies between the great mountains of Tehuantepec and the river Chagres, but the promise will never be fulfilled until railways and roads open the country to the world. What profits it the settler that the very posts of his fences take root and grow, if he is compelled to starve; or of what use are miles upon miles of fertile territory that is but a wilderness after all, more difficult to penetrate than the dreariest waste of sand?

Colonization schemes in Central America mean, as a rule, failure to everybody engaged; the promoters lose their time, sometimes their money—the colonists lose everything, even their lives.

But there will be many a Martin Chuzzlewit before the settler from the north learns to look upon tropical America as it really is—fascinating to contemplate, like a beautiful snake, but dangerous to approach.

Life in the tropics is pleasant to the man of means; it may perhaps be made more pleasant there than elsewhere in the world. But for the poor man and the northerner tropical or semitropical America is to be feared, not more on account of its nature and climate than on account of its people, who, accustomed to live upon nothing, see little hard-

ship for the foreigner reduced to the same straits; and wish in their hearts to live as they have always lived, without foreign interference.

This is less true of the people of Costa Rica than of others, for great inducements are held out here to the immigrant; these inducements will in time have their effect and will make the country what nature apparently intended it should become,—one of the pleasantest and most prosperous states of the world.

The coasts, whence comes the name, are rich perhaps, but dreary. On the north, malarial swamps run back to an uninhabited jungle; while on the south, gloomy mountains extend from the sea in a broken line of dismal, rocky heights uncultivated and deserted. But inland, fertile hills rise over more fertile valleys that rest undisturbed as they were left by the shadowy race whose bones lie strewn over a thousand hillsides, waiting like the land for the coming of a race that shall solve their mysteries and give them a place in the history of the world.

The inhabited part of Costa Rica is the interior where alone is seen the true life of its pleasant people. On the coast there are but two towns of importance, Limon on the Caribbean Sea, and Puntarenas on the Pacific, each a landing place for travelers; an asylum for fever; and the residence of a mixed lot of dirty, drunken, and disagreeable people—the flotsam and jetsam of a seaport the world over, and a small credit to the thrifty, prosperous, and intelligent mountaineers who are the real Costaricans.

From one or the other of these ports are formed the impressions of travelers who see nothing of the country but its shores; and these are the persons who, for the most part, tell of Costa Rica and its people.

If Limon is the port visited, impression is given of a dreary coast covered with jungle, on whose borders stands a dirty, straggling town filled with negroes, Chinamen, and hybrids. If Puntarenas is the place from which the country is viewed, then will be drawn a picture of a long, low, sandy point running into an extensive bay limited by dreary mountains; the whole broiling under a fervid sun, which curls the very thatch of the wretched huts that line the sandy streets, driving to shelter the medley of negroes and Indians who form the chief inhabitants.

But should the stranger stop, and at Puerto

Limon take the railroad to the interior, an hour's ride will carry him to scenes more beautiful than can be described, and on again to others more charming still; until he is lost in admiration of the great volcano of Turrialba and of the valley of the Reventazon. Here the railroad climbs amid a chaos of mountains, while below, the river twists like a silver thread through a fabric of varied green; and above, height rises upon height, and the engine itself grows wheezy in the attempt to reach the clouds. At last a stop is made at Paradise.

But this is a most unattractive Eden, placed on the edge of the central plateau by the Spaniards who escaped from the fevers of the valley below; it marks the limits of civilized and classic Costa Rica, that extends thence westward to the Pacific,—a region dotted with towns and hamlets whose names recall a saint here and an evangelist there, with an old world capital hidden under the shadow of every volcano.

From Paradise the train goes on to Cartage, then tumbles down the mountain into the valley of San José, one of the really charming valleys of the world.

This railroad is remarkable. In its way to the Reventazon and beyond, it is shut in by masses of vegetation that rise in solid walls of green lined with the delicate tracery of vines, and seamed by the giant trunks of trees, whose branches far above carry rare orchids that gleam like stars in the forest. But as it climbs, mountain opens beyond mountain; and the vistas through the hills show the somber green of the forest lighted here and there by a clearing where a yellow patch of sugar cane surrounds some native hut that clings to the slopes of the farther hills like a wasp's nest to a dead tree, and marks an outpost of civilization.

The railroad has crossed only a wilderness, it is true, but of rare beauty and promise that will some day blossom as the rose. Even now the dank swamps back of the coast are giving place to plantations of bananas extending far as the eye can reach, like the corn fields of a western prairie; and the graceful plant, with its heavy clusters of fruit, shooting upward like the lights on a candelabrum, promises some day to become a great food product of the world, a rival, maybe, of the western corn.

But passing the low country the train leaves the region of the banana behind, and then it

is that the traveler begins to understand the wonderful road he is traversing. There may be railways of the world as beautiful as this Costarican line; but there are none, I am sure, more exciting to the feelings of the traveler. Built by the energy of an American, it has fallen, like most things in Costa Rica, under the control of the English, and is afflicted with the conservatism that attends most English enterprises. As a consequence the heavy coaches built for the smooth roads of England, sway like cobwebs in a breeze as they cling to the face of vertical cliffs; now flirting around a great headland that rises a thousand feet from the valley below; now sliding down a hill as if chased by a demon, to run up the farther side before the steam dies out of the boilers; always on the verge of disaster, and not seldom going beyond; creaking as if they would break in the short curves; swaying like a ship in a gale; and reducing the passengers to such a state of sickness and terror that they are for the most part unconscious of the beauty of the road until they have reached San José. The chances of a safe arrival there are good; but only long experience with this railroad will convince a stranger of the fact.

Once arrived at the capital of Costa Rica, it is plain that a stranger will be in no hurry to depart; behind him is the English road to Limon, in front a three days' journey by mule across the cordilleras. But the city itself offers attractions enough to make any stranger wish to linger.

San José is placed in a beautiful valley some four thousand feet above the sea. It is never hot, and never cold. From December to April, each day like the next is cloudless and beautiful; while from April to December each day is cloudy in part, but just as beautiful as before, the mornings clear and cool and with that exhilarating quality of the atmosphere—only found in the highlands of the tropics—that makes mere existence a delight.

The hotels are tolerable, for Central America good, and from a room in one of them I can still look out over the mountains that border the valley of San José toward the west. Wooded they are and dark, even gloomy at times; but as the morning sun touches the higher peaks and throws the lower valleys in shade, or the setting sun casts the long shadows of the hills upon the coffee fields and clearings below, the scene is beautiful indeed. In the foreground is a varied and motley view

of tiled roofs, broken and overgrown with weeds or orchids; with here and there a great zopilote placidly stretching his wings in the sunlight, and beyond the hills, or cordillera of the Candelaria, cultivated nearly to their tops, but nevertheless showing a slope or ravine where a dark growth of virgin forest still stands out against the red-brown rocks and craggy heights, about which the clouds cling in feathery masses. Away to the eastward lie the peaceful, cultivated slopes of the volcano of Irazu, extending down to the little town of Santo Domingo, whose white-walled church rises from amid some of the most celebrated coffee plantations of the world; while to the west again, and far in the distance, lies the dreaded volcano of Poas whence come, it is said, the earthquakes that are the terror of the valley, and by its base the wagon road to the Pacific.

A beautiful valley it is, shut in by mountains whose slopes are cultivated almost to their summits; and whose soils produce almost every food product of a temperate and semitropical climate.

South of the valley of San José lie great ranges of mountains, undoubtedly rich in gold, silver, copper, and many other minerals. Even coal is marked upon the maps by enterprising map makers; but coal has never yet been found in Costa Rica, unless the mines reported in Guanacaste, near the Nicaragua frontier, really exist. But certain it is that the vast unknown mountain region extending from Central Costa Rica to the Colombian boundary, must, unless all signs fail, prove some day to be one of the great mineral storehouses of the world. The country is full of gold, of which there can be no better proof than the great number of gold trinkets found in the Indian graves; often, indeed, lying almost uncovered on the site of some vanished Indian town, or burial ground long since became a potato patch or a corn field.

Of these Indians and their relics I have now no space to speak; yet few subjects are more interesting, and few pursuits more absorbing, even to one ignorant of ethnology, than the investigation of the burial places which have lain undisturbed since days that had long passed when America was discovered.

In these great Indian cemeteries each figure lies within its narrow cell of stones, a thin white outline against the black soil; and what is left crumbles to dust at the touch of

light and air, leaving of it all not so much as would fill a wine glass. Yet sometimes a bone here, or a skull there, is sufficiently strong to come entire from the supporting soil and to remain whole in the hand.

Each grave tells its own tale; and all tell the story of the nothingness of man; of his belief; and of his preparation for the journey hence.

As with the northern Indians, this preparation is seen in little jars still containing a substance that once was corn; in utensils placed at the head and feet; and in vessels intended for food to be used on the long journey. But many things seem to have been placed in the grave from sheer vanity to indicate the wealth and position of the owner.

In some of these graves (or *huacas*, as the peasant Spanish word has it) curious jars are found, and oddly painted pottery of graceful shapes, with colors fresh as if laid on yesterday; in others idols and implements of stone, while in others still are found gold images strangely wrought in the form of beast, or bird, or reptile. Often, of course, the grave is empty. One such, I remember, far up the slopes of Irazu, and looking to the east across the valley of the Reventazon to the further hills where first the dawn appears. It was a large grave carefully made with stones, but contained only the outline of two figures, lying side by side, and facing the rising sun, and besides a little amulet of jade. The figures were those of a man and woman, as was evident from the size and thickness of bone and skull whose outlines were clearly traced in the black mold that inclosed them; but the larger shape seemed to lie at rest, while the smaller was weighted with stones as if to hold it down.

How easy it is for the imagination to go back from such a sight to the burial day, many centuries ago, and to picture the living woman held down with stones by the side of her dead husband, until earth could be heaped over her struggling form.

There is doubtless many an unread story told by these graves; and many a curious page of the world's history printed on the rocks that lie scattered over the hundreds of hillsides and valleys of Costa Rica. But who is there to read them, or who to explain the meaning of the mounds scattered through the forest; of the huge idols that still lie half exposed to view; or of the paved roads that apparently beginning nowhere, run on to

nothing, yet hinting at a busy people and bustling towns where now is only the forest? Of the shadowy race whose works these are, nothing is certain, except that they once occupied the land and builded better than they knew, for their works have outlived the very memory of themselves.

One fact, however, I wish to state again and positively; it is that the relics found in Costa Rica come from actual burial places, and not from mere deposits of pottery or sites of abandoned towns. I have found these relics myself, beside a body* whose bones often remained firm enough to remove.

However, interesting as are the dead Costaricans, or rather their predecessors, they are hardly more so than the living. A pleasant, kindly people are those of to-day; Spanish by descent, and far less contaminated by Indian or negro blood than other nations of Central America, or of the West Indies. They are a careful people, who convert their coffee or cattle quickly into money which they plant in some old pot or jar and leave to grow and blossom for their descendants. But they are prosperous too, and many an old mountaineer who never wore a shoe has a bank account that runs well up toward six figures.

It is no unusual thing to see a country man trudging bare-footed to market of a rainy Saturday morning, an umbrella over his head sheltering the noses of his little oxen as well as himself, stopping at the bank to deposit the gains of the week; while behind, in his cart, sit his womenkind, bare-footed like himself, and clad only in cotton chemise and skirt. Yet these are the substantial people of Costa Rica, the bone and sinew of the republic, upon whom the country depends, as it does not depend upon the long-coated gentry that gather in the towns and talk with much ignorance and fluency of the affairs of the world. It is the well-to-do peasant class whose civilization goes no further than a short jacket and an umbrella, that makes the little country what it is, and promises for it a prosperous future.

The country man, as a rule, comes to town only on a market or feast day, and then he brings his family with him. Shy, pleasant-looking creatures are these country girls, with their bare ankles, bare heads, and bare shoulders over which is thrown a mantilla of

* A fact not believed by ethnologists to have been proved, according to Professor Putnam of the Peabody Museum.—G. P. S. Digitized by Google

cotton or silk, gorgeous in color and coming from the hand looms of Salvador, or perhaps from Europe. Even ladies educated abroad, cling to this graceful garment, though they appear at times to feel the necessity of making themselves uncomfortable as well as ungainly by a European hat. Women of the lower class differ little in dress from those of the upper, except for the habitual lack of shoes; these, however, are worn in town on days of *fiesta*, and like the hat destroy much of the grace of the wearer. Nevertheless it is a pretty sight on a feast day, to see the streets and parks covered with women, dressed in brilliant colors; the mantilla bestowed in shimmering folds across the shoulders, from which peep demure, pleasant faces with eyes dark and furtive as those of a little rat; yet pleasant withal, and suiting well the brilliant complexion dashed with a red that would make an English girl pale; the whole face framed in masses of black hair that glistens with grease and sunshine.

The beauties very generally show themselves on the streets in Costa Rica; or in the parks during band practice; but above all in the market of a Saturday morning. Here from eight o'clock till ten, gather men, women, and children—the rich, the well-to-do, and the poor, from the swell about town and his female equivalent to the blind beggar with feet swollen like those of a gouty elephant, some dressed, others undressed, buying, begging, talking, and flirting amid such odors as make a stranger pale, and would elsewhere stifle the first sigh of romance. However sighs are not so easily stifled here, in this great market place of love as well as of cabbages, and eyes are offered for sale amid a jostling crowd that carries the pretty owners along its unsavory stream, past butcher stalls, clothing booths, and on among piles of earthenware, utensils of wood and horn, and hundreds of native articles for which we have no name. Here the serious

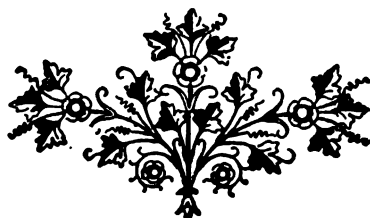
courtships begin and are carried on.

It is hardly necessary to add, after this, that the Costarican is eminently a practical person not greatly influenced by his surroundings. His genius is for getting money; still he is much under the control of the church, and is deeply interested over other unbusinesslike affairs, such as politics, because of which he sometimes loses his temper and gets himself expelled from the country. But presently he returns a hero or martyr, and turns to making money as before.

Like all Spanish Americans the Costarican is a good trader, he buys in the market that suits him best, and suits his customers, but without sentiment. That market nearly always chances to be the Europe which he knows, and whose manufactured articles his customers want. Of the United States and her products he is profoundly ignorant, nor does he care to learn. Every Costarican with a little money and a little leisure goes to Europe and takes his children with him; on his return he copies European life, and when rich enough he and his wife wear European clothes. His children follow in his steps, and will never go to the United States either for pleasure or for business until, like the Cuban, they can be taught to spend their money and leisure there, and are taught to understand that there is a world outside of Europe.

But after all the Costarican only does what we of the United States do, spend our spare time and our spare money—*abroad*.

No American can obtain any real notion of the pleasant little country at our doors, until he has seen it for himself. Costa Rica is a land of rare beauty, inhabited by a kindly people who welcome readily all who come as friends. If their ways are strange, and their surroundings rough, they yet are a pleasant people, of whose country it may be said that there are few places to which an American can go with more pleasure and profit to himself, during a few weeks of a northern winter.



OSTRICH-FARMING.

BY MARCUS BENJAMIN, PH. D.

AMONG the sights of that part of Southern California which Charles Dudley Warner has so aptly termed "Our Italy" are several ostrich farms. While passing a few days at Coronado Beach last spring I had an opportunity of visiting the ostrich farm which forms one of the interesting features of that famous resort.

The domestication of the ostrich is not new and there are said to be evidences of its practice shown upon the monuments of Egypt. At the beginning of the present century travelers reported that several tribes in Central Africa devoted themselves to ostrich-raising and even used artificial incubators. Certain tribes of Soudan, of the Upper Senegal, and of the Algerian frontier still raise ostriches; but not having the practical knowledge required, the results obtained by them are not very satisfactory. They raise their ostriches like real poultry-yard fowls. During the day the birds wander about the camp in search of their food and at dusk they return to pass the night under the shelter of their master's tents. When the tribe travels, the ostriches follow faithfully along without ever turning aside or evincing the least desire to return to a wild life.

Early in the decade beginning with 1860, the attention of English settlers in Africa was directed to the value of ostrich-farming. At first the colonists were satisfied with raising the young wild ostriches caught in the hunt, but finding them so profitable, artificial incubation was resorted to. In 1865 it was estimated that only eighty tame ostriches, distributed among different farms, were owned in South Africa. Ten years later, a census taken in the English colonies of South Africa showed the existence of 22,247 ostriches. The value of the exports of feathers from Cape Town in 1865 was about half a million dollars, which in 1875 had increased to more than three millions of dollars.

Meanwhile the industry had extended to Senegal and Algeria, and in 1881 a farm was established in the vicinity of Buenos Ayres, South America, by the shipment from Cape Colony of a flock of 120 birds. Ostriches have

been also transported from South Africa to Australia, but not in very large numbers. The success of the venture in South America led the American consul in Buenos Ayres to call the attention of the authorities in Washington to the new industry.

Accordingly in May, 1882, the Department of State issued a series of questions to its consular agents in order to ascertain information which would be of value to various persons "who seriously entertained the intention to engage in that industry in the United States." Replies were received from the consulates at Algiers and Cape Town, Africa, and from Buenos Ayres, South America, which were collected and issued in October, 1882, with much accumulated information on the subject under the title of "Ostrich-Farming in the United States."

Concerning the desirability of establishing that industry in the United States, at that time, it said in the report mentioned :

"There may be some hesitation about embarking in the business on the ground that ostrich-farming is likely to be overdone, and that any great increase would cause a collapse in the feather market. I do not think this at all probable."

On this point the consul of Buenos Ayres wrote :

"Indeed so far its effect has been very different. At Cape Colony (in 1881) there is not less than £8,000,000 sterling invested in the business, and the total value of feathers produced yearly now amounts to \$4,500,000. Fourteen years ago the value of the feathers exported from the Cape was \$350,000, entirely from wild birds; and yet prices are as high now as they were then, while the fluctuations in value have not been as great as in the case of most other staple raw productions."

As to the demand for the feathers, what was then said is still true and the quotation continues :

"Nor does there seem to be any probability that the demand for the plumage will ever become less. It is not only part of the court dress throughout Europe, but the feather is undoubtedly the most beautiful article of ornament of its kind, and as such it is to a great extent inde-

pendent of fashion. It will always be worn in all probability, so long as civilized humanity is not above arraying itself in borrowed plumage. The entire female sex of the world are the consumers of these beautiful feathers and to fear a collapse in the industry appears almost absurd."

Among those who entertained the intention of engaging in ostrich-farming in the United States was Mr. E. J. Johnson, and in 1883 that gentleman imported from the Cape of Good Hope, a troop of twenty-three ostriches of the best African stock. The expense of this undertaking was not a slight one, and according to the attendant at Coronado Beach the cost of each bird landed in California was \$1,000. In Cape Colony there is no definite price placed upon the birds, but it depends upon the variety and individual beauty of the ostrich. Approximately, however, it is said that from the ages of fourteen days to five weeks, chicks may be purchased at from \$10 to \$15 each, while chicks seven months old bring from \$20 to \$25. At one year of age they are worth about \$40, and after pairing they are valued at from \$200 to \$800 a pair, according to the variety and quality.

The birds purchased by Mr. Johnson were landed at New Orleans, but after some investigation it was found that Louisiana was not adapted to their culture and the ostriches were brought overland to Southern California. They thrive best in a climate where there is no excess of cold or heat. A damp, marshy soil and a very rainy climate must be avoided. A hilly district is likewise unsuitable. They must have runs nearly flat, the incline only being so slight as to allow the rain to escape from the soil. At first the birds were left corralled in the city of San Diego, and the adjoining country explored for a suitable place for their permanent settlement. This was finally found in the valley of San Luis Rey, about seven miles from the town of Fall Brook, where the clear, dry air, the good water, and the shelter afforded by the Santa Rosa Hills furnished the proper conditions for the establishment of an ostrich farm. Besides this farm there is a branch establishment at Coronado Beach, where a troop of the American-bred birds are kept on exhibition.

There are also six farms in Los Angeles County. The one near Anaheim is perhaps the best known, and there is also one at San

Monico. An attempt was made to introduce ostrich-farming in Arizona, but it did not prove altogether successful.

The ostriches imported by Mr. Johnson have thriven in Southern California and of the original troop twelve still survive, while the total number has increased to one hundred and ten birds. The old birds have apparently maintained their natural vigor and the American hatched birds are unusually fine, both as to size and quality of feathers.

The birds are seldom sick, but they must be protected during the cold season from the heavy rains and carefully guarded from exposure to the wet until they are two years old. After that age it is still desirable to keep them dry, but the wet is not so much to be feared. Diseases by which they may be attacked proceed usually from two causes; either from the nervous system, which becomes easily excited, or from the digestive organs. In consequence it is necessary to prevent the intrusion of dogs, cats, and other animals, for when the birds are frightened they fly wildly about and sometimes kill themselves by running against anything that impedes their flight. The voraciousness of the ostrich is a frequent cause of indigestion and great care is necessary with the younger birds. They swallow every bright thing that they can get—metal buttons, pieces of iron, or braces or chips of glass—and naturally these are disastrous to proper digestion. Mrs. Martin tells how "the manager's lighted pipe was snatched and greedily swallowed by one of our birds before any one could stop him; and for a while the thief was very anxiously watched to see if evil consequences would ensue. Luckily, however, the strange fare did not seem to disagree with him. Another bird picked a gimlet out of a post, in which it had carelessly been left sticking, and tossed it down his throat and was none the worse for it."

The ostrich is naturally herbivorous. It prefers the lucern grass, the clover grass, the oxalis, and in general all alkaline grasses. The leaf of the cactus without thorns, and barley, oats, Indian corn, wheat, and any of the cereals may be given to it. It shows a fondness for sweet fruits, dates, pot herbs, and salads, and it does not disdain to eat either insects, scorpions, snakes, frogs, scraps of meat, and even bones. At Coronado Beach the feed usually consists of vegetables and Indian corn.

A distinction is made between those birds selected for their feathers and those chosen for breeding purposes. The latter never yield such good feathers as those that are kept single, hence it is considered best to separate them. In the wild state the ostrich is polygamous and young birds at two or three years must be allowed to select their mates. When they have once made a choice they should be kept with the bird selected, as they show a decided preference or antipathy. A story is told of a hen frightened by a dog, that ran into a wire fence and was so injured that she had to be killed. For two years her partner was a disconsolate widower and all attempts to find him a satisfactory second wife were unavailing; several hens which, soon after his loss, were in succession placed in his camp, were rescued with much difficulty from being kicked to death.

When the mating-season approaches, the bill of the male bird, and the large scales on the fore-part of his legs, assume a beautiful deep rose color, looking just as if they were made of the finest pink coral; in some cases the skin of the head and neck also becomes red at the same time. For several days he follows the hen without eating or drinking, and when she yields, the pair do not leave each other again until the time comes for the chicks to take care of themselves.

Each couple is provided with a separate inclosure, for the ostrich is extremely jealous and precautions must be taken to prevent any flirtations with other birds. The hen makes a nest by scooping a hole in the sand about four feet wide and nearly a foot deep in which she deposits ten or twelve eggs. In the wild state sometimes as high as sixteen eggs are laid and if they are taken from the nest as fast as they are deposited a hen will lay from twenty-five to thirty eggs, one being deposited every other day.

The process of incubation requires about forty-five days. During this time the pair sit alternately on the eggs. The male bird always takes his place at sundown, and sits through the night—his dark plumage making him less conspicuous than the light-colored hen; with his superior courage and strength he is also a better defender of the nest against midnight marauders. Regularly in the morning, with unflinching punctuality, the hen comes to relieve him, and take up her place for the day.

It is said that one good pair of breeding

birds, well fed, will hatch out a clutch of chickens four times a year with from ten to fifteen chickens in each clutch, thus making from forty to sixty chickens in a year, but this is a very favorable estimate, and thirty chickens is a good yield. The eggs weigh from three and a half to four pounds each, and those which are bad find a ready sale at Coronado Beach as curiosities, at \$1.50 each.

Many of the eggs are hatched in incubators, and especially in South Africa most of the chickens are artificially hatched as then no time is lost in sitting and a greater number of eggs is obtained. In California the young chickens are allowed to run with other domestic fowls and make a strange addition to the appearance of the barnyard. The breeding birds are kept paired in corrals of an acre in extent, and those of one or two years are allowed a range of some thirty acres on the mesa.

An ostrich is first plucked at the age of six to eight months and again six to nine months later, and thereafter every succeeding six to nine months. The chicken feathers are of little value, perhaps \$5 a bird; but the next and following pluckings realize from \$40 to \$150 a bird. Assuming the pluckings to average \$75 a bird, there will be a gross income of \$150 in sixteen months or about \$112 a year from each ostrich. At Coronado Beach the average was about \$100 a year for each bird.

The length of time between each plucking, the weight of the feathers, and the richness of their plumage depend somewhat upon the care taken not to extract the feathers too early, which tends to injure the wing. The condition of the bird, which is largely dependent upon the quality of the pasturage, is the chief thing to be looked after. If the ostrich has always a plentiful supply of food, the feathers will grow and ripen the quicker and may be plucked every seven months; the quality and weight of the plucking are influenced by the state of pasture in a most wonderful manner. When a bird on poor grazing will give a plucking not worth more than \$40, or even less in cases of drought, the same bird kept in good condition, would have produced feathers worth \$150, or even more.

When a bird reaches maturity, at from three to four years of age, each wing produces twenty-five long white feathers or fifty feathers in all (besides the black ones) that are worth at

least \$5 each. At Coronado Beach the feathers are worth from 25 cents to \$8 each.

It is best to draw the feathers at molting-time as then less pain is given to the birds. In South Africa it was originally the custom of the keeper to coax the ostrich to come toward him by throwing to it some corn and then when the bird had its head down, the keeper would catch it by the neck. At the same moment several men would take hold of it by the feet and legs and compel it to squat down. Then its tail and wing feathers would be plucked. Another practice was to give the ostrich some dainties and while it was engaged in eating them, the keeper with a sharp knife would cut the feathers close to the skin.

Subsequently in Algiers a box was devised with movable sides into which the ostrich was driven and the feathers then extracted. The directions given were that the feathers must be caught as near the skin as possible and pressed gently as if to stick them farther into the flesh, then twisted half way round. This movement removes the feather from its socket easily and without wounding the ostrich. A certain degree of dexterity is required for this operation which can then be rapidly performed after a little practice.

A still later improvement is the plucking box now used in Cape Colony. It is a very solid wooden box, in which, though there is just room for one ostrich to stand, he cannot possibly turn around, nor can he kick, as the sides of the box are too high. At each end of the box there is a stout door, the one opening inside and the other outside the inclosure. The birds are dragged up in succession to the first door, and, after more or less of a scuffle, pushed in and the door shut. There the two operators standing one on each side of the box have the ostrich completely in their power; and with a few rapid snips of the shears remove the long white plumes from his wings. At Anaheim, in California, the birds are driven into a corner of the corral by three men, two of whom blindfold them and the third plucks the feathers.

Next the feathers are cleansed, sorted, and dyed for the market. Sometimes the white feathers are quite dirty, and then it is neces-

sary to wash them, after which they are dipped into strong raw starch, shaken in the hot sun, and two bundles of them beaten together until quite dry. Mrs. Annie Martin in her "Home Life on an Ostrich Farm," says:

"The starch makes them look very pretty and fluffy and young ladies in England who economically wash their own feathers would find it a great improvement."

She also says:

"Ostrich feathers are quite tabooed by ladies in South Africa; they are too common, every Kaffir or Hottentot wearing one in his dirty battered hat."

The classification of feathers requires discrimination; this comes from long experience in handling them and hence it is best to follow the simple plan of arranging them in the natural order of their collection; thus from males, the tail feathers, the wing feathers, the breast and back feathers should be each laid aside separately, and from females, the plain tail feathers, the plain wing feathers, spotted tail feathers, the breast and the back feathers should likewise be arranged by themselves. In this condition they can be sent to the market and the expert can then assort them according to his opinion of their value.

Authorities seem to differ quite considerably in regard to the age of ostriches. Some say that they live for nearly one hundred years and that they are known to breed after they are eighty; but that they are shorter-lived seems now to be generally conceded and it is more likely that they live to be from twenty-five to thirty years of age. This is more probable and is consistent with the usual calculation of six times the period which it takes to arrive at maturity, which is the rule usually followed for birds and animals. The ostrich measures from head to foot from six to seven and a half feet, and when angry or excited it can extend its neck in a vertical direction until its extreme measurement reaches ten feet. In the adult age an ostrich will weigh about one hundred pounds and some estimates place the weight of the male bird as high as three hundred pounds and that of the hen at two hundred and fifty pounds.

Woman's Council Table.

METHODS OF TEACHING A PRIMARY SUNDAY-SCHOOL CLASS.

BY MRS. JAMES S. OSTRANDER.

THE idea long obtained that it needed no especial knowledge or preparation to teach an infant class, consequently the most inefficient and inexperienced were often assigned the task of caring for little children of the Sunday school. Happily for the church and the child, Christian educators have seen the folly of such a course, and are now advocating the most thorough preparation on the part of the teacher, and the wisest methods of teaching that which is to be taught.

Two questions naturally present themselves to our mind as we consider the subject:

1. What should be the qualifications of the primary teacher of the Sunday school?
2. What are the teaching methods that will bring the desired results?

In this paper attention will be given to the consideration of the latter question, namely, Methods of teaching a primary Sunday-school class. At the outset let me suggest the subdivision of the primary class into three grades: First, the kindergarten grade, comprising the children of five years and under, over which should be assigned a teacher that has some knowledge of the methods and spirit of the kindergarten, in addition to her general qualification for teaching.

Here no marked restraint should be put upon the children; conversational exercises should be encouraged and freedom of movement allowed so that the little child shall feel really and delightfully at home in the Sunday school. "More sing! more sing!" shouted a three-year-old subject when there was a change of exercise. In this department we shall find pictures, blocks, blackboard, and various objects to be used in teaching.

The next grade, or first primary, may be either taught as a whole, or divided into small classes, according to the ability of the teacher in charge, or other circumstances, in either case the Scripture lesson for the day to be arranged and taught by the principal teacher. For this grade, in addition to the already named supplies of the kindergarten grade, I

would suggest a sand map and sewing cards. These cards are about four inches by five in size, and have either drawn, printed, or hextographed on them a symbol of the Bible lesson for the day. They are to be taken home and sewed with bright-colored thread during the week, by the child, and brought back on the following Sabbath for the teacher's inspection and review of the lesson taught, of which the symbol is a connecting link. The ages of children in this grade should range from five to eight years.

The third grade, or primary promotion class, should comprise children from eight to ten years old, or those whose intellectual capacity enables them to read and pronounce ordinary words. The grade should be subdivided into small classes, with a qualified teacher over each class. Memorizing of hymns and Scripture texts, collection of money, and lesson questions are to be taught in these classes; but the work of instruction delegated to these teachers must ever be subject to the supervision of the principal of the department.

It is in this class that the standard for promotion is ascertained by an annual examination both oral and in writing, that from this grade the children may pass intelligently and with a diploma into the main department of the Sunday school, the teacher accompanying the class whenever advisable. Slates or pads in this grade may be used with interest by the scholars for copying the blackboard work of the teacher. While not needed in some cases, it is desirable in others to have a library for the benefit of those who lack good reading in the home, and the best children's paper that is published should be distributed throughout the department.

An important question in the primary class is how to secure the attendance and promote its regularity. In this department more than any other, parents are responsible for the nonattendance of the children. Co-operation with the parents will help in this particular. The members of the class may help also. Commend a child for bringing in a new scholar. At the end of a quarter an-

nounce the name of the child that brought in the largest number of new scholars. Write letters to absent children. I recall such a letter written to a little girl by her teacher which was received with delight and treasured long after it had accomplished its mission. Still better is a personal visit from the teacher, who on making her call sends in her card to her little pupil; children appreciate such little courtesies. The regular attendance remains largely with the teacher.

Having a Roll of Honor hung upon the wall, and at the end of the quarter reading the names of scholars having been present every Sabbath, encourages some children; they desire to have their names upon the roll, and also to hear the names read before the class.

Attention to physical comfort is one way to keep scholars in the class; a nervous child does not enjoy sitting next to an uneasy, restless boy or girl, and therefore asks to stay at home. I have seen seven boys allowed to sit on a bench that would accommodate only five, the result being discomfort to all.

In the registration of the scholars of the primary department much thought has been given. In very small classes the calling of the roll does well, and the children are pleased to answer to their names, but in large classes this plan takes too much time; and other means must be employed to accomplish the same end. I believe that method to be the best which enables the child to assist in the registration of itself. There are many devices along this line. Each individual teacher would select that plan which seemed to meet the necessities of her case. The coupon method works well, though a little more expensive than some others.

With this plan certificates of membership containing the rules of the school, are given out at the beginning of the quarter. Each child is known on the registry of the class by a number: Sarah B—, on roll book No. 20. Attached to the certificate card are twelve little coupons, numbered to correspond with the head of the card. The child receiving such certificate is required to hang it up in the house, and when she comes to Sunday school detach one of the coupons, bring it with her, and drop it into a box at the entrance of the class room. From these coupons the secretary makes up the record of attendance some time during the session of

school. One advantage this method has over some others is that after the child has dropped its coupon into the box there is no ticket to lose on the floor or elsewhere. Irregularities in attendance are easily detected by changing the color of the card quarterly.

In a recent visit to a neighboring primary class I saw an oak registry frame filled with three hundred little compartments; each was numbered and contained a card one inch by two, with corresponding numbers. Upon inquiry I learned that the scholar entering the class room said to a teacher sitting by the frame, "I am No. 30." The teacher takes card 30 from the frame, hands it to the child, who drops it into a box and takes her seat. After all the scholars present have registered the teacher makes up her attendance from the cards in the box. At the close of the session the secretary makes a list of the absent scholars from the cards remaining in the frame, gives it to the teacher in charge, who visits them before the next Sabbath.

A card worn upon the neck of the child, to be punched as it enters the class room, is a good method. Another, a thick cardboard cut into the form of a shield, numbered on each side; these are used of two colors for the quarter, girls wearing red, boys blue. As the scholar passes the secretary's desk the number is checked on the roll book. Mission school children are fond of wearing any of these cards.

The opening service of the primary class should be bright and brief, and participated in by the entire department, each grade taking some special part. The whole should be characterized by a devotional manner. Songs of praise, reading from the Bible, Scripture responses, prayer, and closing with the Gloria Patri, make up the service. To have this service in print for those who can read is helpful. In large classes to have it stenciled on white muslin and hung before the class is a good plan. The commandments, Beatitudes, the twenty-third Psalm, and the Creed can be procured at any large religious publishing house, and ought to be part of the furnishing of the school.

The closing exercises are more impressive when each grade of the department takes part, but sometimes the younger children are dismissed earlier than the rest. I approve however of the doors being opened, and a closing chant prayer sung by all, after which the *Misrah* is repeated together in a reverent

tial manner. Following this an appropriate march is played and each grade falls into line, walking quietly from the class room, and Sunday-school papers are distributed as the children pass out of the door.

In the opening and closing (like all other exercises with children) there must be an aim

at variety; changing service quarterly if not monthly.

In the next paper will be discussed methods of teaching and review of the lessons; this will embrace the study, illustration, and application of the lessons best adapted to this department.

SOUTHERN WOMEN AT HOME.

BY OLIVE RUTH JEFFERSON.

I SHALL never forget my first outlook more than twenty years ago, on an April morning, from my window in a large mansion in New Orleans, upon the extensive garden and grounds of one of the most attractive places on St. Charles Avenue, in all the resplendent glory of spring in the far-down Southland. Every tree and shrub, even the grass and the "weeds of glorious feature" were unlike the familiar foliage and flora of the three divisions of the country where I had lived until this time,—the New England coast, the valley of the Hudson, and the valley of the Ohio. But still the Southland was only half represented in the superb establishment. The residents, man and wife, were New England people, whom a forty years' residence in this most cosmopolitan of southern cities had failed essentially to change in opinions and especially in the social habits that survive all disruption of society. It needed the observation and experience of later years, especially in the older portion of the South, to understand the enthusiasm of Mr. Page and Editor Bagley in their glowing portraits of the Virginia household of the bygone time.

An extended and sympathetic observation through the homes of many of these states confirms the declaration of these writers that, for good or evil, this *ante-bellum* plantation home has forever departed. Now and then the traveler drifts into a country or suburban residence, especially east of the Alleghenies, where enough of this remains to enable a lively poetic imagination, by the help of the old-time tales of the elderly ladies, to reconstruct that social condition; already so far away that the younger generation have no real conception of what it was. I call to mind one of these great, all-out-doors mansions, embraced as in outstretched arms by its

broad piazza; decorated with every variety of flowering and climbing plant; every door and window wide open; at night the whole interior swarming with the flying insect world; the free and easy style of life meandering from room to room, with remote corners everywhere for long, lazy communion, sentimental, literary, religious, or social; the indescribable stir of the great dining room, the table groaning under the weight of every conceivable good thing, everybody talking, the colored brother circulating like a whirligig, the children "on the rampage," with a colony of big dogs and pet cats and everything as jolly as if the "lost cause" had turned up the greatest "find" of the century. But all this is rapidly changing to a reminiscence. Twenty years more will relegate that old sunny South life, before 1860, to the enchanted realm, whence will come forth perhaps the first really native American literature, of which we have heard so much and seen so little during the last fifty years.

But I am not inclined, from all that goes on before my eyes, to join in the wail of lamentation over the passing of the old-time southern home or order of society.

I have too much faith in down-south woman nature to doubt that the daughters and granddaughters of these fine old folk are on the way through a period of transition, to the building of the southern home after a broader, more exalted, more attractive and truly Christian fashion than anything in the picturesque past. Nobody can wander up and down this wonderland we call our South, from the Atlantic over to the Pacific, without bringing home an irresistible impression that nowhere in the world are such opportunities for comfortable, easy, and beautiful living as in this region, including the valley of the Ohio and the borderland, the region of the

northern Potomac and Chesapeake Bay.

My own experience of many years inclines me, excepting a few favored localities around the Gulf, to say as little as possible in praise of the short southern winter. Outside the region of poetry it comes to me as an endless wandering under leaden skies, through cheerless landscapes, floundering through oceans of mud, in a climate so restless and changeful that even a Boston east wind, a lake tempest, or a prairie cyclone would hardly do justice to the theme. Even in the far South, during the brief winter, one is in perpetual risk of a deluge or such snaps of cold and fevers of heat as make life, to any one save the luxurious traveler ensconced in his "palatial hotel," hardly worth the living. But there is, after all, a nine months' year that bears out the boast of the sunny South. I recall the charm of late December at Old Point Comfort, with its matchless mingling of sea and shore as viewed from Hampton, and well remember the good old English lady who placed at the center of her breakfast table a rare china bowl, filled with roses from her garden imbedded in the first snow of Christmas day. And if anything can charm even the worn-out city American, squeezed dry of all the genial juices of his being, it is the coming of spring, all the way from San Antonio to Washington; the glorious "coat of many colors" which big Texas puts on at Easter; the superb golden garniture of the jessamine overrunning and touching up the most desolate old plantation in South Carolina; the magnificence of rose life which all the way from Charleston to the western mountains of Arkansas, transfigures the land. Surely in such a climate, with a nature so unspeakably bounteous, it would be the failure of the ages if with her coming opportunities of comfort and culture the young womanhood of the South should fail to give us, in a not distant future, a type of home life which would combine the peculiar features of the elder with the more substantial advantages of the later day.

But, first, I trust that all sensible housekeepers, in southern town or country, will set their faces against the impertinent intrusion of the northern bric-a-brac cottage, at which even sober and stolid Queen Anne would have exclaimed in lively protest. Why these good people should permit a crowd of crazy architects to fill their new towns with these structures, hot boxes through the long H-Mar.

summer, shower baths in the pelting rains, a labyrinth of inconvenient little rooms, is past finding out. The good, substantial plantation house of the old time should be the corner stone of the new home on which the southern girl should set her heart, long before her wedding day. Surely a region of the country that gave to Boston a Richardson and to Chicago a Root, ought to furnish the architects and builders of the new homes of its own people. It may be that, in this as in some other things, the South is waiting for its woman-architect, who out of her native social instinct and cultivated taste may design the mansion fit to adorn her summer land.

Our southern women, just now, are lifting the heavy end of the universal burden of household service in a transition period. Twenty years ago I heard as much grumbling over the servant-girl question in English homes as to-day in Boston and Washington. Everywhere in Christendom the professional household servant, male and female, is emerging from the chrysalis of the old servitude to the full liberty of responsible citizenship. It is useless to try to bulldoze your New York coachman, whose vote may defeat you for Congress, or to try to "keep in her own place" Bridget, Minna, or Dinah, who probably wears as stylish a gown as your daughter and expects to ride in her carriage or, at least, live in her own comfortable home. At present the old-time ideal colored cook, chambermaid, "mammy," what-not, has emerged into a well-satisfied housekeeper on her own account. The long streets of decent homes in our southern cities and the growing comfort of the better class of the colored people in the country, ought certainly to reconcile a Christian woman somewhat to the inevitable changes of the servant supply. The average colored handmaid is now the same kind of woman that used to figure as a field hand. It is not strange that these crude, half-savage creatures should not come forth from the one-room cabin and the barbarous ways of living of several millions of their people full-fledged servants in the homes of the South.

There seems only one way out of this present Slough of Despond and the leading educational women of this section already see it. If our southern women aspire to live in the enjoyment of the good time that is certainly coming toward them, they must face the situation; establish schools of skilled house-

keeping, first for their own daughters and then for the colored girls, who can be trained to be the most desirable kind of serving women anywhere. But first the southern young woman must make up her mind, below all new education and accomplishment, to learn the art of modern homemaking—by the aid of labor-saving machinery and the application of her best knowledge, taste, and executive ability to what has now become the finest of the fine arts. Already the great schools established for these people are sending forth numbers of colored girls, well up in this accomplishment. They will not be servants; but, as teachers, housekeepers, and leaders among their own people, will greatly improve the classes below them, and, in time, lift their race above its present low level of family life. Every southern village should establish at least one school of housekeeping as a part of its graded school system, with prizes for intelligent and faithful pupils and the offer of good situations at fair prices to its competent graduates. It will not help matters either to rail against present difficulties, to abide in the present exasperating condition, or attempt to bring in the foreign-born servant in place of the natural handmaid of the country. It is only by taking the "bull in the china shop" by the horns and, for a generation, reorganizing household service according to the Christian dispensation of modern industrial ideas that the new departure can be realized.

But, despite all these drawbacks, the majority of young southern women in their home life are giving no evidence of degeneracy. The irresistible social impulse, the heritage of their whole past, and the inevitable result of their environment of semitropical life, make society everywhere a delight and a refreshment to the visitor from every other portion of the world. Hospitality, in the sense of the indiscriminate entertainment of strangers, is a feature of pioneer life. But nine tenths of the South is still, in this respect, a new country and for many years to come there will be in its vast out-door spaces a great deal of the old-time hearty welcoming of every friendly stranger. In the towns the necessities of the past twenty years have almost destroyed this charming feature of the ancient southern life. Ten years ago I found the houses of the well-to-do people, even in cities, crowded with the relics of less favored families, relatives, and friends,

often a bed in every room and almost an inability to extend elaborate hospitality to anybody. Even the negro cabins were crowded with waifs, picked up and adopted by the hard-working, kindly mothers, already at their wits' end to keep their own offspring alive.

This intensity of family affection and holding together of all branches of the household is still one of the beautiful traits of home life among all classes of the southern people. Far hence may be the time when the frightful dispersion of the household through the hotel, the boarding house, and the tenement house of our great northern towns, shall become the fashion down south. The wonder grows, the more we live among these people, at the prodigious reserve fund of native cheerfulness that has survived the wreck of so much, and so bravely and beautifully carried the first generation after the Civil War through the unspeakable sufferings and discomforts of the home life of the past twenty-five years. I verily believe, with all their drawbacks, the southern people of every class get more enjoyment out of their home and social arrangements than the people of any other portion of the country. How they do it is, of course, the secret that never can be imparted; somehow it is the outcome of the peculiar nature of the southern woman acting and reacting upon her surroundings; with the great uplift of hope that, like a rising sun, flames in the horizon of every high-spirited and progressive girl. Indeed, it would be difficult to live down in the dumps with the perpetual comic opera of negro life always in full play, with stage set around every southern home.

With the coming of more comfort, larger opportunities, extended industrial openings for women, and easier communication with all portions of the country and foreign lands, this peculiar social genius will assert itself and work out a new southern home of which even the romance of Mr. Page's imagination will be only a prophecy. Here as in other things our southern women have as much to teach as to learn from all other portions of their own country and the women of every land. For it is the high prerogative of the American woman that, in every community, she may set her own republican fashion; the outcome of her own finest experience, enriched by all that is best, with no obligation to imitate the worst, in the social and home life of every people under the sun.

WASTED PIANO PRACTICE.

BY IRENE HALE.

LOOKING down into one of the lower opposite windows of the court of the apartment house in which I live, I can see and hear two hands playing from morn till eve, on an old-fashioned square piano. The hands are small, thin, and white, belonging evidently to a woman. For three months now, I have listened at odd moments to this piano, and thought about the girl and her work; and in so thinking I have been led to write these words. During the three months she has practiced steadily the same few pieces, stopping, as a rule, only to eat her three meals each day. In comparing her playing of those three or four pieces to-day, with that of three months ago, I can see little or no progress. The *tempi* seem unchanged and I hear the same old mistakes repeated again and again. I have wondered who her teacher might be, and whether the fault were his that she failed with all her good will to learn anything. I have speculated much about the girl as I stood at my fourth story window and watched the white hands—for only the hands and piano can be seen from my apartment—moving patiently up and down the keyboard in the dark room below. Poor girl! does she come from a distance? from some country town perhaps, where she worked to save money enough to study music in Boston? Is she studying to be a teacher, or has she dreams of being a professional pianist? One or the other, surely, for without some such aim she would not plod away so many hours a day. But she is only one of hundreds who have wasted, and are wasting time in a like manner.

Usually it is the fault of the teacher; once in a while the utter lack of ability, talent, or brains in the pupil is the cause. Scores of piano teachers are teaching and earning money for instruction which is worse than none at all. They have taken a few lessons; they play a few pieces in a more or less faulty manner; they please their ignorant friends who send them pupils whom they lead on in their own mistaken ways. Many a modest good teacher cannot earn what these ignorant and unscrupulous pretenders rake in from their victims. Parents are too often ignorant themselves and select a teacher for their children because of

some social influence, or in order to help a friend, little realizing the harm they thus inflict upon the children. It is impossible to be a good teacher with only a superficial smattering of an art. Good teachers are not made in a day—but after much study and thought. A pupil of average ability, if well taught, should with two or three hours of good practice a day, or with less time, easily make progress. The six and seven hours are all nonsense. Mind and body are not capable of seven hours' conscientious practice—except in rare cases—or for only a short time—without breaking down. Excessive practice is a great mistake which many learn too late. It is seldom that we can do well in two or three months that which people as clever, and cleverer than ourselves, have needed a year to accomplish.

Let me give a few examples of very common ways in which time and vitality are wasted on the piano as illustrated by the girl in the dingy room. She has all these ways, and her teacher certainly belongs to the class above mentioned. Her first great trouble is that she is not taught to think what she is doing, or trying to do. She sits, I fancy, with her mind wandering often on other subjects, and vaguely imagines that as her fingers, machine-like, work away seven hours a day, she is doing all that is necessary. She makes the same mistakes over and over again. This alone shows lack of concentration. She little realizes that one hour of careful, enlightened practice would be worth dozens of her hours.

She begins after breakfast with playing exercises and scales. The five-finger exercises are ordinary and good ones, but she plays them through hurriedly and unevenly with apparently no thought of touch. The one good of five-finger exercises is the strict discipline of hand and fingers. The notes are merely nominal, so that the mind can be concentrated on absolute evenness, or a firm, round tone in striking each finger, and on the simplest and best way of using the fingers. No good can come from rattling through exercises rapidly and thoughtlessly. Ten minutes, even five minutes, of concentrated practice of carefully selected five-finger exercises

is enough for the average student who allows perhaps two hours for her entire study each day. But for that short time the exercises must be most wisely chosen, or invented for the peculiar needs of each pupil, and varied gradually according to her progress; they must be a sort of essence of finger discipline. There should not be two, bringing about the same result. Each note played, each motion of a finger, must have a meaning, if we are to accomplish much with little time and direct methods. One great mistake in average piano work is the time used in practicing padding. Take a book of études; examine an étude carefully: you will find that for pure discipline of the hand, half a dozen measures selected from that étude will contain all the difficulties in the whole, and if these alone are practiced—the rest are comparatively useless. There is too much repetition in them as a rule. A certain musical figure is repeated in many different positions; a number of these positions, though they have different notes, are shaped alike for the hands; consequently practice one—and you have practiced the others like it. Much time and nerve might be saved then, by studying fewer exercises and better ones, in a better way, with fewer pages of études.

How about the scale-playing of our friend down stairs? Oh, quite the usual style. She plays all the scales through each morning, beginning at the bottom of the keyboard and sweeping upward to the top and down again, the thumbs loudly asserting their importance. These scales never seem to go any better; they frequently go worse. Time thrown away! Were she to take one scale each day and play it carefully five or ten times, rigidly disciplining her obstreperous thumbs and at the same time paying attention to evenness of touch and time, she could not help making progress. The constant hitches and false notes show that she is not even sure of the scale fingering, which should now be an old and well-learned story; neither is her mind fully upon her work. The C scale is the most difficult for the hands, as the thumbs never go under after black keys and thus they find it harder to do so smoothly and evenly. The C scale should then have more study than the others. Many of the scales are so nearly alike as regards mechanical difficulties, that comparatively few of them need be practiced at a time. This is still more the case with arpeggios.

An old and favorite way of wasting time on the piano is still in vogue. The girl below when studying a piece plays it through from beginning to end, over and over again, thus giving undue practice to the easy parts and not enough to harder ones. The result is an uneven whole. The difficult passages never catch up with the easy ones. In beginning a new piece a student should be able after one or two readings to decide which will prove the difficult parts, and these should be worked at until they are on a level with the easy ones.

Much of the bad fingering printed on music which has been put there by this one or that one for the publisher, is the cause of a vast amount of trouble and wasted time. I am always delighted to have a piece without fingering, for then it is comparatively plain sailing. A pianist if well taught, should know almost without a thought the best fingering for all scales and arpeggios. For these then he needs no written fingering, and the other passages he should be able to finger very quickly himself, according to their formation from scales, chords, and arpeggios. Thus he would save himself the trouble of learning the fingering of many other people, whether it be poor or excellent.

We are all creatures of habits—both good and bad. Some pupils find it almost impossible to avoid restriking a false note, having done so once. A great help for that, I find, is to read a new piece so very slowly the first time that hardly a single false note need be struck. Ever afterwards there is no trouble with the notes of that particular composition. Such players should not do much sight-reading, for they will never then play anything in a clear and finished manner. Of course an absolute lack of reading at sight does not develop a quick reader. The individual needs in these respects must be carefully studied and adjusted. There can be no general rule.

Time and strength are wasted in using superfluous or double motions in the playing of notes or chords where the hand must be lifted from one to the other. For example, let us take a few consecutive chords. After the first chord is struck there is need of only one motion before playing the next one,—that of raising the hand from the keys. In rapid playing of these same chords there is only time for this one motion, and yet ninety-nine pianists out of one hundred manage to get in an extra little scrambling or fluttering

motion between the two chords. They are not sure of the next chord, and think to strike it more perfectly by making an extra little motion over it. The more they practice thus, the less sure they become. Why not keep the hands still while the eye grasps the next

chord to be played—and then play it with one clear, broad stroke? Never mind how far apart the chords are situated,—even if they are at the two ends of the piano,—let there be only one motion between them. Surety will then be the ultimate and inevitable result.

WOMAN'S WORLD IN LONDON.

BY ELIZABETH ROBINS PENNELL.

FOR the last two weeks the English papers have been busy summing up the year's work in the various departments of art, industry, and politics. Fresh from these reports, the present seems to me the right moment to ask what Englishwomen have done in 1892, even if the results of my questioning cannot be printed for some few weeks to come.

Their record on the whole, I think, is good. In politics they have made no definite advance to counterbalance their substantial loss in '91, when women were declared in the courts not qualified to serve on the County Council. But, in their many societies and organizations, they have been very active; no doubt, if Liberals, they would assure you that to their efforts is in a large measure due the Gladstonian victory at the late elections; if Conservatives, they would be as certain that, but for the Primrose Dames, the Tory defeat must have been still more disastrous; and in both cases, they would be quite right in claiming much credit for themselves.

Neither at college have women achieved any extraordinary success—any signal triumph like that of Miss Fawcett the year before. But the average maintained is high as ever; there has been no retrogression; the one irreparable loss to chronicle is the death of Miss Clough of Newnham.

In literature, actual accomplishment has been greater. Some of the notable books of the year have been written by women. These have already been criticised in THE CHAUTAUQUAN at the time of their appearance, but to glance for a moment at the list is to help one to realize better the quantity and quality of women's work in this field. Perhaps the two most talked about belong to fiction: Mrs. Humphry Ward's "David Grieve," of which it is not my intention here to say a word in criticism; and "Aunt

Anne," by Mrs. Clifford, to whose reputation, already distinguished, this, her last novel has added not a little. Among the minor poets of England several women are conspicuous, and they have published volumes of verse during the last twelve months: Mrs. Graham R. Tomson, who probably is one of the best known in America; "Violet Fane," who, in her time, has been called the English Sappho; Miss Tynan and Mrs. Alice Meynell, both on the staff of that clever paper, the *National Observer*; and Miss Mathilde Blind, who wrote the "Life of George Eliot" for the Famous Women Series. And then, in a more studious line, illustrating the results of the higher education of women, we have such a book as Miss Katherine A. Raleigh's translation of the "Gods of Olympus" by A. H. Petiscus, containing a preface by Miss Jane E. Harrison, who gives so many lectures on classical subjects at the British Museum and elsewhere. These I consider the works of greatest distinction among a host of publications by women.

In art, less is to be recorded. Here, certainly, it has not been a productive year. In June last I wrote of the mediocre display made by women artists in the exhibitions, and since then they have not given me a chance to be more complimentary. The most interesting incident in their artistic world, indeed, is the task intrusted to several of the more prominent of their number to decorate the walls of the English Section in the Woman's Building at Chicago. The superintendence of the decorations was intrusted to Mrs. Anna Lea Merritt, who is an American but who has lived so long in England that she is now more identified with this country than her own. For her sake, it is much to be regretted that the work was not definitely given to and undertaken by her until a very late date, while the rates of payment

offered, I hear, are unfortunately small. Under these circumstances, the chances are that Mrs. Merritt, who is fully qualified for the duties assigned to her, and her fellow-workers may not be able to do themselves full justice. But the accomplishment of the work belongs to '93, and I am not now concerned with the future. Interesting too is the "Life of Angelica Kauffmann" which appeared but recently; for though Miss Angel, as Miss Thackeray called her in her story, was immensely overrated during her life, she is to be remembered as the woman painter honored by the Royal Academy. She was elected a member of that body, which shows that Academicians were then less conservative, if no more discerning than they are to-day.

From France has come a fresh stimulus to the English advocates of women's rights. The French are beginning to discuss the question of female enfranchisement as they have not discussed it since the time of Sieyès and Condorcet and the French Revolution. I do not refer solely to the sensational paragraph going the rounds of the press, announcing that Sarah Bernhardt is about to seek election as Deputy; this probably is the merest *blague*. But serious writers in the papers, notably in the *Figaro*, are arguing that it is absurd, where universal suffrage is accepted, to leave women without a vote.

This is good news to the people here who have long supported the same doctrine.

I have given but the briefest summary of the year's work. But I fancy that any one looking over it would point to the books and movements mentioned as undeniable proofs of woman's progress. It is instructive, therefore, at this juncture in our history—or development as the more enthusiastic would put it—to pause and consider what subject it is that just now is stirring and agitating woman's world above all others; that is filling the columns of women's gossip in the daily papers, and is well to the fore in all the weekly and monthly publications devoted to women; that has inspired grave editorials and solemn debate. Ought it not by rights to be the sweetness and strength of woman's voice as poet, her special qualifications as novelist, her ability as politician, her distinction as scholar? It ought indeed. But instead, woman's present all-important problem, to judge by the press, is whether or no she will wear crinoline in the immediate future! It would be pitiful, were it not so tragic. We boast of our intellectual emancipation and we are still the slaves of fashion. We demand our political rights, and yet, if Worth but decrees it, of our own free will we are ready to handicap ourselves by wearing the most uncomfortable dress that was ever made.

"WOOD AN' MARRIED AN' A'."

BY ANNA CHURCHELL CAREY.

IN a fashionable store in one of the large cities is a counter displaying a varied assortment of distorted cups and saucers marked "engagement presents." This custom of giving engagement presents is one of only recent growth, and is but another proof of the ever-increasing elaborateness with which Americans do everything. Whether it is our increasing wealth or our general lack of good taste that makes us dissatisfied with simplicity one hardly feels able to say, but this growing desire to do everything in an elaborate way will, in time, disgust people to such an extent as to bring simplicity again into favor.

The simple and beautiful custom of sending cut flowers to a young woman upon the announcement of her engagement is one that

no person could find good reason to criticise, but this attractive way of sending one's best wishes is disappearing, and the cup and saucer taking its place; and now in many cases the fashionable cup and saucer is being put aside for more handsome and expensive presents. The bunch of roses, so soon to fade, is much more fitting at such a time than a lasting present; for all engagements do not result in matrimony, and these gifts often prove a source of embarrassment rather than pleasure.

A mortifying experience was that of a young woman whose engagement was broken only a few weeks after it was announced. There was a large family connection on both sides, and the result was, that she was instantly showered with the most elegant cups

and saucers and bric-a-brac of all kinds. Imagine her state of mind when she felt compelled to return each of her gifts with an explanatory note. And it was almost as awkward for those to whom the articles were returned as it was for the girl herself.

Another engaged girl showed her display of silver and china with anything but pleasure. After a moment's conversation her feelings got the better of her, and she confessed that she thought that the giving of presents at such a time was in exceedingly bad taste, and that she would like to send every one back to its giver. Many a girl of refinement and taste feels in just this way. Reserve your gift until the wedding—if you must send one. The giving of gifts is a delicate matter, and on such occasions as these it is much better to do too little than to run the risk of doing too much. One woman has in her safe a valuable piece of solid silver which she has never taken out of its case; and for the simple reason that the person who sent it to her was so much of a stranger that it gave her an unpleasant feeling of obligation.

Fifty years ago or more, in this country, wedding presents were given only by the immediate family of the bride and groom, and as, in those days, young couples often started with but little worldly goods, these presents were really to establish them in housekeeping. Now, the giving is of the superfluities, and it has so multiplied that an occasional bride, in self-defense, has engraved upon her invitations, "No presents." It is not an unusual thing to hear people complain over the fact that they have to give a wedding present, or that the year has been rather an expensive one, as so many of their friends have been married. Does any one care to receive presents given in such a spirit? The cure for this matter lies chiefly with the giver, who should have the independence and delicacy not to send a present unless it represents a real kindness toward the bride and groom. He should ask himself not whether a present is expected, but whether his own feeling or his degree of acquaintance with the bride or groom is such as to justify him in sending one. It should not be sent to square some social account, or from a sense of duty, or in the spirit of the bachelor of fifty who said that he thought that it was time that he should reap some of the wedding presents that he had sown. The

true feeling is that of the giver who said that he liked to think that his friends had some little remembrance from him to take with them to their new home.

A young couple just starting in life, with only enough for simple and economical living, received at their wedding several hundred handsome, expensive, and many of them ornate presents; presents from relatives whom they had never seen, from mere acquaintances, and from people for whom they cared nothing. It took them years, as they said, to live down these presents. Many of them they simply put in a safe deposit vault; but they felt under obligation to each giver of gifts, and when in turn, these friends and acquaintances were married, the young couple felt in duty bound not only to send them a present, but one that as nearly as possible approached in financial value that given to them. Nor is the financial burden the only one with which young couples have to struggle. Their friends' taste is too often not theirs, and the results are such that it has been suggested that every home for a newly married pair should have a "wedding present room"—with a good lock and key to the door.

It is said of an eminent American artist that after he and his wife returned from their wedding tour they took counsel with themselves, and after a careful examination of a large number of pieces of bric-a-brac which had been given them, they decided that it was not fair to the world that such hideousness should be allowed to exist, and so these works of art were broken and deposited in the ash barrel. There are many brides who would wish to do likewise, but dare not.

A dainty gift was sent to one bride on the morning of her wedding day, of three four-leaf clovers freshly picked. The bride wore one and carried a second in her prayer book, while the groom wore the third in his buttonhole. It was just as much of a remembrance as though it had been worth hundreds of dollars, and probably one which the bride will remember more definitely than many of the pieces of silver given her.

It behooves us to call a halt in the giving of engagement presents and to curb as much as possible promiscuous giving in wedding presents. A wedding is a family rite, and an intimate sharing in it belongs to those alone who are nearest the bride and groom in blood and in sympathy.

A NEW DEPARTURE IN DRESS.

BY FRANCES E. RUSSELL.

Chairman Committee on Dress of National Council of Women.

FASHIONS in dress are accepted by most women like changes in the weather, with the feeling expressed by the old couplet :

"What can't be cured
Must be endured."

But fashions in dress are by no means heaven-sent. Long ago M. Dupin, in a speech before the French senate, asserted that the leaders of fashion in France, and through France of the whole civilized world, were women who "could not be admitted into good society in any country." Mrs. Harriet Beecher Stowe in commenting on this said :

"This is the reason why the fashions have such an utter disregard of all those laws of prudence and economy which regulate the expenditures of families. They are made by women whose sole and only hold on life is personal attractiveness, and with whom to keep this up, at any cost, is a desperate necessity. No moral quality, no association of purity, truth, modesty, self-denial, or family love, comes in to hallow the atmosphere about them, and create a sphere of loveliness as mere physical beauty fades. The ravages of time and dissipation must be made up by an unceasing study of the arts of the toilet. Artists of all sorts, moving in their train, rack all the stores of ancient and modern art for the picturesque, the dazzling, the grotesque ; and so, lest these Circes of society should carry all before them, and enchant every husband, brother, and lover, the staid and lawful Penelopes leave the hearth and home to follow in their triumphal march and imitate their arts. . . . So the whole world of womankind is marching under the command of these leaders."

Though all this was written a quarter of a century ago, it applies equally well to the present situation, which is made more oppressive by the adaptations and necessities of modern trade.

There is almost constant change in fashions, but no enduring progress. To some it seems that we have more liberty because we have so great a variety of fashions to choose

from. But this liberty is only within certain limits. I know of women who have inwardly rebelled strongly against the universally deforming sleeves of the last few years—sleeves which give the wearer a more or less "humped up," short-necked appearance, destroying entirely the beautiful curve of the shoulder which artists have always ranked among the chief lines of womanly beauty. Yet these women have felt socially compelled to wear the "turretted sleeves," because all their acquaintances declared they were essential to good looks—such creatures of habit and imitation are we.

But the most prominent evils in woman's dress—so permanent amid all other changes that they are usually regarded as hopelessly fastened upon us—are the tight waist and the long skirt. Humped sleeves and bustles simulate deformity and dehumanize the outline, but the tight waist interferes with the healthful action of all the internal organs, and the long skirt is a positive encumbrance and impediment to woman's organs for work and locomotion,—her arms and her legs with their extremities. The long skirt not only acts as a constant weight and hindrance to motion, but its successful management in going up and down steps, past obstructions, through the rain, in the wind, when sitting in cars frequented by tobacco users, even in kneeling to pray—requires the service of the hands and the superintendence of the head, thus interfering with the proper work of the hands and head, and needlessly taxing the nerves.

By "long skirt" I do not mean the trained skirt, but one of any length which requires the aid of the hands in going up and down ordinary steps.

Those who have watched the changes of fashion during the last thirty years know how useless it is to wait for fashion to give women permanent relief. Fashion has no reasonable methods. At times she seems to be "coming our way," as when she gave us ankle-length gowns a quarter of a century ago, when hoops went out. But how quickly were trained skirts—supposed to have been

forever banished except for court dress—*de rigueur* for all occasions and for all sorts and conditions of women.

There is not space here to relate the efforts made in the past to relieve woman from her dress burdens. A movement is now in progress which has the promise of early success. One element of its strength is the fact that it expects no woman to step out alone, the observed of all observers, a martyr to oddity; and requires of no one an entire abandonment of long robes.

This movement is under the auspices of the National Council of Women of the United States—the most representative organization of women in our country. Itself a member of the International Council of Women—both having been organized in Washington in 1888—it is composed of a great number and variety of organizations of women (or men and women united) national in their scope or character, and represents through them more than a million women. It is constantly increasing through the admission to its membership of additional organizations. It holds triennial conventions, the first one having been held in Washington in February, 1891, Miss Frances E. Willard presiding. At this convention the subject of woman's dress received some attention, and in an executive session a resolution was passed to appoint a committee to carry forward the work.

The committee appointed received instructions to prepare a symposium on woman's dress to be published in a leading magazine and to present to the Executive Board of the Council "its idea of an everyday business dress for women"—a dress, as explained in a later resolution, "suitable for business hours, for shopping, marketing, housework, walking, and other forms of exercise."

At a meeting of the Executive Board of the Council in Chicago on the 14th and 15th of December, the committee (which met at the same place and time) presented, in a unanimous report, "its idea of an everyday business dress for women."

At present writing this report, having been adopted by the Council, is in the hands of the executive officers for publication, but it has been given in substance to the public, through reporters for the press. Its points are these:

Deprecating anything in the nature of a uniform and seeking only to increase woman's freedom to wear what suits her person-

ally, the committee recommends certain essentials. For the head, relief from unnecessary weight and proper protection from sunshine and cold. Next the body, the union undersuits, of varying texture, price, and style. Over these, when needed, the equestrienne trousers and an underwaist. For the outer dress three styles are suggested and will be illustrated in the printed report,—the Syrian or dual dress of our English sisters; the gymnasium dress now used in the best gymnasia for women; and the American costume consisting of a short gown with leggings of the same material. These constitute a basis from which individual taste and judgment may vary. The committee also recommend loose and easy dressing of the neck, arms, hands, and feet—the shoes to have broad soles, to be loose across the balls and with room for straight toes, with low heels or none.

The time of the World's Fair has been chosen as a fitting occasion for a general testing of these principles of dress. The necessity for much walking about the Fair grounds, the outside steps and inside stairs of the many buildings, the crowding, the uncertainty of the weather, the danger of accidents, the variety of nationalities intermingled, the necessity for carefully conserving one's energies—all these are very evident reasons in favor of a loose, light, and short suit of clothing, and make it easy to effect the change personally and to accustom the general public to the innovation.

The garments recommended are so easy of construction they can be supplied ready made, and the modern blouse or Garibaldi waist, and jackets of various kinds are already accessible everywhere. The coming demand for very high soft-topped shoes will soon meet with a supply, and women will ere long find themselves relieved from much of the care and anxiety and expense of modern dress.

Another work carried on by the committee on dress has helped to make this forward step in practical dress reform possible. For nearly a year a paper has been in circulation among leading women which has now received several hundred signatures. It reads as follows:

"We whose names are signed below consent to give our influence in favor of an improvement in woman's dress which will allow her the free and healthful use of the organs of her body when working or taking exercise. In signing

this paper no one of us becomes responsible for the suggestions of any one else, nor do we promise to wear or to endorse any particular style of dress. We simply give our influence to help start a strong and healthy movement in favor of *freedom and common sense in dress*, leaving ourselves free to work for it as seems best to each one."

Though this does not commit the signer very far, it means much in the way of "moral support" to a difficult undertaking. Among the hundreds of good women who have signed the paper with many encouraging messages, we may mention May Wright Sewall, Lady Henry Somerset, Frances E. Willard, Clara Barton, Harriet Beecher Stowe, Grace Greenwood, Mrs. Henry Ward Beecher, Elizabeth Stuart Phelps Ward, Eliza

Sproat Turner, Ella Dietz Clymer, Charlotte Emerson Brown, Alice Freeman Palmer, Marian Talbot, Helen Campbell, Emily Huntington Miller, "Jennie June," "Marion Harland," Anne Whitney, Isabel C. Barrows, Charlotte Perkins Stetson, Mary Putnam Jacobi, and many other women physicians; Rev. Anna Shaw and other clergywomen. But the list is quite too long to give here in full. Best of all are the long lists from women's colleges and normal schools, now coming in headed by the lady presidents, presidents' wives, and teachers. They mean something by these signatures. There is great hope for women and for all the sons and daughters of women in this movement toward more rational and artistic dress.

THE MOTHER OF NAPOLEON.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

IN the last years of her life the mother of Napoleon I. amused herself in composing her autobiography; dictating to her maid of honor Mlle. Rosa Mellini. "I was married," she said, "at the age of thirteen years to Charles Bonaparte, who was a handsome man, as large as Murat. At thirty-two years of age I was left a widow. . . . Nineteen years after my marriage I was the mother of thirteen children, eight of whom were living. I devoted myself entirely to the direction of my family, and left home only to attend mass." She added that her mother-in-law attended mass for each of her grandchildren, which ended in her going for this purpose eight times a day. Madame Bonaparte remarks that if it is good to go often to church, the first duty of a mother is to leave her family as seldom as possible. "Besides," she says, "my presence was necessary to hold the reins of government over my children while they were small. My mother-in-law and my husband were so indulgent that at the least cry, at the least reprimand, they ran to the child, giving it a thousand caresses. As for me I was stern or indulgent as the case required; thus I was obeyed and loved by my children, who even after they were grown, always gave evidence of the same love and respect for me."

Such was Madame Mère [the name bestowed upon her after Napoleon came to the throne, *mère* being the French word for mother] in

dictating her memoirs. Such was she also in writing her letters. One might believe, on reading them, that the whole family history was composed only of details, of incidents. She speaks only of domestic affairs, of her health and that of her children.

And yet the biography of this woman whose correspondence was so small, furnished Baron Larrey the matter for two large volumes. He saw her at Rome when she was old and blind and he brought back from the Rincini Palace an ineffaceable impression. Signora Letizia was not only the mother of a great man; among the women who willingly or unwillingly have played a rôle in history, there are few more attractive, more original, more curious, to study than is she.

"My father," wrote Napoleon, "married a noble and excellent woman, Marie-Letizia-Ramolino. My mother had from her youth as many solid qualities as charms. She made the happiness of her husband and lived beloved of her children." He adds also that she was a beautiful woman and that she was capable of ruling a kingdom. Her true vocation lay in managing her household, in maintaining order and peace in the family, in conciliating varying interests, in making every one listen to reason. If Napoleon did not owe his imagination to her, it was from her that he inherited his love of order, of discipline, and of government.

In a moment of impatience and ill humo

Napoleon said, "Madame Letizia is only a citizen." He wished that she could accommodate her manners, her language, her feelings, to her new destiny. But she remained what she had always been; it was in vain that her fortune changed. She changed not. She preserved always her natural manner of speaking, never in the least modifying her accent. Napoleon desired that she should no longer call him *Napolione*. "Let her call me as does everybody else," he said to his brothers, "Bonaparte, not *Buonaparte*, that is worse than *Napolione*! Let her say the first consul, or the consul for short! Yes, I should like that better. But, *Napolione*! that makes me impatient!" But his impatience was all in vain—*Napolione* he always remained for her. She admired him, but he could not command her.

The emperor reproached Madame Letizia for "her passion for economy," but she had learned it at a stern school. This woman who forgot nothing recalled that at Marseilles it was with difficulty that she could make the two ends meet. In that time of proscription and misery, she learned in the fullest sense the value of money. She carefully taught her daughters economy, sending one to the market to buy provisions, charging the second to oversee the establishment, and the third to keep the accounts. Since that time all had changed except the sentiments and the habits of Madame Mère, and she saw with chagrin her daughters, Éliisa, Pauline, Caroline, rivaling her daughters-in-law in luxury and elegance.

The days of Napoleon's prosperity and greatness were hard days for her. She could not conceal the fact that the more powerful he became the more he drifted away from her. One day at a family reunion, he having presented his hand for her to kiss, she pushed it quickly from her, and it was he who bent to kiss the hand of his mother. She said, "You know that in public I treat you with respect for I am your subject, but in private I am your mother; and when you say to me 'I wish,' I respond 'I do not wish.'" To have a son for a master was a reversal of the laws of nature, and she always lived close to nature.

She was seventy-three when King Jerome with his wife and children arrived at Rome. They found her slight and thin, with her dark eyes full of vivacity, a true type of the Corsican race. A robe of black merino and a turban of the same color, composed her unique

toilet. She was mourning for her first dead, Éliisa and Napoleon. She had more than once asked that she might go to St. Helena to live with Napoleon in his imprisonment.

Madame Mère said her life really ended with the fall of the emperor. Retiring to Rome in the Rinuccini Palace, she renounced everything. "No more visits in any society, no more theater-going, which had been my only distraction in moments of melancholy." But she still lived on and when asked her secret, she said, "I always leave the table with an appetite, and at every misfortune I resign myself to the will of God."

But pious as she was, her great consolation was philosophy. She wrote to King Jerome in 1821, "At the first moment of receiving bad news, I am afflicted; but at the second, I hope more than I grieve." Two years later she wrote to Lucien, "You must have known now for a long time that the greater part of human life is composed of vexations and misfortunes. This knowledge ought to give us power to rise above all that can happen to us, especially when it is not our fault." She loved better to talk than to write. "My son," she once said of Napoleon, "has perished miserably, far from me; my other children are proscribed. I see them die one after another. . . . I am old, without glory, without honor. Ah, well! I would not change places with that of the first queen of the world." And she added, "It is necessary to live according to one's position; when one is no longer queen, it is ridiculous to try to be one. Rings ornament the fingers but when they fall away the fingers remain." Such was the philosophy of Madame Mère.

Other bitter experiences she passed through. She had a fall in which she broke her thigh, and was ever after confined to her room; and later she was stricken with blindness. She tried to forget all her troubles in thinking of the great man she had given to the world. The glory of this son had at first blinded her eyes; but since her misfortunes she could fixedly contemplate his brilliancy. She used to recall what an old farmer once said to her of Napoleon. "If God grants a long life to this little monsieur, he will not fail to become the first man in the world." God did not grant him a very long life, but he needed only thirty years to fulfill the prediction; and the Signora Letizia rejoiced in that she had not lived in vain. She died at the age of eighty-six.

EDITOR'S OUTLOOK.

SOME ILLUSTRIOUS DEAD.

THE month of January afflicted the country with a death list containing a remarkable number of illustrious names. The name of ex-President Rutherford B. Hayes stands in painful prominence at the head of this list. The only living ex-president, Hon. Grover Cleveland—on the eve of changing places with President Harrison—honored himself and us by making a long journey to attend the funeral solemnities of his illustrious predecessor. He conveyed in this way a dignified rebuke to the small politicians of both parties who have pursued Mr. Hayes in his retirement, during almost twelve years, with a malignant resentment and a rancorous calumny which has had no parallel in our political history. This persecution is itself a proof that the president of the United States from 1877 to 1881 was a great statesman of high purpose and patriotic impulses. We have no fit use to make of our ex-presidents. They retire, sometimes in middle life, loaded with an official dignity which foolish people consider a bar to any useful occupation. No ex-president has behaved himself more becomingly than Rutherford B. Hayes. Like Washington, he retired to his farm and devoted to it, like Washington, the rest of his days. This dignified occupation, though supported by so distinguished an example as that of the Father of his Country, was turned into a jest and an occasion for petty slander. But all these things are a proof of the height and breadth of the man. Ennobled by death, relieved by it from senseless malignity, his memory will pass into the hands of historians and the generations to come. We risk little in forecasting for him a growing and enduring fame as one of the few really great presidents in the nineteenth century.

Each branch of the government has been smitten by bereavement. In Justice Lamar of the Supreme Court the judiciary department loses a member of national fame. Lawyer, soldier, legislator, judge, Mr. Lamar won distinction in every calling and extorted admiration from those of his fellow-citizens who rejected his politics and could not forget that he was on the wrong side of the civil

conflict. The Senate has lost an eminent member in Senator Kenna; and so each of the three departments of the national government is draped in mourning.

To this list of eminent dead we must add one of the best-known names of officers of our late armies. General Benjamin F. Butler was already famous when the Civil War broke out. When the war ended every child in the land knew his name, and he did not permit us to forget him during these twenty-eight years of peace. By some unconscious art, or by the singular originality of his character, he easily commanded notoriety; and it is probable that the uniqueness of his genius will keep his memory green for a long period. He was not, perhaps was not, a really great man, but he was wholly himself and a strong personality is one attribute of greatness. He had troops of enemies and few friends, and the former served him better than hosts of the latter could have done. He aspired to the presidency, but his failures did not break his granitic heart; and dying full of years he died in the harness of his legal profession.

James G. Blaine was, in the judgment of a vast majority of his countrymen, the greatest of Americans at the time of his death. He built his memory securely into the national life by long service in the two Houses of Congress, by a brilliant career as secretary of state, by successful authorship, and by popular and forensic oratory of a singularly magnetic charm. Like other leading American statesmen he had desired to be president; but unlike others he outlived that desire and in 1888 and in 1892 emphatically declined to be a candidate for that office. Enthusiastic friendships and intense personal and partisan enmities marked his career; the enmities died while he yet lived; the friendships will long keep his memory in blossom. No other death has unsealed so many fountains of tears.

These are a few of our losses in a single month on the secular side of society. The American church has lost something more than a supreme pontiff in the sudden death of Phillips Brooks. He had been for a short time a Protestant Episcopal bishop. But

men called him neither Bishop Brooks, nor Doctor Brooks. His name was enough because his personality was so distinct, so large, so attractive, so forceful. In him American Christianity has lost a MAN, a something indescribably more than a preacher or a bishop. The personal influence which he exercised overtopped all professional office and gave him a unique place in the church of Christ. His admirers and lovers were of all denominations and of none. He was a consecrated man, reaching men by his consecrated humanity. He will be remembered as a man who reached and lived the ideal of a Christian Apostle—a man whose personality preached Jesus Christ.

Our list of distinguished dead is far from complete, but it is long enough to suggest a vastly important reflection. The workmen die; that the work may go on new workmen must be always in training. The cultural work of the world—religious and educational—must be maintained with unrelenting diligence. The church and the school must produce masters, athletes, skilled workers, to go to the front in the progress of the world and lead on and work on to the good, the better, and the best of our aspirations.

SOUTHERN MANUFACTURING CENTERS.

OUR census bulletins tell no story more interesting or wonderful than that of the growth of the southern states, in nearly all material interests, within the past decade. It is a fresh chapter in the history of American progress that compares favorably with any of the most marvelous facts in our development. In 1880 the South was essentially an agricultural region, not yet entirely emerged from the chaotic and impoverished condition in which the war left her. In 1890 we find her industries greatly diversified, her young factories giving employment to hundreds of thousands of wage-earners; and though, during the decade, the South increased in population only twenty per cent, she is now annually turning out \$1,000,000,000 worth of agricultural and manufactured products more than in 1880; and nothing is more certain than that her rate of growth in the production of wealth during the decade now passing will far exceed that of her recent astonishing advancement.

It is enough to make those northern people who have not kept pace with the news of southern progress rub their eyes with astonishment to read that Richmond is now building many of the finest locomotives running on southern railroads; that the same city secured against northern competition the contract for building the great engines of our war ship *Texas*; that the South is annually shipping a million tons of coal to New England; that the finest ship yard in the world, and the largest dry dock on the Atlantic coast have been built at Newport News; that Roanoke, Va., in ten years has grown in population from 600 to 25,000, paying its workmen \$4,000,000 a year and having \$8,000,000 invested in factories; that in a Kentucky valley where only fifty people lived in 1880, now stands the town of Middlesborough which has nearly completed a \$2,000,000 furnace and steel plant; that the towns of Little Rock, Macon, Chattanooga, Lexington, Houston, and Birmingham, which figured in the census of 1880 as containing not a single manufacturing establishment, now support 1,002 factories, dealing with iron, wood, and textile manufactures and giving employment to many thousands of toilers; that Atlanta in ten years has advanced from 196 to 333 factories, Augusta from 60 to 417, Charleston from 194 to 566, Memphis from 138 to 302, Mobile from 91 to 229, Norfolk from 105 to 366, Richmond from 598 to 950, and a score of other towns in like proportion; and that the percentage of increase in railroad mileage, in passengers carried, in freight moved, and in total earnings has been far greater than in our western states, while the development of the country opened up by these new roads and extensions has really only just commenced. Such facts as these speak eloquently of the enormous enterprise and thrift that are rapidly placing the South, long the unfortunate part of the country, upon a level with the most advanced and prosperous portions of our domain.

Though this development may go on with colossal strides it will be long before the South will attain the full measure of her height. Her population is still sparse. The manufactories she has founded are still in their infancy. Her large towns are comparatively few. She has barely scratched the surface of her treasures of coal and iron. Her forests are still nearly virgin. We did not know the potentialities of the South so long

as the plantation was almost the only type of organized industry and manual labor was fit for slaves alone. We did not know that West Virginia had a larger coal area than Great Britain, that Alabama's mineral resources were as large or larger than those of Pennsylvania, that Tennessee's forests were almost inexhaustible, that the resources of several southern states were so rich and varied that if the commonwealths were cut off from the rest of the world they could become rich; and the South is only just beginning to take advantage of its opportunities for the creation of enormous wealth.

So we are seeing scores of towns that were known only as fairly prosperous trading centers, now erecting hundreds of great buildings in which they may work up the rich materials at their hand. In more senses than one these new forms of enterprise are conferring enormous benefits upon the South. So long as her people are mainly agriculturists they are, of necessity, idlers during a considerable part of the year. To-day every new cotton, wool, and wood-working factory, every new furnace and mine broadens the industrial field and the opportunities for steady employment on every working day the year round. Why should the South buy from northern mills the manufactured products of her own mines and fields? One of the most interesting facts relating to southern progress is the wonderful increase of cotton manufactures which are gradually extending beyond jeans and drillings to the weaving of finer grades of cloth. A bale of cotton sent away from Atlanta, Norfolk, or Galveston returns about \$35, only a very small part of which remains in those places. But when they work the bale up into cotton goods it brings at least \$70, and often more, and the most of its enhanced value is paid to the toilers of those cities. Atlanta's cotton fabrics are already sold in South America, Japan, and China. Her three cotton mills give employment to over 1,000 persons, and the city expects soon to employ 2,500 hands and to show an annual product of at least 50,000,000 yards of cloth. Galveston is making duck and sheetings for the South American and Mexican trade. Norfolk has just opened her fourth cotton mill and more are on the way. Knoxville is not only making cotton cloth, but its woolen mills are earning so good a name that their product is in demand in other states. These are gratifying signs of a ten-

dency throughout the cotton states to make the product a source of greater wealth at home than it has ever been before. Cotton is no longer king in the South. Foreign markets are drawing largely upon other sources of supply. Depressed prices have seriously embarrassed the southern planter. His recent embarrassments however will prove a blessing in disguise if they stimulate the tendency to more widely diversified industry; and if the South keeps cotton more largely in her own hands, from the planting to the loom, the industry will ever remain among her foremost sources of wealth.

Everything points to the permanency of the new era. It cannot be otherwise with capital becoming more adequate every year for the development of the South's resources which are found at the very doors of her shops and mills and furnaces. The South has shared in the general depression in trade. She has suffered in some ways from evils that are the inevitable result of unhealthy booms. She has not been attracting immigration as she ought to do. Some of her richest sections must remain undeveloped until railroads reach them. But these are merely temporary impediments in the way; and in every praiseworthy respect the South is pushing rapidly to the front.

THE CATHOLIC ABLEGATE.

THE appointment of Monsignor Satolli by Pope Leo XIII. as his ablegate in this country is probably the most important ecclesiastical event of this half century. There may be some danger of exaggerating its importance in a semipolitical sense—as an Americanizing of Catholicism in this country—but the purely ecclesiastical aspects of the matter cannot be easily overcolored. So long as no authority competent to decide between church dignitaries here, or redress grievances of their subordinates, could be reached without a journey of four or five thousand miles, the Catholic church in this country was exposed to very serious dangers. Each archbishop might be a pope for many practical purposes, and his errors of judgment or his animosities might create schism or, at least, a falling away from the church by many useful and pious adherents. The McGlynn case is one of many cases which presented the prospect of such dangers to the unity of American Catholicism.

Another and probably more serious set of dangers had arisen from very marked differences of opinion on public questions among the archbishops in this country. Among these matters of difference, the proper attitude of the church toward the public schools had become a burning question. Parents were being half protestantized and their children wholly protestantized by the unwise and hopeless opposition of prelates to the public schools; and the efforts of Bishop Ireland and others to reach safer ground and arrest the progress of dissent on this subject, had been followed by bitter controversies among the prelates.

The pope was too far away and too little familiar with the local facts to pass judgment with confidence in these controversies. Convinced of this, he sends here a man in whom he reposes unlimited confidence to exercise among us many of the high powers belonging to the papal throne. Protestants cannot be expected to understand just where the ablegate's powers end—perhaps Catholics cannot understand it. For the ablegate is apparently a personal representative of Leo XIII., and it may be the purpose of the pope to ratify, before or after, whatever Monsignor Satolli may think it wise to do. To all intents and purposes—for the practical headship of American Catholicism—it would seem that we are to have a pope resident in Washington. It is intimated—we know not by what authority—that Monsignor Satolli will not long fill the office of ablegate and that his successor will probably be an American.

This very brief statement of the case may help our readers to see that the new office is

not a signal of distress or a sign of declension, but a proof that the Roman pontiff is taking a firmer grasp on his American subjects and by an effective agency uniting them more firmly and securely. The Catholics of this country are largely of foreign nationalities. The Germans and Irish are here side by side. Germans in Germany and Irish in Ireland are under prelates of their own nation. But here both "nations" have to live under a common bishop who must be of one "nation." The situation is novel and perplexing. Race jealousies are inevitable. The presence of an ablegate, American by birth and a statesman in capacity, would give the Catholic church in America a loyal bond of unity as well as a more distinctly American face. If the present ablegate, or his successor, could proceed to settle the school question, he would take Catholicism out of a losing fight against an American institution of the first importance. This matter can be settled in only one way—the public schools must be recognized and approved by the Roman See. The ablegate is reported to be moving in that direction—perhaps only tentatively, but it means a great deal if his face has turned in that direction. It must be plain that a Catholic church practically governed in Washington, and reconciled to the educational system of the country, would be no longer under the reproach of foreign domination, and no longer at war with our most fixed American idea. The Catholic church would become an American institution; or, if the statement be preferred, the fact that it is an American institution would be no longer questioned.

EDITOR'S NOTE-BOOK.

BARELY a century ago France was swayed by the faithlessness of its rulers, torn by the most fearful crashes everywhere undermining the social fabric; vice, luxury, corruption of power, all contributed to the frenzy of the people. After the execution of Louis XVI., amid the wildest excitement at the French capital, came Napoleon; again those fearful abuses of power; then Waterloo followed by years of national calamities down to Louis Napoleon and another period of unrest; and finally out of almost utter ruin and in the

face of impending disaster came the republic. Now, after all these years, with the confidence of the people almost restored, comes the gigantic Panama scandal, every stage of which has threatened the foundations of the government. In the old days rival claimants for the throne and the far-reaching jealousy of a powerful military monarchy, her close neighbor, menaced France, her government, and her people. These are not the perils, however, which threaten France today. The old greed of monarchy has given

place to individual selfishness and avarice, resulting in the most wholesale robbery of the people and the utter prostitution of the public service. Against the combined attack of the Socialists, Boulangists, Radicals, and Royalists, whose business it is to profit by any fluctuation in French politics, President Carnot has succeeded in maintaining his sturdy integrity. With the unconditional punishment of all offenders the people will be partially satisfied and the security of the republic will be in a measure guaranteed. The expected has not yet happened. The disturbers of the peace who have sought to turn every approaching crisis into a national calamity have thus far failed. The reconstructed ministry may yet serve the interests of the people so effectually that the French republic will stand the test and see far better days in the future.

THE number of business failures in the United States during 1892 is shown by recent statistics to be less than in any single year since 1886. Within the last year there were 10,244 failures reported, less by 2,029 than in 1891. The indebtedness of firms failing was only \$114,000,000 in 1892 against \$189,000,000 in the two years preceding. The average liabilities of firms failing in 1892 was \$11,000, the lowest average reported since 1878, and only one in every 113 traders failed during the year as against one in every 93 in 1891, and one in every 102 in 1890. It is interesting to note in this connection the business conditions which prevailed in Great Britain during the same year, 1892, when the failures increased nearly twelve per cent as compared with 1891. In this country the number of failures decreased wonderfully in spite of the fact that the number of trades increased largely during the year and the total transactions were much larger than in previous years.

THE municipal saloon bill recently presented in the Legislature of South Dakota is a curiosity of American legislative measures, and the remarkable fact is that there is a good prospect of the bill's becoming a law. The new measure provides for the establishment of municipal saloons after the Gothenberg plan and permits a nominal profit on the sales of liquor. Under the provisions of the bill any incorporated city may order a special election on petition of one fourth of the legal voters, and if the plan for municipi-

pal saloons is endorsed by a majority of the votes cast, the mayor is empowered to appoint a manager of the saloon. This manager is to have a salary of not more than \$150 per month, and in turn appoints his bartenders who are to get not more than \$75 per month. It is provided in the bill that a special committee of the council shall co-operate with the manager in buying and testing all liquors. The saloons will be closed on Sundays, holidays, and election days, and are not to remain open after nine p. m. No treating, gambling, or billiard playing will be permitted and no liquor will be given away or sold to minors or drunkards. All profits from the business are to go into a separate fund to be expended by the city council. It is said that in the event of the bill's becoming a law the city of Sioux Falls will immediately establish municipal saloons. This is simply another form of local option and an attempt at regulating and not prohibiting the liquor traffic.

THE desperately bad condition of our public roads has furnished a good topic for a vast amount of discussion during recent years. One of the best arguments yet produced for improved roads is furnished by an engineering journal. From a careful investigation it appears that on the worst earth roads, not muddy, but sandy, a horse can draw only twice as much as he can carry on his back; on a fair earth road, $3\frac{1}{2}$ times as much; on a good macadamized road, 9 times as much; on a smooth plank road, 25 times as much; on a stone track way, 33 times as much, and on metal rails, 54 times as much. It would seem that the cost of keeping public roads in good repair by those who use them would be far less than the expense of buying new horses every few years. It is a fact that American roads are vastly inferior to those of many European countries, and it is to be hoped that the continued agitation of the subject may produce some beneficial results.

THE appeal, made not long ago, in England by General Booth of the Salvation Army for a contribution of \$500,000 outright and \$150,000 annually for aid in executing his scheme for the social regeneration of the "submerged tenth" in England provoked the public insinuation that a part of the funds received had been devoted to the personal uses of General Booth and his family. No sooner had the charge been made than a

thorough and complete investigation was courted by General Booth and every facility offered to free the investigation from any possible restraint. The results of the inquiry were recently made public and are such as to relieve the Salvation Army and its officers of any embarrassment. Not only does the report of the committee, of which Sir Henry James, a capable and shrewd lawyer, was chairman, clear General Booth unmistakably, but it shows that the expenditure of the fund has been carried on with business prudence, and that the absolute authority of General Booth and the monarchical conduct of the enterprise could not well be abridged without weakening the movement tremendously. The results of the scheme for the regeneration of Darkest England are made apparent in the statement of the work already accomplished and under way. There have been established in London shelters accommodating five thousand persons nightly, factories giving employment to five hundred men, a labor employment bureau, and a farm with suitable buildings where eight hundred "disrespectables" are trained to honest labor.

ANOTHER step has been taken in the reform of the civil service which will redound to the credit of President Harrison's administration as viewed from an impartial standpoint. The civil service has been extended by the president to include within its operation all free delivery post offices having in all about seven thousand employees who will be affected by the change. The scope of the same law has been made to cover employees of the Weather Bureau outside of Washington who are put on the classified list to the number of about two hundred. Every extension in the civil service laws increases the efficiency of the public service and means a better and cleaner administration of the business of the people as carried on by the government. Civil service reform is emphatically a slow process but it is gaining ground continually, much to the disgust of that class of politicians in all parties who guard the spoils system with zealous care.

THE possibility of utilizing the enormous amount of energy which has for so long been wasted at the great cataract of Niagara has finally developed into a reasonable probability. Shafts have been sunk about a mile above the Falls and turbine wheels placed at the bottom which are to be worked by means of water let

in from the river. The waste water from the turbines will find an outlet through a proposed tunnel around the Falls which will empty into the river below. The cost of the work thus far has been \$900,000. It is estimated that 100,000 horse power can be generated at the central power station and inasmuch as half this amount will suffice for the industries of Buffalo there will be a good supply for transmission to other points. On the Canadian side it is estimated that there will be 300,000 horse power at the command of the company, owing to fewer difficulties in construction than on the American side. The work has to all appearances passed the experimental stage and it now seems probable that within a few years the mighty Niagara will have ceased to be a simple wonder of the world, by the utilization of its force in the industries of two nations.

THERE is to be a Roman Catholic Chautauqua and a Roman Catholic summer school, both modeled after the plan of the great Chautauqua, which name has for so long been the synonym for the grandest and broadest popular education movement in America. What is known as the Catholic Summer School of America not long since acquired possession of a large tract of land on Lake Champlain near the town of Plattsburg. At this place various buildings will be erected during the coming months, hotels, cottages, and lecture halls, for the accommodation of visitors and students. This movement in the Roman Catholic church was organized in May, 1891, and the last summer session was held in New Haven, Conn., nearly one year ago. It will be remembered that two representatives of the Roman Catholic church spent a day at Chautauqua last summer and passed in review the whole system in vogue at the great Summer University town. These gentlemen expressed their admiration for Chautauqua in the most unqualified terms. In addition to the principles of education as they conform to the Roman Catholic faith, the doctrines of this church, and its methods of ecclesiastical government, will be taught by scholars of the church of Rome. The new enterprise is manifestly a sign of the times and promises to do a great work in the church to which its patronage will be limited.

A SYSTEM of national quarantine to be administered by the Hospital Service of the Rev-

enne Marine was the initial proposition laid down in the bill agreed upon by the Congressional subcommittee. The bill provided generally for the subservience of all state regulations, where in the least effective, to the federal government and authorized the suspension of objectionable and threatening immigration at the discretion of the president. Following this report the Senate passed a bill less general in its import and while the Senate bill was yet in the hands of the speaker of the House, another measure altogether different from either of the two preceding was passed by the lower House of Congress. Neither bill is at all likely to receive favorable concurrent action at the hands of both branches of the government Legislature. The Senate is more liberal in granting supreme power to the federal authorities while the attitude of the House is apparently one of opposition to any system which shall abridge the powers of the states in the matter of quarantine regulations. There is a striking unanimity of thought on the part of the public in the demand for a system which shall be a protection to the public health. If the recent experience of the country with cholera is worth anything at all it should excite prompt, effectual and nonpartisan dealing with this important question.

THE Christian church at large, the Protestant Episcopal denomination, and the Liberal School of churchmen who stand for more freedom in the interpretation of many fundamental doctrines in church polity have sustained a serious loss in the death of Bishop Phillips Brooks. He was regarded as a leader and champion of the liberal or low church element and his election as bishop nearly two years ago was the emphatic recognition of not only his superior talents but of that party in his church whose cause he advocated with the greatest ability. As Dr. Briggs has put forth an able defense in support of his liberal position in the Presbyterian church and, in a measure, as Dr. Wm. R. Harper adheres to the principle of scholarly freedom in Biblical criticism in the Baptist denomination, so Bishop Brooks labored and brought about a triumph for liberalism in the denomination one of whose greatest clergymen and leaders he was. It is a matter of profound sorrow that a career so brilliant in its achievements should end so suddenly and when its prime had barely been reached. Bishop Brooks was a powerful Christian leader both in his church

and out of it and his good works will follow him.

NOT long since New York offered for sale to the highest bidder the privilege and franchise for an underground railway. The sale itself was a failure but the incident called forth the public views as to the business propriety of giving over to private companies the exclusive right to control and operate a business of this character. The Real Estate Exchange of the city urged the municipal undertaking of the work and a number of influential journals hitherto opposed to any similar extension of the public functions, have advocated the same course. As if to enforce the arguments for municipal control of certain businesses comes the report of the director of the municipal waterworks in Cleveland, during the progress of the rapid transit agitation in New York. This report shows that a reduction of twenty per cent has been made in the water rents in Cleveland in less than one year and that there will be an annual saving thereby of about \$130,000 to water takers. Not only does the business pay its own way under the reduction but there is a good surplus in the treasury with which some needed improvements and extensions in the service will be made. It will be seen that business principles are capable of being applied to enterprises conducted by public authorities with satisfactory results made so by the fact that the aim is to pay expenses without the realization of enormous profits to pay off an army of stockholders. The carrying of passengers by railways in cities where the distances are great and the population dense must be classed along with those other necessities of life such as the lighting of residences and public places with gas or electricity and supplying water for private or public uses. Perhaps if the city of New York does not care to engage in the street railway business, it is not too much to hope for the municipal regulation in the way of cheap fares of new lines if operated by private companies and even that would be a long step in advance.

THE situation in Europe for the last few months has been partially distracting to the peaceful conduct of government and frequent periods of unrest have been experienced by the people. The problem of feeding a great host of unemployed yet remains to be solved in England; municipal corruption in Madrid has greatly agitated Spain; there has been a series

of bank scandals in Italy ; France has had in progress the investigation of one of the greatest frauds known in the history of the governments of the world ; a great scandal has threatened Germany ; and there are renewed mutterings of war between England and Egypt which involve the participation of a good share of the armed force of Europe. During the last few months in the United States a presidential election has been held resulting in the defeat of the Republican party which for four years has conducted the government, and in March that party will give place to the Democracy which will assume control of the nation's affairs and presumably inaugurate a new policy. No business depressions have accompanied the change, and barring those vicissitudes which are common to all nations, the United States is apparently resting in better peace than her European neighbors.

THE statistics of the census of 1890 relating to the growth of the various religious denominations show a gain in point of membership during the decade ending in 1890 of 42 per cent. The Presbyterian denomination with all its branches gained 39 per cent, the Protestant Episcopal church 48 per cent, and the Congregationalists 33 per cent. The growth in the Baptist denomination, North, South, and colored branches, was 37 per cent. The Methodist Episcopal church added 30 per cent to its numerical strength and the Methodist Episcopal Church South increased in membership 57 per cent. The largest increase among the Protestant denominations was that of the Lutheran church, in which the net gain amounted to 68 per cent, due largely to the heavy German immigration between 1880 and 1890. The Christian church made notable progress during the ten years covered by the census report, and it is gratifying to have accurate statistics at hand with which to gauge religious advancement. The rate of increase in the leading evangelical denominations is nearly 17 per cent greater than the increase in the population of the country during the same ten years. No facts could better illustrate the strong adherence of the people, the masses, to the principles of the Christian religion, than the foregoing. Those better times are not in the past. The history of the church is one of progress, its opportunity for doing good is greater than ever before, and its position becomes more formidable as time passes.

THE severe aggressions of an ill-advised queen, the restless activities of "Yankees and Englishmen," and growing distrust on the part of substantial business and political forces of government by a monarchy offensively absolute were the causes which, in the main, produced the revolution in Hawaii. The attempt to promulgate a new constitution by Queen Liliuokalani precipitated an insurrection, bloodless at the outset, resulting in the abolition of the Hawaiian monarchy, the dethronement of the queen, and the establishment of a provisional government. The presence of representatives at Washington sent to this country by the temporary government of Hawaii to negotiate for the annexation of the Hawaiian Islands to the United States brought to the attention of our home government questions involving considerations of a serious nature. For nearly a generation the diplomatic attitude of this government has been substantially that of a protectorate and the situation now requires that this shall be thoroughly defined. Such a protectorate exercised by the American government would fall far short of annexation, to which there seems well-grounded opposition but it would aid in putting the political and business interest of Hawaii on a firmer basis and be a surer guarantee of peace in that small country which is almost in fact if not in name an American nation.

THE cause for the advancement of women has scored another point and a strong one. The graduate department of the Johns Hopkins University has been declared open to women. There is to be no annex, no special department, but the superior advantages and all the educational facilities which men command at that university in the pursuit of studies leading to the higher degrees are to be made available for women. In 1877 the trustees of Johns Hopkins passed a resolution admitting women to the graduate courses in the university, but this action never received the confirmation of the university faculty until recently. The test was brought about one year ago by Miss Florence Bascom, who applied for admission to the graduate department. Her application did not meet with favor at that time but early in the present academic year Miss Bascom's case was again taken up by the university faculty and her cause and the cause of women generally was championed in that body by Professor Griffen, the accomplished dean of

the undergraduate faculty and a man of exceedingly broad spirit. The result was entirely successful and in June Miss Bascom will receive the degree of Doctor of Philosophy, the first honor ever conferred upon women by the Johns Hopkins University. With the graduate departments of this lead-

ing American institution thrown open to women and the opportunity for advanced medical training which will be afforded with the opening of the medical department of the same university on a coeducational basis, the cause of higher education for women will have advanced very materially.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR MARCH.

OUTLINE OF REQUIRED READING.

First week (ending March 8).

"Greek Architecture and Sculpture." Pages 79-84.

"Classic Greek Course in English." Pages 1-28.

In THE CHAUTAUQUAN:

"Exhibits of the Nations."

"Usury Laws."

Sunday Reading for March 5.

Second week (ending March 16).

"Greek Architecture and Sculpture." Pages 84-89.

"Classic Greek Course in English." Pages 28-44.

In THE CHAUTAUQUAN:

"The Influence of the Greeks on the English Language."

"The Navy of the United States."

Sunday Reading for March 12.

Third week (ending March 23).

"Greek Architecture and Sculpture." Pages 89-93.

"Classic Greek Course in English." Pages 44-68.

In THE CHAUTAUQUAN:

"Scientific Phases of Mining."

"American Seeds and their Distribution."

Sunday Reading for March 19.

Fourth week (ending March 31).

"Greek Architecture and Sculpture." Pages 93-98.

"Classic Greek Course in English." Pages 68-90.

In THE CHAUTAUQUAN:

"The Iliad in Art."

Sunday Reading for March 26.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Roll-Call—Quotations on architecture.
2. Table-Talk—Congressional news.
3. A Test—Let each one characterize as briefly

as possible the first three of the five generals put to death, whom Xenophon describes at length, page 29 *seq.* These characterizations may be written out at leisure at home and brought to the circle. Judges shall decide which paper most comprehensively and most concisely and most truthfully gives the distinguishing traits noted by Xenophon. All papers should follow the same order: 1. Clearchus; 2. Proxenus; 3. Menon. While bearing in mind that "Brevity is the soul of wit," accuracy in reproducing all qualities mentioned must not be overlooked. Some descriptions in verse—the more of a jingle, the better—would add to the variety.

4. Reading—"A Journey."*

5. Debate—Question: Should the rate of interest on money be regulated by law?

SECOND WEEK.

1. Roll-Call—Definitions of the words found in the second column on page 664 of the current number of THE CHAUTAUQUAN, under the sub-head, "Literary Words Directly from Greek, or Taken Through Latin." The definitions are to show plainly how in the original the words define themselves. For instance, anthology is from a Greek compound word, one part of which means flower, and the other, to gather; hence, a collection of flowers, then a collection of the flowers of literature. An unabridged dictionary will be necessary for this exercise.
2. Paper—Stories of the derivation of the English words found in the second column on page 665 of the same magazine, which are from Greek proper nouns,—the list beginning with *lantalize* and ending with *volcano*.

3. Reading—"The Origin of Didactic Poetry."*

4. Paper—Xanthippe's side of the story.

5. Questions and Answers on "Greek Architecture and Sculpture."

*See The Library Table, page 735.

THIRD WEEK.

1. Questions from *The Question Table*.
2. Table-Talk—The new administration.
3. Paper—The labor question at the present time in the different leading nations of the world.
4. Reading—"A Wild Garden."*
5. Question Box—On the readings of the month.

HOMER DAY—MARCH 28.

"From whose tongue also flowed the stream of speech sweeter than honey."—*Homer*.

1. Debate—Question: Is Homer a myth?
2. Paper—Why is the *Iliad* ranked as the leading poem of the world?
3. A Vote—The best of the selections from the *Iliad* given in the "Classic Greek Course in English."
4. Reading—"Books."*
5. Game—Each one in the circle is to be provided with pencil and paper, and at the appointed signal is to draw at the top of the

paper some scene connected with Homer's life or with his writings (it would be better perhaps to limit the writings to the *Iliad*, unless the members are already somewhat familiar with the *Odyssey*). When all are through with their drawings, each one is to pass his to his left hand neighbor, who is to write at the bottom of the paper what he supposes the picture to represent, and to fold his writing over so as to conceal it. The next left hand neighbor then takes it and writes just above the fold what he thinks the picture indicates and folds over his writing, and passes it on to the next, and so on till the papers have been around the circle, and come back to the original artists. Each one then unfolds his paper, reads the guesses, tells which are right, if any, and if not, tells the scene he tried to represent. All will readily see that there need be no hesitancy on account of lack of ability to draw, for the cruder the work the more the fun which is afforded.

* See *The Library Table*, page 755.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR MARCH.

"GREEK ARCHITECTURE AND SCULPTURE."

P. 79. "Stucco." "A coating with which walls are covered and which takes the polish of marble. Stucco consists of a mixture of slacked lime and pulverized marble, or sometimes of alabaster or plaster. . . . The stucco with which the outside of buildings is coated is sometimes composed of puz-zo-lā'nā [a reddish earth which is mixed with lime to form a cement used by builders] and pieces of tiles reduced to powder. It is the *opus albarium* of the Romans."

"La-om'e-don." King of Troy. "Poseidon and Apollo who had displeased Zeus were doomed to serve Laomedon for wages. Accordingly Poseidon built the walls of Troy while Apollo tended the king's flocks on Mt. Ida. When the two gods had done their work, Laomedon refused them the reward he had promised them and expelled them from his dominions. Thereupon Poseidon sent a marine monster to ravage the country to which the Trojans were obliged from time to time to sacrifice a maiden. On one occasion it was decided by lot that He-si'o-ne, the daughter of Laomedon should be the victim; but she was saved by Hercules who slew the monster, upon Laomedon's promising to give him the horses which Trōs [the king from whom Troy was named] had

once received from Zeus. But when the monster was slain Laomedon again broke his word. Thereupon Hercules sailed with a squadron of six ships against Troy, killed Laomedon with all his sons except Priam, and gave Hesione to Tel'a-mon, who had joined him in this expedition."

P. 80. "Hi-er-at'ic." From a Greek word meaning sacerdotal, priestly; which is the meaning of the English derivative.

P. 81. "Quin-til'i-an," Marcus Fabius. (40-118.) A Roman rhetorician and author; the first public teacher of eloquence.

Hegesias [he-je'si-as].

P. 82. "Cen'taura." Beings represented as half horses and half men. Bull-hunting on horseback was a national custom in Thessaly, and from this may have arisen the fable of the Centaurs, just as the American Indians supposed when they saw a Spaniard on horseback, that the man and the horse were one being. Theseus aided the Lap'i-thæ in their contest against the Centaurs. The Lapithæ were a mythical people of Thessaly who were governed by Pirith'o-us, who was a son of Ixion and half brother of the Centaurs. The latter demanded their share in their father's kingdom, and as it was not allowed a war arose between them, in which the Centaurs were finally defeated. The

immediate outbreak of the war occurred at the celebration of the marriage of Pirithous to Hippodamia, the daughter of the king of Elis, when the intoxicated Centaur Eurytus carried off the bride.

P. 83. Ageladas [aj-e-la'das].

"A-lex-i-cá'cos." A Greek compound meaning keeping off evil. One of the surnames applied to Apollo as the great protecting divinity.

Íc-tí'nus.—Cal-lic'ra-tea.—Michaelis [me-kä-ä'lis].

P. 91. "Cecrops." The first king of Attica. He was married to Ag-lau'ros (or Agrauros). Of his eldest daughter, Aglauros, many legends are told, one being that she threw herself down from the Acropolis because the oracle had said that Athens would conquer if some one would sacrifice his life for the country.

Visconti [vës-kon'tee].

P. 92. "Í'ris." She was originally the personification of the rainbow, which was thought to be the swift messenger of the gods.

"He'be." The goddess of youth. It was her duty to wait upon the gods and fill their cups with nectar, before Gan-y-me'de obtained this office.

"Se-le'ne." The same as Luna. The goddess of the moon. She is the daughter of Hyperion and Theia, and sister of Helios, the sun.

P. 96. Al-cam'e-nes.—Ag-o-rac'ri-tus.

P. 98. "Pau-sa'ni-as." A Greek topographer who lived in the second century A. D. His work called the "Itinerary of Greece" contains minute descriptions of all of the Peloponnesus and of the most interesting parts of the rest of Greece. It is largely devoted to monuments, buildings, legends, etc.

"Lucian." (About 120-200.) A Greek author.

"Prom'a-chus." A Greek word meaning fighting in front or as a champion, a defender. A title applied especially to Athene as the protecting goddess of Athens and Attica.

Par-rha'si-us.

"Strabo." (About 54 B. C.—24 A. D.) A great Roman geographer.

"CLASSIC GREEK COURSE IN ENGLISH."

P. 9. "Ichthyologist" [ik-thí-ol'o-jist]. From the Greek words *ichthus*, fish, and *logos*, word or treatise. One who is versed in ichthyology, the science which treats of fishes.

P. 16. "I-con-o-clas'tic." Given to exposing errors of belief or false pretensions, or to image-breaking. The name iconoclast was applied specifically to "one of a sect or party in the Eastern Empire in the eighth and ninth centuries which opposed all use and honor or worship of

icons or images, and destroyed them when in power. The party of Iconoclasts was originated by Emperor Leo the Isaurian and afterward continued or revived by Constantine Compronymus and other emperors, especially Leo the Armenian and Theophilus. The emperors named treated those who honored icons with great cruelty, and soon after the death of the last of them the party of the Iconoclasts became extinct." The images and pictures destroyed had been set up in churches as objects of veneration. This use of images dates from remote antiquity, the visible representation of the cross finding its way both into church and domestic life. Churches, houses, public buildings, books, etc., were profusely decorated with images and pictures of Christ and Bible characters and martyrs; and statues adorned the public parks. The people soon were led to extravagant lengths. Reported miracles occasioned by the images drew crowds of pilgrims. These occurrences gave rise to the opposing party, the Iconoclasts. The term is also applied to the Protestants of the Netherlands who in the sixteenth century broke out in violent opposition to the use of images, and devastated many cathedrals. The word is from the Greek *eikon*, image, and *klastes*, a breaker.

P. 17. "I-tin'e-ra-ry." An account of a journey. From a Latin word having the same meaning, which is itself derived from the word *iter*, a way, a journey. The word is applied both to a plan of travel or to a list of places to be included in a journey, and to an account of travels already made.

P. 19. "Mor'i-bund." From the Latin *moriri*, to die; whence also comes the word mortal. In a dying state.

P. 20. "Där'ica." Kendrick in his notes on the Anabasis says, "the daric was worth about twenty Attic silver drachmas," and the average value of this drachma is computed to have been about nineteen cents. According to this estimate Cyrus must have given Clearchus about \$38,000 as a present.

"Chersonesus." The long strip of Thrace that runs along the Hellespont was especially called the Chersonese or Peninsula. The word is compounded of the Greek *chersos*, land, and *nesos*, island, a land-island, i. e., a peninsula.

P. 30. "Ephori." The ephors. See "Greek History," page 79.

P. 31. "Gorgias of Leontium." (487-380 B. C.) A Greek rhetorician and sophist. When the Syracusans were attacking the Leontines in Sicily, Gorgias was sent to Athens to beseech help for his fellow-citizens. He remained in Greece the rest of his life. He captivated the

Athenians by his eloquence, and obtained as pupils among many others, Alcibiades, Æschines, and Antisthenes.

P. 33. "Stadia." The plural of stadium, a Greek measure of length equal to about six hundred and six English feet.

P. 35. "Ses'a-mum." Either of two annual herbaceous plants from the seeds of which an oil is expressed.

"Par'a-sang." A measure of length which according to Xenophon was about thirty stadia, or somewhat more than three and one half English miles.

P. 37. "Pel'tasta." Soldiers who bore targets or light shields. They held a place between the hoplites, or heavy-armed soldiers, and the archers, slingers, and other light-armed troops.

"Le-gū'mī-nous." Pod-bearing. A term applied to a large natural order of plants which bear leg'umes or pods, such as peas, beans, clover, locust trees, etc.

P. 40. "Pancratium" [pan-crā'shī-um]. A complete contest, as the compound name implies, *pan*, all, and *kratos*, powerful. A contest including both wrestling and boxing.

P. 41. "Stat'u-a-ry." One who practices the art of making statues; this art was a branch of sculpture.

"Ter'ma-gant." "One of the idols whom, in mediæval romances, the Saracens were supposed to worship. Nares explains that the personage of Termagant was introduced in the old moralities (allegorical plays) and was represented as a violent character. Hamlet says, Act III., Scene II.:

"I would have such a fellow whipped for o'erdoing Termagant. It out-herods Herod."

The name has now subsided into the signification of a scolding woman."—*Skeat*.

P. 48. "Achilles . . . [hit] in the heel where alone he was vulnerable." The tradition is that the water-deity, Thetis, wishing to make immortal the son whom she bore to the mortal Peleus, "took Achilles by the heel and dipped him in the river Styx to make him invulnerable. The water washed every part except the heel covered by his mother's hand."

P. 52. "The spoils of cities razed." At the arrival of the Greek armament the Trojans were gathered along their shores to oppose the landing. "Having driven the Trojans within their walls, Achilles attacked and stormed Lyrnæsses, Pédasus, Lesbos, and other places in the neighborhood, twelve towns on the seacoast, and eleven in the interior." Here the captives over whom the heroes were quarreling, were taken; Chryseis was carried off from Chrysa, a city on the coast of the Troad, and the home of Briseis

was at Lyrnæssus, another town in the Troad, as the territory surrounding the city of Troy was called.

P. 53. "Phthia" [thi'a]. Phthiotis [thi-o'-tis], a district in the southeastern part of Thessaly in which was a city of the same name, celebrated as the home of Achilles.

P. 59. "Ambrosial locks." Ambrosia, in Greek legend, was "a celestial substance capable of imparting immortality, commonly represented as the food of the gods, but sometimes as their drink, and also as a richly perfumed unguent, or ointment; hence in literature anything comparable in character to either of these conceptions." Milton in "Paradise Lost" makes use of the word in this same sense in the line,

"His dewy locks distilled ambrosia."

"Thetis of silver foot." This distinctive term is used only of the sea goddess Thetis, and is supposed to refer to the foam of the sea.

P. 61. "Mercurial Greeks." Trench says, "Few now have any faith in astrology or count that the planet under which a man is born will affect his temperament, make him for life of a disposition grave or gay, lively or severe. Yet our language affirms as much; for we speak of men as 'jovial' or 'saturnine' or 'mercurial'—'jovial' as being born under the planet Jupiter or Jove, which was the joyfulest star and of the happiest augury of all: a gloomy, severe person is said to be 'saturnine,' born, that is, under the planet Saturn who makes those that own his influence, having been born when he was in the ascendant, grave and stern as himself; another we call 'mercurial,' or light-hearted, as those born under the planet Mercury were accounted to be."

P. 72. "Ichor" [i'kor]. An ethereal fluid that supplied the place of blood in the veins of the gods.

P. 73. "The Ajaces." The two heroes of the name of Ajax, taking part in the war.

P. 75. "Sim'o-is." As a personage Simois is the god of the river bearing the same name.

P. 80. "Ægis." A shield or protective armor; applied in mythology to the shield of Jupiter.

P. 82. "Cat'a-pult." A war engine for throwing stones.

P. 83. "Golden scales." The Balance or the constellation Libra.

"Astræa." The daughter of Zeus and Themis and goddess of justice. She lived in the golden age among men; but when mortals grew wicked she withdrew to heaven and was placed among the stars under the name of Virgo.

P. 84. "Plagiarizing" [plā'ji-a-riz-ing]. Stealing the writings of another and passing them off as one's own. It is derived from a Latin word meaning to steal.

P. 89. "Dæd'a-lus." A mythical personage renowned as an architect and designer. It was he who fashioned also the maze or labyrinth in

which the Minotaur was concealed, and from which Theseus extricated himself after he had killed the monster, by means of the thread given him by A-ri-ad'ne, the daughter of King Minos, and which he had left stretched all along the way as he entered in order that it might serve as a clue for his escape.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"GREEK ARCHITECTURE AND SCULPTURE."

1. Q. To what phase of Greek sculpture are the readings for the present month directed? A. To temple decoration.

2. Q. What temple is first examined? A. The Temple of Athene in Ægina.

3. Q. How did this temple compare in age with the Parthenon? A. It was built twenty-six years before the latter.

4. Q. What similarity in design is presented by the gable statues of these two temples? A. They form the only examples yet found of a complete pediment series.

5. Q. What is noticeable in all the Æginetan statues? A. The singular anatomical accuracy of the figures, and the lack of facial expression.

6. Q. What was the aim of this naturalistic statuary of Ægina? A. Not the portrayal of beauty, but a forcible representation of scenes of historic interest.

7. Q. To whom are the Æginetan marbles credited? A. The sculptors Callon and Hegesias.

8. Q. The decoration of what temple at Athens is first described? A. That of the Theseum.

9. Q. What extraordinary advance in art is marked in this decoration? A. Beauty and truthfulness are sought in the representations, the forms being well proportioned and showing lifelike movement of the muscles.

10. Q. By what later artist must these Theseum sculptures have been studied? A. Phidias.

11. Q. How does the Parthenon rank among temples? A. As the best and most celebrated, and, in its class, the most beautiful building in the world.

12. Q. What did the frieze sculptures of the Parthenon represent? A. The procession in honor of Athene.

13. Q. What occasion did the procession represent? A. The conveying of an embroidered robe to her temple for the goddess on her birthday.

14. Q. How was the magnificent robe displayed in the procession? A. On the mast of

a ship which was propelled on rollers.

15. Q. What is true of the one hundred and twenty-five mounted figures in this cavalcade? A. That there is not a single monotonous repetition in it.

16. Q. How were the colonies of Athens represented in this frieze? A. By figures bearing offerings to the mother city.

17. Q. Where are the two great lines of the procession represented as meeting? A. Over the entrance to the temple, where each line is received by a group of magistrates.

18. Q. What figures occur between the two seated groups of magistrates? A. Five standing figures representing the offering of the robe.

19. Q. What are known as metopes? A. Blocks sculptured with groups partly in relief and partly in the round which occupy the spaces between the triglyphs.

20. Q. Where are the original ninety-two metopes of the Parthenon to be found at the present time? A. Sixteen are in the British Museum, one in the Louvre at Paris, and the rest, greatly damaged, in their original position.

21. Q. What are the subjects represented in the pediments of the Parthenon? A. The birth of Athene in the eastern, and the contest of Athene and Neptune for the soil of Attica in the western pediment.

22. Q. Name some of the leading figures definitely recognized in the eastern pediment. A. Iris, the horses of Selene, the three fates.

23. Q. What is the condition of the groups in the western pediment? A. They are sufficiently preserved to indicate the subject but so mutilated as to prevent recognition of separate figures.

24. Q. What other works besides those on the Parthenon is Phidias known to have executed? A. Three great statues of Athene on the Acropolis, and the colossal Olympian statue of Zeus.

25. Q. How is Phidias ranked in art? A. As the master famous forever as the greatest in classic sculpture.

"CLASSIC GREEK COURSE IN ENGLISH."

1. Q. In what two particulars is the literature of Greece equally remarkable? A. In its matter and its form.

2. Q. Under what limitations did the ancient Greeks do their work? A. They were pagans and had not the light of divine truth to see by.

3. Q. Whose works are almost universally first read in the Greek text? A. Those of Xenophon and of Homer.

4. Q. Is Xenophon's "Anabasis" of importance in itself alone? A. No, but it is highly interesting as a specimen of literary art and as showing the Greek character.

5. Q. Into how many books is the "Anabasis" divided? A. Seven.

6. Q. Where does Xenophon portray the standards and ideals of excellence prevalent in the ancient world? A. In the chapter on the character of Cyrus.

7. Q. Why did Xenophon write his *Memoabilia*? A. To vindicate the memory of Socrates from the odium of guilt on the charges for which he suffered death.

8. Q. With what selection does this study of Xenophon end? A. With a reported conversation between Socrates and his son on the duty of the child to the mother.

9. Q. How does Homer's *Iliad* rank in literature? A. As the leading poem of the world.

10. Q. What questions concerning the *Iliad* have been debated by recent scholars? A. Whether it is one poem or a collection of different pieces, and whether it was written by Homer.

11. Q. Why was the *Iliad* so named? A. From *Ilium*, another name for Troy.

12. Q. How much time is covered by the *Iliad*? A. Less than two months of the tenth year of the Trojan war.

13. Q. What is the subject of the poem? A. The wrath of Achilles.

14. Q. What occasioned the wrath of Achilles? A. The arbitrary interference of Agamemnon in the division of the captives.

15. Q. How did Achilles take his revenge? A. By withdrawing from the siege and letting his fellow-chieftains try their fortune without him.

16. Q. Who in patriotic shame tried to re-

trieve affairs by going to battle wearing the Achillean armor? A. Patroclus.

17. Q. What effect had the death of Patroclus in battle upon Achilles? A. Stung with remorse he returned to the field, slew Hector, and was himself killed.

18. Q. How did the war end? A. Troy was annihilated, and the remnants of the Greeks made their way back home through many difficulties.

19. Q. Whose translation is used in giving the famous quarrel between Agamemnon and Achilles? A. That of Pope.

20. Q. Who is represented in the poem as acting the part of a peacemaker in this scene? A. Nestor.

21. Q. Through whose entreaties was Jupiter induced to promise that the Trojans should get the better of the Greeks as long as Achilles kept out of the war? A. Those of Achilles' mother, Thetis.

22. Q. What forms the most noteworthy thing in the second book of the *Iliad*? A. The episode about Thersites.

23. Q. What charmingly conceived scene appears in the third book? A. That in which Helen, from the city wall, points out to King Priam the various illustrious Greeks whom she recognizes.

24. Q. For what figure of speech is Homer famous? A. Similes.

25. Q. What hero of Virgil's appears in the fifth book of the *Iliad*? A. Æneas.

26. Q. What goddess, trying to save her son Æneas in combat, was herself wounded? A. Venus.

27. Q. The description of what ethereal drive forms one of the most brilliant passages in the poem? A. That of Juno and Pallas from the home of the gods to the Trojan battlefield.

28. Q. What famous description has chiefly impressed itself upon the imagination and the heart of Homer's admirers? A. The parting of Hector and Andromache.

29. Q. What lines from the *Iliad* did Webster quote in his famous speech, applying them to the admission of California to the Union? A. The closing lines in the description of Achilles' shield, from Pope's translation.

30. Q. With what scene does the *Iliad* close? A. The funeral of Hector.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

THE GREEK DRAMA.

1. What was the origin of the Greek drama?
2. What was the nature of the drama in the beginning?
3. What was meant by "tragedy"?
4. Who was the real founder of tragedy?
5. Who is said to be the most perfect artist and favorite dramatist of ancient drama?
6. Of the great tragical triumvirate of Greece, who is the third member and for what is he noted especially?
7. How many tragedies were written by each member of the triumvirate and how many are still extant?
8. What place did comedy occupy in the Greek drama?
9. Who stands at the head of Greek comedy?
10. What was the nature of his comedies?

PRACTICAL SCIENCE.—VI.

1. What is a tunnel?
2. In tunneling through a rise of ground, to what depth is open cutting usually carried on before the tunnel proper is begun?
3. For blasting rock within the tunnel what has almost entirely taken the place of gunpowder?
4. The introduction in modern times of what principle in drilling has proved a great saving of expense and time?
5. If the rock through which a tunnel is to be made is lacking in hardness or cohesion, what is done?
6. How do these *tunnels in earth* compare in number in America and Europe with those in hard rock?
7. What are subaqueous tunnels?
8. Describe the first tunnel noted in history.
9. Describe the first tunnel for transportation in a commercial sense.
10. (a) What is the common method of ventilating railway tunnels? (b) Why is it so unsatisfactory? (c) What is the principle of new methods?

MATTERS EDUCATIONAL.—VI.

1. For what purpose was the tract of land in Ohio, known as the Western Reserve, reserved by Connecticut?
2. Why did the state of New York by a law of 1786 set apart two lots in each township of the unoccupied lands?

3. What part did lotteries play in the school administration in the United States fifty or seventy-five years ago?

4. What practice was formerly commonly demanded of teachers in country districts in order to allow lower salaries being paid them?

5. Land grants amounting to how many acres were made by the United States in its first century for educational purposes?

6. What were meant by the so-called "Three R's" formerly constituting the main requirements of elementary education?

7. What text-book was known as "The Young Lady's Accidence"?

8. Who was the founder of kindergartens?

9. Who is called the "father of normal schools"?

10. Where was the first so-named "teachers' institute" held?

WORLD OF TO-DAY.—EGYPT.

1. Under what form of government is Egypt nominally classed?

2. What name is given to the territory over which its ruler holds sway?

3. How are the apparently contradictory statements forming the answers to the two preceding questions to be reconciled?

4. From what language is the word *firman* derived and what does it mean?

5. Who first bore the title of *khedive*?

6. When did the French first gain a footing in Egypt?

7. During what time was the government conducted under the dual control of the English and French?

8. Why was this dual control abolished and England left in sole supremacy?

9. Who is the present *khedive*?

10. What was the recent act of this *khedive* which occasioned a political flurry in England?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR FEBRUARY.

GREEK LITERATURE.

1. Old Literature, from the earliest times to 529 A. D., when the schools of pagan philosophy were closed by the edict of Justinian; Byzantine Literature, from 529 A. D., to the taking of Constantinople by the Turks in 1453; and Modern Literature, said to have begun with the satirical poetry of Theodorus Prodromus in the 12th cen-

tury. 2. Epic, lyric, and dramatic poetry, history, criticism, and oratory. 3. The Homeric Poems. 4. Homer's Iliad and Odyssey. 5. Pindar. 6. The development of Greek poetry was completed before prose literature began. 7. Herodotus, who bears the same relation to Greek prose that Homer does to Greek poetry. 8. Thucydides. Both were historians, but Herodotus was called the first artist in historical writings and Thucydides the first thinker. 9. Demosthenes. 10. The Age of Pericles.

PRACTICAL SCIENCE.—V.

1. They are mentioned prior to the Christian Era as existing in Egypt and probably in China. 2. From channels cut for irrigation. 3. The royal canal of Babylon, constructed 600 B. C. 4. Early in the Christian Era. 5. Locks. 6. An enclosure in a canal, with two opposite gates, whose use is to pass boats from one level to another. 7. Sluices over which vessels, of whatever size, are hoisted by machinery. 8. The water is conveyed across in bridges. 9. The Grand Canal in China, about 800 miles long; the improved Ganges in India, 522 miles; and the Erie Canal in New York, 363 miles. 10. The James and Kanawha Rivers Navigation Canal, 147 miles long overcomes a grade of 1,916 feet; the Morris Canal in New Jersey, 101 miles long, a grade of 1,684 feet. 11. By mistaken economy, the channel dimensions of canals usually have been kept too small, thereby necessitating small loads. 12. The Suez Canal; 90 miles long; largest; level throughout. 13. The introduction of railways. 14. "On ordinary narrow canals, boats are usually drawn by horses or mules, traveling on a tow-path, though

steam-propulsion and steam-towing are now used to some extent; larger ones, called *ship-canal*s,are navigated by vessels of different sizes, up to the largest under sail or steam." 15. A ship-canal begun 6 years ago, through the province of Schleswig-Holstein connecting the North Sea with the Baltic; it will be ready for use this spring.

MATTERS EDUCATIONAL.—V.

1. It comes from a Greek word meaning leisure, recreation. 2. The classes of wealth and leisure. 3. It was mainly physical. 4. To be soldiers rather than scholars. 5. The Jansenists. 6. The Protestant Reformation. 7. In New England. 8. When the town had increased to fifty families. 9. Partly by appropriations from the town treasures and partly by rate bills. 10. Next to the functionaries of church and state, they commanded the highest respect.

WORLD OF TO DAY.—IMMIGRATION.

1. Idiots, lunatics, paupers, criminals, and persons afflicted with loathsome or dangerous contagious diseases. 2. The Treasury Department. 3. The owners of the vessels in which they are brought over. 4. They employ agents to whom they pay from \$3 to \$5 for each emigrant obtained. 5. The port of New York. 6. Germany and Great Britain. 7. To divert the stream of emigrants from the United States to regions under German rule. 8. He thought it would open a great foreign market to supply which would furnish labor at home to many of the Germans. 9. The "Know-Nothing party." 10. To the efforts of the people on the Pacific coast to keep out the Chinese.

THE C. L. S. C. CLASSES.

1882—1896.

CLASS OF 1894.—"THE PHILOMATHREANS."
"Ubi mel, ibi apes."

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CLASS FLOWER—CLOVER.

the C. L. S. C. in her own community, writes, "I am trying to introduce single books into some homes where they do not wish to take the full course. In this way I have utilized several copies of 'The United States and Foreign Powers.'" The plan is a wise one and might profitably be used as an "entering wedge" in many a community.

FROM a Montana town comes the following: "We need the C. L. S. C. here and the persons whose names I send you have both the time and the influence to aid in effecting an organization. The magazine has been the means of stirring within me an ambition beyond expression and of making a once discontented life contented."

A '94 who is doing quiet missionary work for

CLASS OF 1895.—"THE PATHFINDERS."

"The truth shall make you free."

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CLASS FLOWER—NASTURTIUM.

CLASS EMBLEM—A BLUE RIBBON.

A MEMBER of '95 who has been obliged to give up a cherished plan of a college education writes, "Last year I joined a local circle at this place and was so well pleased with the studies that although the class was not reorganized this year I have taken the course myself and expect to take the four years' course and graduate with the Class of '95. I intend to do my utmost toward starting a circle in this place next October."

THE first letter ever received from a Chautauqua student in Costa Rica is rightfully claimed by the Class of '95. She writes, "I have finished my memoranda for 90-1 and 91-2. It took me a long time yet I am happy to have completed them at last. Want of time hindered me yet I did not wish to give up and I worked steadily along. I cannot tell you what pleasure this course has given me. I have been only six months in Costa Rica (I am German by birth) and have finished here the answering of my two years' papers. The rains here washed away several bridges so that for nearly two months no papers or packages came from the states, but as they are now being brought I hope to find my Chautauqua books among them."

CLASS OF 1896.—"TRUTH SEEKERS."

OFFICERS.

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Secretary—Miss Anna J. Young, 210 Devillers St., Pittsburg, Pa.*Treasurer*—Mrs. Wheaton Smith, cor. Woodward Ave. and Blaine St., Detroit, Mich.*Class Trustee*—John A. Seaton, 20 Griswold St., Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

FOREIGN visitors to America seem to turn as naturally to Chautauqua as though they had

been "born to the soil." A member of '96 writes: "I am new to everything at present, having arrived from England only six weeks ago. I have heard of your circle and gladly commenced to read, hoping I shall be able to include the Garnet Seal course. I am well on with the work."

AN interesting letter comes from a night watchman at one of the Houses of Refuge near New York City, who is anxious to enter the ranks of '96. He writes, "I am not altogether illiterate, having up to my seventeenth year attended a real *Schule* in Germany. During my sojourn in this country I have broken away from literary studies to the detriment of my mental powers, but my desire for improvement was greatly stimulated when becoming aware of the object of your association and the chances it holds out for self-improvement. As I have every night at my disposition, being employed as night watchman at this institution, I shall have abundant time for reading."

SINCE August first of the present year more than six hundred memoranda have been corrected or graded and returned to students. This makes the work of the "Memoranda Department" very heavy during the fall months. Members of the C. L. S. C. have been quick to appreciate the benefits of this opportunity offered for the correction and return of memoranda. A fee of fifty cents gives the student a corrected paper; a fee of twenty-five cents a graded paper with any incorrect answers indicated but not corrected.

THE Class of '96 is glad to welcome into its ranks a number of members from a circle connected with the famous "People's Palace" in Jersey City.

A NEW member of '96 who is taking the books one at a time, and, though late in the year, is full of courage writes: "I have all my own work to do, with three little children and an invalid to care for. I have had little education and that little was acquired from desultory reading, happily of standard works. I have tried to keep up with tariff articles and leading papers."

THE Chautauqua Extension lectures were given in Detroit, beginning Monday evening, January 23, under the auspices of the Wednesday History Club. All Chautauquans, either beginners or reviewers, who attend these courses are greatly edified.

GRADUATE CLASSES.

THE three years' course in English History and Literature arranged for graduates, finds many

appreciative students both without and within the ranks of the C. L. S. C. A recent student of this course writes, "I send you the memoranda of the third year of the English course. I have found this course most interesting and profitable. It seems to me that nothing could be finer than its plan and general arrangement."

A CALIFORNIA graduate student in returning one of her recent memoranda writes, "The delay in returning this paper has been unavoidable. With it ends my seventh year of work in the C. L. S. C. I regret no moment of the time it has taken out of my busy life, for it has been a

great blessing to me. Circumstances will not allow me to take any new course this year, but I shall begin anew next year."

A GRADUATE of '92 reports as her share of recruiting the later classes of the C. L. S. C., "I have two daughters of whom one is a member of the Class of '95, another a member of '96, and my younger children, two sons and a daughter, are in the Chautauqua Young Folks' Reading Union. The Chautauqua movement is very dear to my heart. It is a great blessing to us, living as we do away from privileges both religious and educational."

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

HOMER DAY—March 28.

SHAKESPEARE DAY—April 23.

PHIDIAS DAY—April 24.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.

ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

NEW CIRCLES.

CANADA.—Through the earnest efforts of a pastor, of the Class of '94, at Acton, Ont., a circle has been organized. It meets every Friday evening, its members enjoying the course very much although several of them for a long time unaccustomed to study find it somewhat difficult. However these realize that the habit of study may be acquired and is worth the effort, and are hoping to get along better after a while. All except the leader are '96's.

MAINE.—A circle at Oakland forwards the names of twenty persons for enrollment at the Central Office.—A small study club at Waterville sends for the twelve-page memoranda.

VERMONT.—The class at Saxton's River began in season leisurely to do all the work. It has been joined by several who are not able to pursue the full course.

MASSACHUSETTS.—At Amherst a circle has put itself in readiness for work.—Two former Chautauquans add strength to the fiber of the class at Boston, which though late in organizing is up to date with the work.

CONNECTICUT.—Seventeen persons constituting a circle at Highwood write for recognition

by the parent circle.—A class at Hanover reports organization.

NEW YORK.—Hurlbut Circle of Brooklyn starts out with fourteen members, all taking an active part, and two thirds of them using the books and magazine. Another new class, the Athenian, in the same city reports organization.—The Bryant Circle of New York City began its career as the Literary Branch of the E. L. of Jane St. M. E. Church, but now has an identity distinctively its own. Having entered upon the work a month late its thirty members were all in line by the first of December. At its meetings, held at the residence of members, on the first and third Wednesdays of each month, the Outline and Programs are followed in the main; modifications were made to give more attention to Grecian history at one meeting, more to the diplomatic relations of the United States at another meeting; roll call is answered by quotations from some specified poet. The circle is about to start a manuscript magazine. From the circle at Woodlawn Heights, which last month was reported as prospering generally, the following definite report is received: "Our class, which organized last October, under the name of

Eureka Woodlawn Circle, is in a most flourishing condition. It numbers thirty-one members, is officered with one president, three vice presidents, secretary, and treasurer. We have adopted the contest plan, and are divided into two sections with leaders, the names of the members being drawn by the captains, who were elected by ballot. We meet three Monday evenings in a month for study; each bringing three questions on the readings, and a quotation from any selection, and we have now appointed four members at each meeting to bring one answer each, to the examination questions contained in our membership books for this year; these questions to be discussed by the class. This, we think, will prove of the greatest benefit in impressing the subject of the required readings indelibly upon our attention. Some of the members are graduates of Class '87, and others have partially read courses of other years. On the last Monday of each month a program is carefully prepared consisting of miscellaneous exercises concluding with light refreshments. Our interest and enthusiasm increase as our readings advance and we most heartily enjoy the instruction and sociability obtained by these Chautauqua gatherings."—Bethany C. L. S. C. is the name of a newly organized class at Utica.

NEW JERSEY.—A considerable number of persons at Red Bank are reading the course this year.

PENNSYLVANIA.—The seventeen members of a new circle at Pittsburg call their class the Orient because they reside in the East End of the city. They report splendid meetings every other Wednesday afternoon, with a full attendance thus far, every member showing interest in the work. The class is led each time by a conductor chosen the previous meeting. A discussion on the lesson is always the first thing considered, all the questions in THE CHAUTAUQUAN are always asked and promptly answered. Clippings and items of news on current topics are submitted to be weighed by the class. Music is furnished by some of the members, and when time permits a spelling class is indulged in.—A circle is in progress at Warren.—Myasotis Circle at Philadelphia is growing in size. Readers of a home circle report from Philadelphia.—A circle organized at Norwood with as little formality as possible, having but one officer, the president. Some of its members are so very busy they find difficulty in catching up with the required readings but avouch their determination to persist and succeed.—A home circle at Bellwood has some ambitious students, one of whom is reading for seals.

MARYLAND.—A large circle at Emmitsburg is

progressing happily, all the members being delighted with the work.

VIRGINIA.—Roanoke Circle is composed of good material, the members hoping *and working* for good results.

WEST VIRGINIA.—A class started in Piedmont with bright prospects has allied itself with Mountain Lake Park, Md., Chautauqua.

SOUTH CAROLINA.—Summertown Circle is few in members but alive with interest. By meeting every week its members make easy work of getting the lessons.

KENTUCKY.—There is a bright class at Middlesborough, called the Columbian Circle.—Enterprising students organized the first of December at Corydon and though late expect to enjoy the study.

GEORGIA.—The C. L. S. C. at Augusta is in a flourishing condition. Its meetings occur weekly at the homes of its members, of whom one is a graduate of '89, rereading the course.

LOUISIANA.—Ruston Circle is a large band of Chautauqua students at Ruston.—A circle at New Iberia sends its greeting with the following report: "Last October a C. L. S. C. was organized here with eight members. The circle now numbers sixteen,—nine ladies and seven gentlemen, who hold their weekly meetings at the homes of members. A leader is selected at one meeting for the next, also a program is arranged, copies of which are sent to each member in time for preparation for the meeting. Much interest is felt in the reading course."

ARKANSAS.—Benton has a live circle organized in mid-winter.

TEXAS.—Canadian Chautauqua Circle at Canadian is also a late organization.

OHIO.—News is received of circles at Attica, Bloomingburg, Canton (Athena C. L. S. C.), Lodi, Pioneer, and Zimmer, nearly all with a large membership.

INDIANA.—A circle reports from La Fontaine.—Twenty members constitute the circle at Clark's Hill, all evincing concern to progress in their studies.

ILLINOIS.—Members of Athene C. L. S. C. at Savanna devote the whole afternoon of Fridays to their circle meetings. All are very enthusiastic.

—Columbian Circle, a class of nineteen at Richmond, is pursuing the readings with much profit and pleasure.—Fort Byron has a dozen new readers.—The study club at Newton is in good shape with fair prospects for the year.—The Dauntless society at Matamora has several who have joined for the readings alone.—There is a class at Kensington.—A Monday evening club at Greenwood has christened itself the Baldwin Circle of the C. L. S. C. of '96. The fact

that it is in good running order, together with its motto "Forward" indicates that it will reach its goal on time.—The class at Downs is ambitious and well guided.—Colfax has a live circle.

MICHIGAN.—Country Society is the suggestive appellation of an organization at Stockbridge.

WISCONSIN.—In addition to the several C. L. S. C.'s at Sparta must be mentioned The Spartans. They start out with a goodly quota of members, quite a number of whom are graduates.

MINNESOTA.—Delphians of Wasioja began by doing double work for a month to compensate lateness in beginning, yet spite of the hard work the members have remained enthusiastic and delighted with the C. L. S. C. plan.—A circle at Monticello is moving forward, with regular officers and instruction committee.—Herman has heretofore had a number of solitary readers but no circle till the present one, which includes a '93, four '95's, and nine '96's.—There is a home circle at Austin, which is indefatigable in its efforts.

IOWA.—The circle organized in the M. E. Church at East Des Moines as the literary branch of the Epworth League, has been having excellent sessions.—A circle has entered upon the year's work at Villisca and one at Sheldon (Dorian).—A small but very enjoyable circle has begun the course at Somerset.—Modern Solons at Preston send an encouraging report.—There are flourishing circles at Newton, Moulton, Minburn, Colfax, and Keokuk.—The fourteen members of Gowrie Local Circle are all earnest workers. They are experimenting with the Canadian plan, and their programs are full of interest and enthusiasm.

MISSOURI.—At Willow Springs there is a class of about thirty members, all of whom express themselves as highly pleased with the progress accomplished. They are now having a course of lectures on various subjects and so far the patronage of the public has been very liberal.—Word is received of a circle at South St. Louis.

KANSAS.—Arlington Chautauqua Circle, at Kansas City, so-called for the church to which its members belong, is a wide-awake band which meets Monday evenings at the homes of its various members. Each month a new chairman is installed; each week, a different teacher and secretary. The programs include music, essays, biographies, and occasionally debates, in addition to the lessons.—Mizpah C. E. Chautauqua Circle organized December 12 at Wichita.

NEBRASKA.—Jamestown has a circle duly officered.

SOUTH DAKOTA.—At Miller a class is coping with the required readings, having begun too late, they fear, to do all the work as thoroughly as they would like.

COLORADO.—A correspondent from Longmont writes of a circle in the neighborhood of Pleasant Hill. She says, "It is entirely new work for us all. We are determined to do our best and hope for an increase in numbers next year. It will be difficult for us as this is a farming community and we are all farmers' wives."

CALIFORNIA.—A circle has been organized at Delano, with eighteen '96's under the leadership of the pastor of the M. E. Church. Although late in getting to work they are ambitious and hope to make up the time lost. They meet every two weeks, and if the program at hand is a sample of the labor they are surmounting, they are sure to catch up with schedule time and doubly enjoy the easier time thus earned.—The secretary of Sunnyside Chautauqua Circle at San Anselmo, writes, "We have been meeting since the beginning of the Chautauqua year, but just completed our organization last evening. I believe as soon as the rainy season is over, we shall be able to enlarge our circle, but at present the condition of the roads is such that some cannot meet with us who otherwise would. We have enjoyed the study very much thus far. The aim of the officers is to keep up an unflagging interest in the work among the members."

OLD CIRCLES.

CANADA.—The circle at Brantford, Ontario, consists of three contesting sections nearly equal in number, distinguished as graduates, undergraduates, and local members. "The marking is on the same lines as before, and the section which wins the highest credits is to be entertained by the other two. Special honor, however, will be paid to all earning the best possible number of credits, irrespective of the particular section to which they belong."

MAINE.—Lakeside Circle of Canton has several members who have completed the required readings for years '91 and '92, with much credit to themselves and their circle.

MASSACHUSETTS.—There is a small graduate circle at Worcester.—Keep Pace Circle's record for this year is one of continued zeal and earnestness, with an increase of two in membership. Its members, of whom three are from Boston, three from Everett, and three from Somerville, hold interesting afternoon meetings every two weeks at their various homes, when they read articles and original papers, besides the usual lesson. All are busy housekeepers engaged in church and social duties yet they find

time to memorize the questions in *THE CHAUTAUQUAN* and to pursue ancient history in connection with the prescribed course work, feeling amply repaid for their labor by the broadening influence of their study and reading upon their lives.—Wayland Circle of Danvers regrets that a few of its members have fallen out by the way, but new ones have taken their place and the work goes pleasantly on, all finding it most helpful.

CONNECTICUT.—Aurora C. L. S. C. of New Haven reorganized with six regular members and three local members. It holds regular meetings twice a month at the home of its president, with indications for an interesting and instructive season.

NEW YORK.—A class of five alumni at Syracuse receives the garnet seal this year.—Post graduates at Honeoye have provided themselves with books and *THE CHAUTAUQUAN*, and are forging away, meanwhile creating a circle atmosphere bright with sparks of intellectual brilliancy.—A fine class has resumed work at Little Falls.—The Dayspring class at Orwell is larger and more promising this year than any other since its organization in '88.—All but the undergraduates of the New Prospect C. L. S. C. of Pine Bush are pursuing the Shakespeare course.—No fears are entertained for the profit and enjoyment of the circle at Waverly. One of its members, a graduate of '91, besides working for a seal, is reading the regular course with her husband, who as a regularly enrolled member has read parts of several years, but expects to begin again and graduate with the Class of '96.—This year the Watkins Glen Circle at Watkins is composed of a class of housekeepers, averaging between forty and fifty years of age.—The circle at Woodville reports that it is few in number this year but very enthusiastic in the work and hopes soon to be enlarged, adding that the town is small, with few young people, and if it were not for the circle a number of persons would be very lonely.—Brief notices of work resumed are received from Bay View Class at Three Mile Bay, the Faithful Few at South Byrom, the ambitious class at Hoosick Falls, the class at Friendship organized in '84, Pilgrim Circle at Buffalo, a small band at Bethel, the Athenians at Auburn, Fayetteville Circle at Fayetteville, and circles at Holley, Hannibal, and Horseheads.—There are live circles at Minetto, Liberty (Bancroft), Earlville, Cortland (Alpha), and Brooklyn (Philosophian and Longfellow).—Last year the Brocton students took English history; this year they are on the French course, which they like also, although they miss the suggestions

and aids.—The correspondent from Big Flats says, "Our class has a membership of twenty-three. Meetings are held bi-monthly and good interest is manifested in the study, all desiring to do more thorough work than last year,—that is, do something besides simply reading the required readings."

NEW JERSEY.—The secretary of the Columbians at Trenton sends the following excellent sketch of their method of conducting meetings: Roll-call by the secretary is responded to by quotations bearing upon the subject, if practicable; if not, miscellaneous in character. Questions on the lesson are asked by a teacher, one appointed for each subject; after which a program committee consisting of two appointed by the president to serve for one month, has charge of the meeting. They notify the members two weeks beforehand of the part they are to take; sometimes the life of one of the most prominent characters in the lesson is written. While studying "Initial Studies in American Letters" last year, works of different authors were read, as well as sketches of their lives prepared. After this is all done, frequently one of the members reads an article from one of the monthly magazines. She adds, "We should be very glad to receive suggestions as to a good method of studying the magazine articles; this is our weak point."

PENNSYLVANIA.—Flourishing circles report from Arnot, Boyertown, Carlisle, Holicong (Buckingham), Ligonier, Wilkinsburg, and Wampum.—Audubon Circle, at Shannonville, continues its weekly meetings.—Erie has a circle of sixteen members christened the South Erie C. L. S. C. The members are greatly absorbed in the work which they find interesting and instructive.—The secretary of Rockwood Circle writes: Our Chautauqua Reading Circle was reorganized in October. We had a circle last year of twelve members which held weekly meetings and carried out programs that had been arranged the week before. This year we have a class of sixteen members. In addition to the regular course we have musical and literary exercises prepared by the committee on programs. Fines are required of those who are absent or tardy without good excuse. A committee is appointed to look up absentees, a gentleman to look after the ladies and a lady to look after the gentlemen. As a result great interest is taken in the meetings and they are well attended. Two hours are spent very pleasantly at each meeting with profit to all. A sleigh ride and supper are among the contemplations for the winter.—The Browning Circle of Girardville consists of eight members who have been doing very

thorough, faithful work for the past three years, and fully appreciate the great privileges of a C. L. S. C. course.

MARYLAND.—Choptank Circle of Denton has resumed work.

NORTH CAROLINA.—In the good-size class in Raleigh, '94's are in large majority.

SOUTH CAROLINA.—New members have enlisted in White Rose C. L. S. C. at Yorkville.

KENTUCKY.—The Dauntless Seven of Bethesda sends a brief report.

TEXAS.—Besides the circle at Pilot Point there is a large class of students who are studying THE CHAUTAUQUAN, and expect to begin on text-books next year.—The class at McKinney has renewed organization.

OHIO.—The correspondent of the circle at Beverly reports that it was organized in October, 1888, with nine members, of whom two were removed by death and six completed the four years' course. Three of the members began the special English course in 1889 which they finished last June, also reading the Bible course for seal. This year they decided to undertake less work and began on the Garnet Seal course. She writes, "We spend one evening a week in reading and discussing the subject with the aid of 'suggestions,' and feel that we are greatly benefited thereby."—The following encouraging report is received from Cleveland: "The Taylor C. L. S. C. of the East End of Cleveland has a membership of about thirty, some of whom are doing postgraduate reading. We meet the first and third Monday evening of each month. Going from house to house is with us a thing of the past; for we have the use of a spacious hall in the upper story of our president's beautiful residence on Streater Avenue. It is fitted up for the comfort of the class. The attendance is excellent and the spirit progressive."—Columbian Circle of Columbus though small starts out on the second year of its existence with enthusiasm and prospects of success.—Eleven "interesting new members" swell the membership of the circle at Forest to nineteen.—Tiro also sends encouraging news. They completed the work of last year in a thorough manner, and start out this year with a determination to receive their diplomas, hoping the sight of them may induce others to join them in their good work.

INDIANA.—A beautiful and dainty program for the year's work, indicating the officers and members of the class, at whose residence each meeting will be held, the topics for each occasion and by whom treated, and the memorial days and mottoes to be observed, is sent by Bryant Chautauqua Circle at Terra Haute.—J-Mar.

Lew Wallace Circle of Crawfordsville "though composed of only twelve members, is doing good work. All are busy people and find a systematic course of reading very beneficial."—The correspondent of Remington writes that she belongs to the Class of '90, but enjoys the work too much to relinquish it, and therefore is continuing it in the circle of twenty-two members.

ILLINOIS.—The circle at Woodstock henceforth will be known as the Hawthorne. Its members enjoyed their first year's work very much and hope to continue with the four years' course.—The scribe at Waukegan is proud of the brightness and snap of the circle there. It is composed of young people who are making progress while making things interesting generally.—"The Chautauqua idea is marching on in our place," writes a member of the Sinclair Home Circle at Ashland. "Our circle, consisting of five members of one family, has broadened this winter and is now a local circle of ten registered members. Others are reading with us and are subscribers to THE CHAUTAUQUAN who are not registered."—The following is clipped from a newspaper report from Jacksonville: "It is a pleasure to know that a number of the deaf have availed themselves of the advantages for self-improvement offered by the Chautauqua Literary and Scientific Circle. Two graduates of the Hartford Institution—one of them a congenital mute—have completed the four years' course. An equal number of Illinois' graduates have done the same, while a number have pursued the studies for one, two, or three years. Several years ago a circle composed of nine deaf teachers and officers of the Illinois Institution spent many profitable hours in literary and scientific study under the Chautauqua plan.

MICHIGAN.—The circle at Quincy had delightful programs for Thanksgiving, Christmas, and New Year's days, and prides itself on its success thus far.—Members of the circle at Le Claire are warm advocates of Chautauqua work. Their correspondent says they are all "busy people, yet find intellectual pleasure in this course of study. One night the thermometer showed ten degrees below zero, and snowdrifts were plenty, yet the circle was well attended, some walking nearly a mile."—The C. L. S. C. at Defiance consists of ten members, two of whom will finish the course this year.

WISCONSIN.—Brief notice comes from Chipewa Circle at Eau Claire.

MINNESOTA.—Onaway Circle at St. Peter re-enrolls for the year, also the Pleiades of Elwood, which was organized in 1886.—Sparta Circle of Howard Lake, which last year consisted of three local readers, who met monthly,

but had no elected officers, energetically takes up the present year's work with a membership of ten. Meetings are held fortnightly, and the members are much interested.

IOWA.—Excelsior Club of Des Moines is doing good hard work. Its members take turns at leading.—Hawthorne Circle of West Bend commenced its second year's work with great zeal, and is doing thorough work.—Ottumwa Circle was organized in 1889 and still has a membership of twenty. All who can are taking the entire course, and those who cannot are doing what they are able to, which certainly is very commendable.

MISSOURI.—News comes from Carthage that at the present time, of the three circles there, one has a membership of twenty, one of fifteen, and a third of twelve; also that another circle is in progress of formation. This is indeed a splendid record, and as none of the circles have yet reported their names, it furnishes an opportunity for an impressive christening ceremony.—Fifteen persons comprising the Clio Circle at Springfield send a request to be recognized at headquarters.—Irving Circle at Pleasant Hill has twelve members, eight of whom belong to the Class of '96, one to the Class of '94, one to '93, and two to '91.—Seven membership blanks are requested for the Paul H. Hayne Circle at Linneus, which is a good indication.—Beacon Hill Circle of Kansas City has a large constituent of members who are anxious to make a creditable record in their studies, and all are enjoying the readings.—Tennyson Circle of St. Louis is reading the White Seal course. T. M. Post Circle of the same city is composed entirely of ladies. Punctuality is the rule at the meetings, which occur every other Tuesday afternoon. The excellent programs are prepared by the president co-operating with a committee of three, the committee being changed every three months. For one of the programs the Table Talk is, "What can we do to secure the usefulness and continuance of our class?" Thus far the twenty-two members have been much interested, many of them working to graduate this year.—Minerva Circle of Richmond has been industriously preparing for the test questions.

KANSAS.—The following concise report is received from Wellsville: "Wellsville Circle has fifteen members, of whom one is a minister and four are teachers in the public schools; three will graduate in '93, and seven are new members. The weekly meetings are well attended and great interest is manifested."—Students of a "small but enthusiastic" circle organized more than a year ago at Howard are doing as

well as they can and probably all will complete the four years' course.—The Frankfort C. L. S. C. has flourished for several years, has graduated four Olympians, one Columbian, and has four '93's on the way. The circle has been helpful in many ways.—The small circle at Dodge City has promise of an increase now that election is over. We hope the faithfulness of the few may be rewarded.

SOUTH DAKOTA.—Fountain City Circle of Woonsocket has begun work with power in increased numbers.—A large band of earnest workers report from Madison.

COLORADO.—A newspaper clipping asserts that "South Broadway Chautauqua Circle at South Denver is constantly increasing in numbers. Meetings held the past month were of unabated interest, and the Greek course is illustrated with maps and charts from the skillful hand of one of its members."

CALIFORNIA.—The circle at Eureka calls itself by the Indian name of that place, Charachetcha. Several of its members have gone over the four years' course, but not with a view to answering the questions, it therefore reorganized this year with the intention of preparing for graduation with honors. The dozen members meet every evening, in the parlors of the Congregational Church, to review the articles they have read, discuss the lessons, and ask questions.—Houghton Circle, Oakland, has entered with laudable zeal upon the study of Greek this year. "During holiday week a reception and reunion was held at the residence of one of the members. After modern refreshments a course of Greek nuts fresh gathered from the Ægean shore, from Mt. Olympus, and from the mystic shrine of Delphi, was served. Owing to the strength and quality of these nuts one was quite sufficient for each person, and furnished an hour of delightful conversation upon purely classic subjects; also causing ministers and college graduates to knit their brows, don their 'thinking caps' and turn their minds most thoughtfully toward long-forgotten lessons in Greek history and literature. For the benefit of some circle who might like to try them, we give their construction: Take English walnuts, open them carefully and remove the kernel,—have a question from the Question Table in THE CHAUTAUQUAN written on a small slip of paper, which roll up and insert in the shell and fasten together again with mucilage (the one preparing them must be able to give the correct answers to all); they are then ready for use.

WYOMING.—Clioians of Cheyenne are persisting in the studies, and their weekly meetings indicate much interest therein.

THE LIBRARY TABLE.

MARCH.

SLAYER of winter, art thou here again?
O welcome, thou that bring'st the summer nigh!
The bitter wind makes not thy victory vain,
Nor will we mock thee for thy faint blue sky.
Welcome, O March! whose kindly days and
dry

Make April ready for the throstle's song,
Thou first redresser of the winter's wrong!

Yea, welcome, March! and though I die ere
June,

Yet for the hope of life I give thee praise,
Striving to swell the burden of the tune
That even now I hear thy brown birds raise,
Unmindful of the past or coming days;
Who sing, "O joy! a new year is begun!
What happiness to look upon the sun!"

O, what begetteth all this storm of bliss,
But Death himself, who, crying solemnly,
Even from the heart of sweet Forgetfulness,
Bids us, "Rejoice! lest pleasureless ye die.
Within a little time must ye go by.
Stretch forth your open hands, and, while ye
live,
Take all the gifts that Death and Life may give."
— *William Morris.*

A JOURNEY.

NOR feeling any enthusiasm myself about Athens, my bounden duty is of course clear, to sneer and laugh heartily at all who have. What have the people of to-day in common with Pericles, what have these ladies in common with Aspasia (O fie)? Of the race of Englishmen who come wondering about the tomb of Socrates, do you think the majority would not have voted to hemlock him? Yes; for the very same superstition which leads men by the nose now, drove them onward in the days when the lowly husband of Xanthippe died for daring to think simply and to speak the truth.

I was made so miserable in my youth by a classical education, that all connected with it is disagreeable to my eyes; so in coming in sight of the promontory of Sunium, where the Greek muse, in an awful vision, came to me, and said in a patronizing way, "Why, my dear" (she always, the old spinster, adopts this high and mighty tone), "Why, my dear, are you not charmed to be in this famous neighborhood, in

this land of poets and heroes, of whose history your classical education ought to have made you a master? If it did not, you have wofully neglected your opportunities, and your dear parents have wasted their money in sending you to school." I replied, "Madam, your company in youth was made so laboriously disagreeable to me that I can't at present reconcile myself to you in age. I read your poets, but it was in fear and trembling; and a cold sweat is but an ill accompaniment to poetry. I blundered through your histories; but history is so dull (saving your presence) of herself, that when the brutal dullness of a schoolmaster is superadded to her own slow conversation, the union becomes intolerable; hence I have not the slightest pleasure in renewing my acquaintance with a lady who has been the source of so much bodily and mental discomfort to me." To make a long story short, I am anxious to apologize for a want of enthusiasm in the classical line, and to excuse an ignorance which is of the most undeniable sort.

I swear solemnly that I would rather have two hundred a year in Fleet Street, than be king of the Greeks, with Basilens written before my name round their beggarly coin; with the bother of perpetual revolutions in my huge plaster of Paris palace, with no amusement but a drive in the afternoon over a wretched arid country. The truth is, then, that Athens is a disappointment; and I am angry that it should be so. To a skilled antiquarian, or an enthusiastic Greek scholar, the feelings created by a sight of the place, of course, will be different; but you who would be inspired by it must undergo a long preparation of reading, and possess, too, a particular feeling; both of which, I suspect, are uncommon in our busy commercial newspaper-reading country. Men only say they are enthusiastic about the Greek and Roman authors and history because it is considered proper and respectable. And we know how gentlemen in Baker Street have editions of the classics handsomely bound in the library, and how they use them. Of course they don't retire to read the newspaper; it is to look over a favorite ode of Pindar, or to discuss an obscure passage in Athenæus! Of course county magistrates and members of Parliament are always studying Demosthenes and Cicero; we know it from their continual habit of quoting the Latin grammar in Parliament. But it is agreed that

the classics are respectable; therefore we are to be enthusiastic about them.

I am not so entire a heathen as to be insensible to the beauty of those relics of Greek art, of which men much more learned and enthusiastic have written such piles of descriptions. I thought I could recognize the towering beauty of the prodigious columns of the Temple of Jupiter; and admire the astonishing grace, severity, elegance, and completeness of the Parthenon. The little Temple of Victory, with its fluted Corinthian shafts, blazed under the sun almost as fresh as it must have appeared to the eyes of its founders; I saw nothing more charming and brilliant, more graceful, festive, and aristocratic than this sumptuous little building. The Roman remains which lie in the town below look like the works of barbarians beside these perfect structures. They jar strangely on the eye, after it has been accustoming itself to perfect harmony and proportions. If, as the schoolmaster tells us, the Greek writing is as complete as the Greek art; if an ode of Pindar is as glittering and pure as the Temple of Victory; or a discourse of Plato as polished and calm as yonder mystical portico of the Erechtheum; what treasures of the senses and delights of the imagination have those lost to whom the Greek books are as good as sealed! —*William Makepeace Thackeray.*

BOOKS.

OF the old Greek books, I think there are five which we cannot spare:

Homer, who, in spite of Pope and all the learned uproar of centuries, has really the true fire, and is good for simple minds, is the true and adequate germ of Greece, and occupies that place as history which nothing can supply. It holds through all literature, that our best history is still poetry. It is so in Hebrew, in Sanskrit, and in Greek. English history is best known through Shakespeare; how much through Merlin, Robin Hood, and the Scottish ballads!—the German, through the Nibelungenlied;—the Spanish, through the Cid. Of Homer, George Chapman's is the heroic translation, though the most literal prose version is the best of all.

Herodotus, whose history contains inestimable anecdotes, which brought it with the learned into a sort of disesteem; but in these days, when it is found that what is most memorable of history is a few anecdotes, and that we need not be alarmed though we should find it not dull, it is regaining credit.

Æschylus, the grandest of the three trage-

dians, who has given us under a thin veil the first plantation of Europe. The "Prometheus" is a poem of the like dignity and scope as the Book of Job or the Norse Edda.

Of Plato I hesitate to speak, lest there should be no end. You find in him that which you have already found in Homer, now ripened to thought,—the poet converted to a philosopher, with loftier strains of musical wisdom than Homer reached; as if Homer were the youth, and Plato the finished man; yet with no less security of bold and perfect song, when he cares to use it, and with some harp-strings fetched from a higher heaven. He contains the future, as he came out of the past. In Plato you explore modern Europe in its causes and seed,—all that in thought, which the history of Europe embodies or has yet to embody. The well-informed man finds himself anticipated. Plato is up with him too. Nothing has escaped him. Every new crop in the fertile harvest of reform, every fresh suggestion of modern humanity, is there.

Plutarch cannot be spared from the smallest library; first, because he is so readable, which is much; then, that he is medicinal and invigorating. He charms by the facility of his associations; so that it signifies little where you open his book, you find yourself at the Olympian tables. His memory is like the Isthmian Games, where all that was excellent in Greece was assembled, and you are stimulated and recruited by lyric verses, by philosophic sentiments, by the forms and behavior of heroes, by the worship of the gods, and by the passing of fillets, parsley, and laurel wreaths, chariots, armor, sacred cups, and utensils of sacrifice. —*Ralph Waldo Emerson.*

THE ORIGIN OF DIDACTIC POETRY.

WHEN wise Minerva still was young
And just the least romantic,
Soon after from Jove's head she flung
That preternatural antic,
'T is said, to keep from idleness
Or flirting, those twin curses,
She spent her leisure, more or less,
In writing po——, no, verses.

A clean, fair copy she prepares,
Makes sure of moods and tenses,
With her own hand,—for prudence spares
A mau—(or woman)—uensis;
Complete, and tied with ribbons proud,
She hinted soon how cosy a
Treat it would be to read them aloud
After next day's ambrosia.

The gods thought not it would amuse
 So much as Homer's Odyssees,
 But could not very well refuse
 The properest of goddesses;
 So all sat round in attitudes
 Of various dejection,
 As with a *hem* / the queen of prudes
 Began her grave prelection.

At the first pause Zeus said, "Well sung!—
 I mean—ask Phœbus,—*he* knows,"
 Says Phœbus, "Zounds! a wolf's among
 Admetus's merinos!
 Fine! very fine! but I must go;
 They stand in need of me there;
 Excuse me!" snatched his stick, and so
 Plunged down the gladdened ether.

With the next gap, Mars said, "For me
 Don't wait,—naught could be finer,
 But I'm engaged at half past three,—
 A fight in Asia Minor!"
 Then Venus lisped, "I'm sorely tried,
 These duty-calls are vip'rous;
 But I *must* go; I have a bride
 To see about in Cyprus."

Then Bacchus,—*"I must say good-bye,
 Although my peace it jeopardis;
 I meet a man at four, to try
 A well-broke pair of leopards."*
 Proud Pallas sighed, "It will not do;
 Against the muse I've sinned, oh!"
 And her torn rhymes sent flying through
 Olympus's back window.

The verses? Some in ocean swilled,
 Killed every fish that bit to 'em;
 Some Galen caught and, when distilled,
 Found morphine the residuum;
 But some that rotted on the earth
 Sprang up again in copies,
 And gave two strong narcotics birth,
 Didactic verse and poppies.

Years after, when a poet asked
 The goddess's opinion,
 As one whose soul its wings had tasked
 In Art's clear-aired dominion,
 "Discriminate," she said, "betimes;
 The muse is unforgiving;
 Put all your beauty in your rhymes,
 Your morals in your living."
 —James Russell Lowell.

THE WILD GARDEN.

WHEN the geologist hears of the opening of
 a new quarry or the blasting of a tunnel he is
 quickly on the spot for his harvest of crystal.

So with the botanist; the same new conditions
 turn up nuggets for him also.

Burroughs discovered a blasted ledge draped in
 the beautiful climbing fumitory where the plant
 had never before been known, which singular fact
 may possibly throw some light on the old belief
 which is said to have christened the flower.
 "The fumitory," as Gerarde says of an allied
 plant with similar ways of sudden appearance in
 broken ground, "is fabled to be engendered of
 a coarse fumosity rising from the earth, which
 windeth and wrieth about, and by working in
 the air and sun is turned into this herb." How
 simple it all seems when it is explained!

I once visited a similar blast in a haunt known
 all my life, and was astonished to find the ruins
 rosy with literal beds of the small catchfly pink,
 accompanied by a rank growth of pasture mul-
 lein, growing in the depths of a dense wood!

Who knows what a wild garden might be
 coaxed from a spadeful of earth taken at random
 from the depths of the sod? A fire sweeps over
 the mountains; next year you will find its black
 carbon bed afire with bloom that those calcined
 ledges never saw before; but the wind has been
 taking care of that. A railroad has perhaps just
 been desecrating the woods in your vicinity.
 Follow its embankment and you may pick a
 bouquet as rare to you as though from the Orient.
 The railroad track seems to have especial attrac-
 tions for a number of restless bohemian plants
 that would seem to thrive on abnormal excite-
 ment. The very oily refuse dropped from the
 engine invites many a sleepless floral gamin, the
 ambition of whose lives would seem to be to
 dodge the whirling train or duck beneath the
 cow-catcher, while they challenge the coals and
 the clouds of steam. The lithe purple toad-flax
 is one of these tough little bohemians, and the
 tiny dwarf dandelion is a favorite companion.

The prospecting miner knows how the lime or
 gold or zinc or silver will blossom on the surface
 in those "indicative" flora, the lucrative re-
 sources of the keen-eyed "douser," and doubt-
 less the frequent charm that gives the dip to the
 artful divining-rod.

Scatter wood-ashes almost anywhere on your
 lawn, and the chances are that you will receive
 thanks the following year in the breath of white
 clover, while coal-ashes yield a response in their
 own kind, as a casual botanical examination of
 vacant city lots will attest; I have found some of
 the rarest of our New England flowers among
 those unsightly ash-heaps.

Indeed, let the botanist go into new fields any-
 where, or even across lots by a new path, and
 the rare bloom that he has been seeking all his
 life is likely to carpet the ground before him.

Many a wild botanist—for they are all wild, wild in their haunts, wild with delight and enthusiasm, or else do not deserve to be called botanists—guards as the apple of his eye his orchid brood far up in the mountain tamarack swamp, or his isolated Calypso, or his treasury of sun-dew gems, or other precious riches. We all “know a bank whereon the wild thyme blows.” The heart of Columbus throbs in every true botanist’s bosom. He enters a new swamp or woods with his heart in his mouth. He is all on tiptoe with wonder and expectancy. The cry of “Land ahead!” is always imminent and always realized.—*From W. Hamilton Gibson’s “Strolls by Starlight and Sunshine.”*

THE EYE OF SENSE OR THE EYE OF REASON.

It is the conceit of those whose habit of mind is to look through the eye of sense alone, that they seem more in the actual tangible world than those who are accustomed to look through the eye of reason as well as through the eye of sense. There never was a greater mistake. Those who see most in the world of mountain and sea and sky are those who look most through the eye of reason into the world of idea, principle, and relation. Adams in England, and Leverrier in France discovered Neptune, not by sweeping the heavens with their telescopes, but by careful ciphering in their studies.

“Mr. Turner,” said a friend to him one day, “I never see in nature the glows and colors you put into your pictures.

“Ah! don’t you wish you could, though,” was the painter’s reply.

In an apple’s fall Newton sees the law of gravitation. Goethe sees in the sections of a deer’s skull the spinal column modified. Emerson sings:

“Let me go where’er I will,
I hear a sky-born music still.
’Tis not in the stars alone,
Nor in the cups of budding flowers,
Nor in the red-breast’s yellow tone,
Nor in the bow that smiles in showers;
But in the mud and scum of things,
There always, always something sings.”

Humboldt habitually dwelt in the realm of principles and ideas. He spent only five years in America, and it took twelve quartos, and sixteen folios, and half a dozen helpers, and many years to put on record what he saw.

“The poem hangs on the berry bush,
When comes the poet’s eye,
And the street is one long masquerade
When Shakespeare passes by.”

—*From the Rev. Dr. J. W. Lee’s “The Making of a Man.”**

*New York: Cassell Publishing Company.

TALK ABOUT BOOKS.

Biographical. Of all the biographies of Abraham Lincoln that have been written none deserve more generous appreciation than the one written by Mr. William H. Herndon,* who was a law partner and constant associate of Mr. Lincoln’s for nearly twenty years. It is a plain story of the plainest American and an unembellished but forcibly accurate sketch of the inner life of the great emancipator, up to the time he was made president. Probably no other man shared Mr. Lincoln’s confidence for so many years as did the author of these two volumes, and while disclaiming any literary excellence for the narrative, the result is such that the reader is left with honest admiration for the faithful execution of the work from beginning to end. This record of the true life of America’s greatest statesman, written as none but the author could write it, is a positive accession to American historical

literature. The publishers have given these volumes the rich setting which they merit in every way.

The Appletons have begun the publication of a biographical series of books under the title “Great Commanders.” The first volume to appear is that written by Captain A. T. Mahan of the U. S. Navy and treats of the life and public services of Admiral Farragut,* one of the foremost naval heroes in American history. The story of this life is full of interest. Entering the navy when barely ten years old and achieving some little distinction but three years later in the fight of the *Essex* in Valparaiso, and then for nearly fifty years confined to the sphere of comparatively routine life in the service, the climax of his career was not reached until after the age of sixty when most men have passed their prime. The activities of his later years are described

* Abraham Lincoln. By William H. Herndon with the assistance of Jesse W. Weik. Two volumes. Illustrated.

12 mo. Price, \$2.25.—* Admiral Farragut. By Captain A. T. Mahan, President of the U. S. War College. Price,

with a keen sense of their historical importance and the written judgment of the author is at once just and critical.

The second volume published in the "Great Commanders" series is devoted to the biography of General Taylor.* The author follows with becoming sympathy the events in which this altogether unique character played a part. In a military way General Howard has given to the narrative a force which one less acquainted with the precise activities of military life could not have imparted. The varied military experiences and campaigns of the old hero of Buena Vista received the attention which they deserve at the hands of the author, together with an account, by no means unimportant, of General Taylor's rise to the presidency. The book is a valuable addition to our historical and biographical literature. The history of the world is written around the lives of leaders and if the first two books are an evidence of what is yet to come in this series the forthcoming volumes should have a wide reading.

A late addition to the series of "Heroes of the Nations" is the life of John Wycliff.† Much more than a personal history of the man, the work is a comprehensive account of the times, reaching backward for the causes which molded his character, and forward to trace the effect of his life—the work that lived after him. There is much critical searching among the teachings of the schoolmen and the doctrines of the theologians. Wycliff, fearless, redoubtable, wise, for so many years denied his rightful place in history, is here made to stand out as the great pioneer of "the reformation of religion and the revival of learning," or rather in the still stronger light of "the reformer in chief." The work is scholarly rather than popular.

At the name of Henry Martyn,‡ the great English missionary of the eighteenth century, a vague figure, saintly, scholarly, living on a plane far removed from that of most mortals and having little in common with them, has been wont to rise involuntarily before the mind's eye. To have such a figure metamorphosed into a man of like feelings with other men, one who enjoyed the good things of life, and who suffered from heartache, and felt as keenly the pangs of disappointment, while at the same time through all, he never allowed himself to swerve from his

high ideal of Christian life, is to have a work accomplished for which all thoughtful minds will be glad. It brings him in closer touch with those who need the inspiration of his example, and throws around him the power of a greater attraction for all.

The volume entitled "James Gilmour of Mongolia"* is the sketch of a consecrated life spent in the foreign mission field. Going in his young manhood from Scotland his native land to his chosen place of labor he spent his life in teaching these people of Asia the truths of the Christian religion. A man of singular zeal and of large faith he impressed all with whom he came in contact. His biographer, relying largely on the journals and letters of Mr. Gilmour, has clearly brought out the strong points in his character.

A book giving a rare insight into a true artist soul which nevertheless failed so to express itself as to win proper recognition in the busy, practical world, is the volume containing the letters of James Smetham.† The questions which involuntarily rise in the mind of the reader of these charming pages are, What, after all, is success? and, Did not this man, with a character so true to itself that it could not swerve in order to obtain fame, really reach the highest success? A touching memoir of his life precedes the letters.

A most satisfactory book for the general reader is the one on the life of Whittier‡ which has recently been added to the series of American Reformers. In a breezy, chatty style it follows through its widely differing phases the career of the "poet of freedom." The development of the bashful country boy blushing like a girl when acknowledging the authorship of his first verses, into the self-possessed, intrepid, eager champion of the oppressed and downtrodden, and the noble life-work of the man are closely followed and portrayed in a most appreciative and sympathetic manner.

The life story of Charles Darwin|| as told in selections from his autobiography and from a series of his published letters is given in a work edited by his son. The personal element is kept well to the front, and the reader sees as pre-eminent the man rather than the naturalist, the man in his everyday life, in his home, and surrounded by his friends. His strongly marked

\$1.50.—* General Taylor. By Oliver Otis Howard, Major-General U. S. Army. Price, \$1.50. New York: D. Appleton and Company.

† John Wycliff. By Lewis Sergeant. New York: G. P. Putnam's Sons. \$1.50.

‡ Henry Martyn. By George Smith, C. I. E., LL.D. New York and Chicago: Fleming H. Revell Company. Price, \$3.00.

* James Gilmour of Mongolia. Edited and arranged by Richard Lovett, M.A. New York and Chicago: Fleming H. Revell Company. \$1.75.

† Letters of James Smetham. Edited by Sarah Smetham and William Davis. New York: Macmillan and Co. \$1.50.

‡ John G. Whittier. By William Sloan Kennedy. New York: Funk & Wagnalls Company.

|| Charles Darwin. Edited by his son Francis Darwin. New York: D. Appleton and Company.

personality vigorously impresses itself through his writings and furnishes a clear, well-defined mental image of the original. The selections are all made with fine discrimination and the parts added by the editor supplement the work in such a manner as to make it a complete and well-finished biography.

Music.

Probably no more exhaustive, certainly no more pleasing, work on Wagner's "Parsifal" has been written than that of the Frenchman, M. Maurice Kufferath. It deals with the legend, the drama, and the score of what the author deems the deepest and most stirring impression of art that the present generation has experienced. He recognizes the ethical force of this great drama, but makes none of the extravagant claims of those who call it a sacred message sent to enlighten searchers for religious truth. The translation is admirably done, and the typography and binding add to the general attractiveness of the book.

Readers of the New York daily in which Mr. Krehbiel's musical criticisms are a regular feature know him as nothing if not enthusiastic over German music, and will therefore expect little in the way of impartiality in his treatment of the Wagnerian drama.† It is refreshing to get hold of a work so evidently done *con amore*; to this pleasure is added that given by his graceful and finished style of narration and power of vivid description. The book cannot fail to inspire reverence for Wagner's great genius.

Various musical themes of the day are dealt with in "Preludes and Studies."‡ Although nearly all the articles here collected have appeared in print before, their reproduction is justified, not only by the interest of the subjects but the intrinsic worth of the essays. The author is well known as one of the best equipped of the critical fraternity, being a skilled writer and a thorough student.

"There is nothing people think so much of, pay so dear for, and still know so little about as music," writes the genial author of "Wood Notes Wild,"|| adding, "Most emphatically may this, save the money clause, be affirmed of the music of nature." Living close to nature

through a long life, he found and studied music everywhere, taking keen delight even in writing the melody of inanimate things, such as the dropping of water from a faucet into a pail partially filled with water, the wild whistling of a winter wind through a clothes-rack, the strains of a door swinging lazily on its hinges; but the sweetest pastime of all was studying the rhythmical and melodic performances of "nature's finest artists," the birds. These annotations, with his delightfully unconventional records of observations, have been collected and edited by the author's son, the well-known poet and critic, Mr. John Vance Cheney. It is a book which every bird-lover in the land should possess.

A careful and thorough work designed for students and teachers of voice culture is entitled "The Physiology of Artistic Singing."* The laws of vocal action are clearly set forth, and the office performed by each part of the machinery of voice illustrated by many drawings. A valuable part of the book is the "personal tests," in which the reader is taught to know, by the peculiar movements and displacements of the vocal parts, any faults he may be committing. It is a commendable effort toward bringing about a more intelligent study of the requirements for the production of artistic tone.

In the "Song Budget Music Series Combined"† the compiler has bound together three books of songs which have proved popular enough to call for this new edition. There is a goodly representation of composers from Wagner to Glover, with many college songs, negro melodies, and national airs, so that all tastes will be suited. The closing selection, a quartet for mixed voices by Ernst Held, is of unusual and striking beauty.

Religious.

"An American Missionary in Japan"‡ is a practical, common-sense book giving throughout the true ring of earnest, conscientious, devoted work, undertaken on that principle which recognizes "natural law in the spiritual world." It is plainly shown how a short time spent in that mission field reveals the fact that only on the high ground of fraternal equality can those carrying the Gospel message to this cultured people hope to gain their acceptance of it.

Bishop Thoburn's book, "India and Malay-

* The Parsifal of Richard Wagner. Translated from the French of Maurice Kufferath. New York: The United States Book Company.

† Studies in the Wagnerian Drama. By Henry Edward Krehbiel. New York: Harper and Brothers.

‡ Preludes and Studies. By W. J. Henderson. New York: Longmans, Green & Co.

|| Wood Notes Wild. Notations of Bird Music. By Simeon Pease Cheney. Boston: Lee and Shepard.

* The Physiology of Artistic Singing. By John Howard. Published by the author. Boston: 149 Tremont St. \$4.00.

† Song Budget Music Series Combined. Syracuse, N.Y.: C. W. Bardeen. 50 cts.

‡ An American Missionary in Japan. By Rev. M. L. Gordon, M. D. Boston and New York: Houghton, Mifflin and Company.

sia,"* will do much toward dissipating the erroneous and vaporous ideas which are generally held by the mass of the people concerning these lands. Treating each separately, he passes in rapid but graphic review the geography, the history, the people, the religious beliefs; and then proceeds to give an excellent account of the mission work done there. He shows that this began, in principle at least, much further back than is generally supposed. From the beginning of the second century he traces records relating to work of this character. Of modern developments in this field it would be difficult to find one better fitted to speak. Thirty-three years devoted to the work have thoroughly acquainted him with all its requirements, resources, and discouragements.

"Christ Enthroned in the Industrial World"† is one more volume added to the long list of those making a study of the present labor question. The title plainly reveals the solution which the author finds for the difficulties. His line of argument showing that the application of Christian principles would effect the remedy, is well laid down and ably carried out.

A series of thoughtful, interesting sketches of womanly character is presented in "Representative Women of Methodism."‡ The list comprises the names of Susannah Wesley, the Countess of Huntingdon, Mary Fletcher, Katharine L. Garrettson, Eliza Garrett, and Lucy Webb Hayea. Mingled with the personal history is much of that of the great church they represent.

A gem in the art of book-making is the volume entitled "The World's Best Hymns."|| It is profusely illustrated with delicate sketches in water colors by Mr. Harlow, the well-known landscape artist. The compiler has shown in the selections made fine taste and critical discernment as an editor, and a nature quickly responsive to spiritual truth. The choicest bits of sacred song are gathered into these beautiful pages.

The book, "Selections from Isaac Penington,"§ is in its external form a fine, small volume with white covers and gilt edges. It is composed of extracts from the letters of that saintly member of the Society of Friends whose

name it bears. Written in the time of the persecutions of this sect, many of them while the writer himself was in prison on account of his belief, they breathe throughout an earnest Christian spirit, free from the lightest touch of complaint or censure. Addressed to fellow-sufferers they are full of counsel drawn from the teaching of Him "who, when He was reviled, reviled not again."

A new edition of "The Christian's Secret of a Happy Life" ** has just been issued. It appears in an entirely new form, being placed in the list of the Handy Classic Edition, which are small, beautifully bound, gilt-edged books. This work since its first appearance has never ceased to be in demand and has now become a classic in religious literature. Its aim is simply to tell the way of true Christian living.

A scholarly, helpful work is that entitled "The Miracles of Our Lord."† Under the three classes of nature miracles, healing miracles, and miracles of resurrection the author presents his views of this part of Christ's work. The greatest stress is laid upon the symbolism of the miracles and the lessons to be learned from them. The work is chiefly expository in character.

The plan followed in the "Homiletical Commentary on the Book of Genesis"‡ is, first, to give critical notes upon the verses of Scripture; next, the main homiletics of the paragraphs; and then, the suggestive comments on the verses, including selections taken from many Biblical scholars, presenting many different views regarding the topic under consideration. By means of all these side lights, full, clear, all-round views of difficult subjects are obtained. The study of each chapter is followed by a helpful list of word illustrations. Ministers, for whom the work is especially prepared, will find it rich in suggestiveness, explicit in outline, and sound in its doctrinal reasoning.

BOOKS RECEIVED.

English Compound Words and Phrases. By F. Horace Teall. New York: Funk & Wagnalls Company.

Greek Lessons. By Thomas Dwight Goodell, Ph.D. New York: Henry Holt and Company.

The Modalist or The Laws of Rational Conviction. By Edward John Hamilton, D.D. Boston: Ginn & Co.

A Review of Evolutional Ethics. By C. M. Williams. \$2.60. — Practical Pocket-Book of Photography. By Dr. E. Vogel. \$1.00. New York: Macmillan & Co.

Cycle-Infantry. Drill Regulations. Prepared by Gen. Albert Ordway. Boston: Pope Manufacturing Co.

* The Christian's Secret of a Happy Life. By Hannah Whitall Smith. New York and Chicago: Fleming H. Revell Company. \$1.00.

† The Miracles of Our Lord. By John Lardlaw, D.D.

‡ The Homiletical Commentary on the Book of Genesis. By the Rev. J. S. Exell, M.A., and the Rev. T. H. Leale, A.K.C. New York: Funk & Wagnalls Company.

* India and Malaysia. By Bishop J. M. Thoburn. \$2.00. — † Christ Enthroned in the Industrial World. By Charles Roads. — ‡ Representative Women of Methodism. By Charles Wesley Ruoy, D.D. \$1.25. New York: Hunt & Eaton. Cincinnati: Cranston and Curtis.

|| The World's Best Hymns. Compiled and illustrated by Louis K. Harlow. Boston: Little, Brown and Company. \$1.50.

§ Selections from Isaac Penington. Boston: Roberts Brothers. 75 cts.

- The Royal Road to Beauty, Health, and Higher Development. By Carrica Le Favre. New York: Fowler, Wells & Co.
- Those Girls. By John Strange Winter. \$1.00.—Thumb-nail Sketches of Australian Life. \$1.00. New York: Tait, Sons & Company.
- The Proceedings of the First Annual Meeting of the National Conference on University Extension. \$1.50. Philadelphia: J. B. Lippincott Company.
- Through Christ to God. By Joseph Agar Beet, D.D.—Four Centuries of Silence. By the Rev. R. A. Redford, M.A., LL.B. 75 cts.—The March of Methodism. By James McGee. 60 cts.—Practical Hints on Junior League Work. By Wilbert P. Ferguson, B.D. 30 cts.—Miss Millie's Trying. By Mary E. Bamford. 90 cts.—A Tiff with the Tiffins. By Frances Isabel Currie. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis.
- Liberty and Life. By R. P. Powell. 50 cts.—The Gospel of Matthew in Greek. Edited by Alexander Kerr and Herbert Cushing Tolman. 50 cts.—The Unending Genesis. By H. M. Simmons. 25 cts. Chicago: Charles H. Kerr & Co.
- Guide to the Knowledge of God. By A. Gratry. Translated by Abby Langdon Alger. \$3.00.—The Coming Religion. By Thomas Van Ness. \$1.00. Boston: Roberts Brothers.
- Love Songs of English Poets. With Notes by Ralph H. Caine. New York: D. Appleton and Company.
- Wieland, or The Transformation. By Charles Brockden Brown. 75 cts. New York: Lovell, Coryell and Co.
- Prometheus Unbound. By Percy Bysshe Shelley. Edited by Vida D. Scudder, M.A. 65 cts.—Wordsworth's Prefaces and Essays on Poetry. Edited by A. J. George, A.M. 55 cts.—The Bible and English Prose Style. Edited by Albert S. Cook. 55 cts.—*Le Duc de Beaumont*. By Alexandre Dumas. Edited with notes by D. B. Kitchen, M.A. 30 cts.—*La Marse au Diabole*. By Geo. Sand. Edited and annotated by F. C. de S. Michras. 30 cts.—*L'Arrabbiata*. By Paul Heyse. With English Notes and German-English Vocabulary by Dr. Wilhelm Bernhardt. 25 cts.—*Père de l'Islande*. By Pierre Loti. Edited with Notes by R. J. Morich. 30 cts. Boston: D. C. Heath & Co.
- The Wonderful Counselor. By Rev. Henry B. Mead, M.A. 50 cts.—Guild and Bible Class Text-Books: Life and Conduct. By J. Cameron Laps, D.D., LL.D.; Handbook of Christian Evidences. By Alexander Stewart, D.D.; The New Testament and Its Writers. By the Rev. J. A. McClymont, B.D.; The Church of Scotland. By the Rev. Pearson M'Adam Muir. New York: Anson D. F. Randolph Company.
- Divine Balustrades and other Sermons. By Robert A. MacArthur, D.D.—Baccalaureate and other Sermons and Addresses. By Edward Allen Tanner, D.D. Chicago and New York: Fleming H. Revell Company.
- French Reader. By Adolph Dreyer, Ph.D. 75 cts. New York: American Book Company.

SUMMARY OF IMPORTANT NEWS FOR JANUARY, 1893.

HOME NEWS.—January 1. New Year's Day quietly celebrated throughout the United States.

January 4. President Harrison issues a proclamation of amnesty to Mormons liable to prosecution for polygamy.

January 9. Total damage by ice gorges in the Ohio River, \$330,000.

January 10. Mercury far below zero in the West and Northwest.—\$1,655,000 fire in Boston.

January 11. Death in Washington of Benjamin F. Butler of Massachusetts, and Senator Kenna of West Virginia.

January 12. American Academy of Political and Social Science meets in Philadelphia.

January 14. Cardinal Gibbons and Archbishop Ireland express satisfaction at the appointment of Monsignor Satolli as apostolic delegate.

January 17. Intense cold throughout the country.—Twenty-fifth National Woman's Suffrage Convention opens in Washington, D. C.

January 18. Death of ex-President Rutherford B. Hayes.—Inauguration at Trenton, of George T. Werts as governor of New Jersey.—M. W. Stryker inaugurated as president of Hamilton College, and Dr. C. K. Adams as president of the University of Wisconsin.

January 19. Harvard wins the debate between the representatives of Harvard and Yale at Cambridge.

January 20. Hugh F. Dempsey found guilty in the trial of the Homestead poisoning case.

January 23. Death of Dr. Phillips Brooks, Prot-

estant Episcopal Bishop of Massachusetts.—Death of Associate Justice L. Q. C. Lamar of Georgia.

January 24. Annual convention of the National Farmers' Alliance begins in Chicago.

January 27. Death of James G. Blaine.

FOREIGN NEWS.—January 1. Two thousand unemployed men in London attend the New Year's service in St. Paul's Cathedral.

January 2. Military called out to suppress uprisings among the unemployed in the Netherlands.

January 6. Twenty thousand bales of cotton destroyed by fire in Liverpool.

January 10. Members of the French cabinet resign, and M. Ribot organizes a new cabinet with himself as premier and minister of the interior.

January 14. Monsignor Satolli appointed permanent apostolic delegate to the United States, by the pope.

January 15. Several foreign correspondents expelled from France for sending their papers baseless reports of the Panama Canal scandal.

January 16. Dethronement of Queen Liliuokalani of Hawaii.

January 17. Great suffering from the cold throughout Europe.

January 25. Italy makes a peremptory demand upon Brazil for satisfaction for outrages committed at Santos last summer.

January 26. The Infanta Eulalia and husband, Prince Antoine, to represent the Queen Regent of Spain at the World's Fair.

